George Martin.



THE NEW TESTAMENT OF JESUS CHRIST.

Printed,
By Iohn Cousturier
M.DCXXXIII.

THE NEW TESTAMENT OF IESVS CHRIST FAITHFVLLY TRANSLATED INTO ENGLISH, OVT of the authentical Latin, diligently conferred with the Greek, & other Editions in diuers languages:

With Arguments of Books and Chapters: Annotations, and other helps, for the better vnderſtanding of the text, and ſpecially for the diſcouerie of Corruptions in diuers late tranſlations: and for clearing Controuerſies in Religion of theſe dayes. By the English Colledge then reſident in Rhemes.

Set forth with Tables of the Epiſtles & Ghoſpels through the yeare, Controuerſies, and Heretical Corruptions.

The fourth Edition, enriched with Pictures.

Search the Scriptures. *Ioan.* 5.
Giue me vnderſtanding, and I wil ſearch thy Law; and wil keep it with my whole hart, *Pſalm.* 118. *v.* 34.

S. Auguſtine tract. 2. in Epiſt. Ioan.
Al things that are read in holy Scriptures we muſt heare with great attention, to our inſtruction and ſaluation: but thoſe things ſpecially muſt be commended to memorie, which make moſt againſt Heretikes; whoſe deceits ceaſe not to circumuent or beguile al the weaker ſort, and the more negligent perſons.

By IOHN COVSTVRIER.
1633.

THE CENSVRE AND APPROBATION
of the first Edition of this Translation of the New Testament.

CVM huius versionis ac editionis Authores, nobis de fide & eruditione sint probè cogniti, alijque S.Theologiæ & linguæ Anglicanæ peritissimi viri contestati sint, nihil in hoc opere reperiri, quod non sit Catholicæ Ecclesiæ doctrinæ, & pietati consentaneum, vel quod vllo modo potestati ac paci ciuili repugnet, sed omnia potiùs veram fidem, Reip. bonum, vitæque ac morum probitatem promouere: ex ipsorum fide censemus ista vtiliter excudi & publicari posse.

PETRVS REMIGIVS, *Archidiaconus maior Metropolitanæ insignis Ecclesiæ Rhemensis, Iuris Canonici Doctor, Archiepiscopatus Rhemensis generalis Vicarius.*

HVBERTVS MORVS, *Rhemensis Ecclesiæ Decanus, & Ecclesiastes, & in sacratissimæ Theologiæ facultate Doctor.*

IOANNES LE BESGVE, *Canonicus Rhemensis, Doctor Theologus, & Cancellarius Academiæ Rhemensis.*

GVLIELMVS BALBVS, *Theologiæ Professor, Collegij Rhemensis Archimagister.*

THE PREFACE TO THE READER TREATING OF THESE THREE POINTS: OF THE translation of Holy Scriptures into the vulgar tongues, and namely into English; of the causes why this New Testament is translated according to the ancient vulgar Latin text; and of the manner of translating the same.



THE holy Bible long since translated by vs into English, and the old Testament lying by vs for lack of good meanes to publish the whole in such sort as a work of so great charge and importance requireth; we haue yet through God's goodnes at length fully finished for thee (most Christian Reader) al the NEW TESTAMENT; which is the principal, most profitable, & comfortable peece of holy Writ: and, as wel for al other institution of life and doctrine, as specially for deciding the doubts of these daies, more proper and pregnant then the other part not yet printed.

Translation of the Scriptures into the vulgar tōgues, not absolutely necessarie or profitable, but according to the time.

Which translation we doe not for al that publish, vpon erroneous opinion 1. of necessitie, that the holy Scriptures should alwayes be in our mother tongue, or 2. that they ought, or were ordained by God, to be read indifferently of al, or 3. could be easily vnderstood of euery one that readeth or heareth them in a knowen language; or 4. that they were not often, through man's malice or infirmitie, pernicious and much hurtful to many; 5. or that we generally and absolutely deemed it more conuenient in it-self, & more agreable to God's word and honour, or edification, of the faithful, to haue them turned into vulgar tongues, then to be kept & studied only in the Ecclesiastical learned languages: Not for these nor any such like causes doe we translate this sacred Booke; but vpon special consideration of the present time, state, and condition of our countrie, vnto which diuers things are either necessarie, or profitable and medicinable now, that otherwise in the peace of the Church were neither much requisit, not perchance wholy tolerable.

The Churches wisedom and moderation concerning vulgar translation.

1. In this matter, to marke only the wisedom & moderation of holy Church and the Gouernours therof on the one side, and the indiscrete zeale of the popular, and their factious leaders, on the other, is a high point of prudence. These later, partly of simplicitie, partly of curiositie, and specially of pride & disobedience, haue made claime in this case for the common people, with plausible pretences many, but good reasons none at al,

at al. The other, * to whom Christ hath giuen charge of our soules, the dispensing of God's mysteries and treasures (among which, holy Scripture is no smal store) and the feeding his familie in season with food fit for euery sort, haue neither of old nor of late, euer wholy condemned al vulgar versions of Scripture, nor haue at any time generally forbidden the faithful to reade the same: yet they haue not by publike authoritie prescribed, commanded, or authentically euer recommended any such interpretation to be indifferently vsed of al men. *Mt. 24. 45. 1. Cor. 4. 1.*

The Scriptures in the vulgar languages of diuers Natiõs.

The Armenians say they haue the Psalter and some other peeces translated by S. Chrysostom into their language, when he was banished among them: and George the Patriarch, in writing his life, signifieth no lesse. The Slauonians affirme they haue the Scriptures in their vulgar tongue, turned by S. Hierom; and some would gather so much by his owne wordes in his epistle to Sophronius, but the place indeed proueth it not. Vulpilas surely gaue the Scriptures to the Goths in their owne tõgue, & that before he was an Arrian. It is almost three hundred yeares, since Iames Archbishop of Genua, is said to haue translated the Bible into Italian. More then two hundred yeares agoe, in the daies of Charles the fifth, the French King, was it put forth faithfully in French, the sooner to shake out of the deceiued peoples hands, the false heretical translations of a Sect called *Waldenses*. In our owne countrie, notwithstanding the Latin tongue was euer (to vse Venerable Bede's wordes) common to al the Prouinces of the same for meditation or studie of Scriptures, & no vulgar translation commonly vsed or occupied of the multitude, yet they were extant in English euen before the troubles that Wicleffe & his followers raised in our Church, as appeareth, as wel by the testimonie of Malmesburie recording that V. Bede translated diuers partes into the vulgar tongue of his time, & by some peeces yet remaining; as by a prouincial Constitution of Thomas Arundel Archbishop of Canturburie, in a Councel holden at Oxford: where strait prouision was made, that no heretical version set forth by Wicleffe, or his adherents, should be suffered, nor any other in or after his time be published or permitted to be read, being not approued & allowed by the Diocesan before: alleaging S. Hierom for the difficultie and danger of interpreting the holy Scripture out of one tongue into another, though by learned & Catholike men. So also it is there insinuated, that neither the Translations set forth before that Heretikes time, nor other afterward being approued by the lawful Ordinaries, were euer in our countrie wholy forbidden, though they were not (to say the truth) in quiet and better times (much lesse when the people were prone to alteration, heresie, or noueltie) either hastily admitted, or ordinarily read of the vulgar, but vsed only, or specially, of some deuout religious & contemplatiue persons, in reuerence, secrecie, and silence, for their spiritual comfort. *Bib. Sanct. li. 4. Hiero. ep. 4. 33. Bib. Sanct. lib. 4. li. 1. hist. Angl. c. 1. Li. 1. c. 47.*

Ancient Catholike trãslations of the Bible into the Italian, Frẽch, & English tongue.

An anciẽt prouincial constitution in England concerning English translations. *See Linwod. li. 5. tit. de Magistris.*

The like Catholike and vulgar translations in many countries, since Luther's time.

Now since Luther's reuolt also, diuers learned Catholikes, for the more speedy abolishing of a number of false and impious translations put forth by sundry Sects, and for the better preseruation or reclaime of many good soules endangered thereby, haue published the Bible in the seueral languages of almost al the principal Prouinces of the Latin Church: no other books in the world being so pernicious as heretical translations of the Scriptures, poisoning the people vnder colour of diuine authoritie, & not many other remedies being more soueraigne against the same (if it be vsed in order, discretiõ, & humilitie) then the true, faithful, and sincere interpretation opposed thereunto.

The Churches order & determination concerning the reading of Catholike translations of the Bible in vulgar tongues.

2. Which causeth the holy Church not to forbid vtterly any Catholike translation, though she allow not the publishing or reading of any absolutely & without exception, or limitation: knowing by her diuine and most sincere wisedom, how, where, when, and to whom these her Maisters and Spouses guifts are to be bestowed to the most good of the faithful: and therfore neither generally permitteth that which must needs doe hurt to the vnworthy, nor absolutely condemneth that which may doe much good to the worthie. Whereupon, the order which many a wise man wished for before, was taken by the Deputies of the late famous Councel of Trent in this behalfe, and confirmed by supreme authoritie, that the holy Scriptures, though truly and Catholikely translated into vulgar tongues, yet may not be indifferently read of al men, nor of any other then such as haue expresse licence therunto of their lawful Ordinaries, with good testimonie from their Curates or Confessours, that they be humble, discrete, and deuout persons, and like to take much good, and no harme thereby. Which prescript, though in these daies of ours it can not be so precisely obserued, as in other times and places, where *Ind. lib. prohibit. regul. 4.*

there

there is more due respect of the Churches authoritie, rule, and discipline: yet we trust al wise and godly persons wil vse the matter in the meane while, with such moderation, meeknes, and subiection of hart, as the handling of so sacred a Book, the sincere senses of God's truth therin, and the holy Canons, Councels, reason, and religion doe require.

Wherin, though for due preseruation of this diuine worke from abuse and prophanation, and for the better bridling of the intolerable insolencie of proud, curious, and contentious wittes, the Gouernours of the Church guided by God's Spirit, as euer before, so also vpon more experience of the maladie of this time then before, haue taken more exact order both for the Readers and Translatours in these later Ages, then of old: yet we must not imagin that in the primitiue Church, either euery one that vnderstood the learned tongues wherin the Scriptures were written, or other languages into which they were translated, might without reprehension, read, reason, dispute, turne and tosse the Scriptures: or that our Forefathers suffered euery Schole-maister, scholer, or Grammarian that had a litle Greeke or Latin, straight to take in hand the holy Testament: or that the translated Bibles into the vulgar tongues, were in the hands of euery husband-man, artificer, prentice, boies, girles, mistresse, maid, man: that they were sung, plaied, alleaged, of euery tinker, tauerner, rimer, minstrel: that they were for table talke, for ale-benches, for boats and barges, and for euery prophane person and companie: No, in those better times men were neither so il, nor so curious of themselues, so to abuse the blessed book of Christ: neither was there any such easy meanes before printing was inuented, to disperse the copies into the hands of euery man, as now there is.

The holy Scriptures neuer read of al persons indifferently, at their pleasure.

They were then in Libraries, Monasteries, Colledges, Churches; in Bishops, Priests, and some deuout principal Lay-mens houses and hands: who vsed them with feare and reuerence, and specially such parts as perteined to good life and manners, not medling, but in pulpit and schooles (and that moderately too) with the hard and high mysteries and places of greater difficultie. The poore plough-man, could then in labouring the ground, sing the Hymnes and psalmes either in knowen or vnknowen languages, as they heard them in the holy Church, though they could neither read nor know the sense, meaning, and mysteries of the same. Such holy persons of both sexes, to whom Saint Hierom in diuers Epistles to them, commendeth the reading and meditation of holy Scriptures, were diligent to search al the godly histories and imitable examples of chastitie, humilitie, obedience, clemencie, pouertie, penance, renouncing the world: they noted specially the places that did breed the hatred of sinne, feare of God's iudgement, delight in spiritual cogitations: they referred themselues in al hard places, to the iudgement of the Ancient Fathers and their Maisters in religion, neuer presuming to contend, controule, teach or talke of their owne sense and phantasie, in deep questions of diuinitie. Then the Virgins did meditate vpon the places and examples of chastitie, modestie and demureneſſe; the married, on coniugal faith and continencie; the parents, how to bring vp their children in faith and feare of God; the Prince, how to rule; the subiect, how to obey; the Priest, how to teach; the people, how to learne.

Where and in whose hands the Scriptures were in the primitiue Church. How the laytie of those daies did read thē: with what humilitie and religion, and information of life and manners.

3. Then the scholer taught not his Maister, the sheep controuled not the Pastour, the yong student set not the Doctour to schoole, nor reproued their Fathers of errour and ignorance. Or if any were in those better daies (as in al times of heresie such must needs be) that had itching eares, tikling tongues and wittes, curious and contentious disputers, hearers, and talkers rather then doers of God's word: such the Fathers did euer sharply reprehend, counting them vnworthy and vnprofitable Readers of the holy Scriptures. Saint Hierom in his Epistle to Paulinus, after declaration that no handy-craft is so base, nor liberal science so easy, that can be had without a Maister (which S. Augustin also affirmeth, *De vtilitate cred. cap. 7.*) nor that men presume in any occupation to teach that they neuer learned, *Only* (saith he) *the art of Scripture is that which euery man chalengeth: this the chatting old wife, this the doting old man, this the brabling Sophister, this on euery hand, men presume to teach before they learne it.* Againe, *Some with poise of lofty words deuise of scripture matters among women: otherſome (fy vpon it) learne of women, what to teach men, and lest that be not enough, by facilitie of tongue, or rather audacitie, teach that to others, which they vnderstand neuer a whit themselues; to say nothing of such as be of my faculti: who stepping from secular learning*

The Fathers sharply reprehend as an abuse, that al indifferently should read, expound, & talke of the Scriptures.

Hier. ep. 103 c. 6.

learning to holy scriptures, & able to tickle the eares of the multitude with a smooth tale, thinke al they speake, to be the Law of God. This he wrote then, when this maladie of arrogancie and presumption in diuine matters, was nothing so outragious as now it is.

S. Gregorie Nazianzen made an oration of the moderation that was to be vsed in these matters: where he saith, that some in his time thought themselues to haue al the wisedom in the world, when they could once repeat two or three words, and them il couched together, out of Scriptures. But he there diuinely discourseth of the orders and differences of degrees: how in Christes mystical body, some are ordeined to learne, some to teach: al are not Apostles, al Doctours, al Interpreters, al of tongues and knowledge, not al learned in Scriptures & diuinitie: that the people went not vp to talke with God in the mountaine but Moyses, Aaron, & Eleazar: nor they neither but by the difference of their callings: that they that rebel against this ordinance, are guilty of the conspiracie of Core & his Complices: that in Scripture there is both milke for babes, and meat for men, to be dispensed, not according to euery one's greedines of appetit, or wilfulnes, but as is most meet for each one's necessitie and capacitie: that as it is a shame for a Bishop or Priest to be vnlearned in God's mysteries, so for the common people it is oftentimes profitable to saluation, not to be curious, but to follow their Pastours in sinceritie and simplicitie: whereof excellently saith S. Augustin, *Fidei simplicitate & sinceritate lactati, nutriamur in Christo; & cum parui sumus, maiorum cibos non appetamus*, that is, *Being fed with the simplicitie and sinceritie of faith, as it were with milke, so let vs be nourished in Christ: and when we are litle ones, let vs not couet the meates of the elder sort.* Who * in another place testifieth, that the word of God can not be preached nor certaine mysteries vttered to al men alike, but are to be deliuered according to the capacitie of the hearers, as he proueth both * by S. Paules example, who gaue not to euery sort strong meate, but milke to many, as being not spiritual, but carnal and not capable: and * by our Lord's also, who spake to some plainely, & to others in parables, and affirmed that he had many things to vtter which the hearers were not able to beare.

In orat. de moderatio. in disputa. seruãda.

The Scriptures must be deliuered in measure & discretiõ, according to each man's need and capacitie.

De agone Christi. c. 53.

De bono perseuer. c. 16.

1. Cor. 3.

Io. 16.

How much more may we gather, that al things that be written, are not for the capacitie and diet of euery of the simple Readers, but that very many mysteries of holy Writ, be very farre aboue their reach, & may and ought to be (by as great reason) deliuered them in measure and meane most meet for them? Which indeed can hardly be done, when the whole book of the Bible lieth before euery man in his mother tongue, to make choise of what he list. For which cause the said Gregorie Nazianzen wisheth the Christians had as good a law as the Hebrewes of old had: who (as S. Hierom also witnesseth) tooke order among themselues that none should read the *Cantica Canticorum* nor certaine other peeces of hardest Scriptures, til they were thirtie yeares of age.

In orat. de mode. in disp. seruã. in fine.

Hiero. in proœm. commen. in Ezec.

The Iewes law for not reading certaine bookes of holy Scripture vntil a time.

And truely there is no cause why men should be more loth to be ordered and moderated in this point by God's Church and their Pastours, then they are in the vse of holy Sacraments: for which as Christ hath appointed Priests and Ministers, at whose hands we must receiue them, and not be our owne caruers: so hath he giuen * vs Doctours, Prophets, Expounders, Interpreters, Teachers and Preachers, to take the law and our faith at their mouthes: because our faith and religion commeth not to vs properly or principally by reading of Scriptures, but (as the Apostle saith) by hearing of the Preachers lawfully sent: though reading in order and humilitie, much confirmeth and aduanceth the same. Therfore this holy Booke of the Scriptures, is called of S. Ambrose, *Liber sacerdotalis, the booke of Priestes*, at whose hands and disposition we must take and vse it. *Li. 2. ad Grat.*

Eph. 4.

Ro. 10. 17.

The popular obiections of withholding the Scriptures from the people, answered.

Why the Church permitteth not euery one at their pleasure

4. The wise wil not here regard what some wilful people doe mutter, that the Scriptures are made for al men, and that it is of enuie that the Priests doe keep the holy Booke from them. Which suggestion commeth of the same serpent * that seduced our first parents, who persuaded them, that God had forbidden them that tree of knowledge, lest they should be as cunning as himself, and like vnto the Highest. No, no, the Church doth it to keep them from blind ignorant presumption, and from that which the Apostle calleth *falsi nominis scientiam, knowledge falsely so called*: and not to embarre them from the true knowledge of Christ. She would haue al wise, but *vsque ad sobrietatem, vnto sobrietie*, as the Apostle speaketh: she knoweth the Scriptures be ordained for euery state, as meates, elements, fire, water, candle, kniues, sword, and the like; which are as needful (most of them) for children as old folkes, for the simple as the wise: but yet would

Gen. 3.

1. Tim. 6. 20.

Ro. 12, 3.

would marre al, if they were at the guiding of other then wise men, or were in the hands of euery one, for whose preseruation they be profitable. She forbiddeth not the reading of them in any language, enuieth no man's commoditie; but giueth order how to doe it to edification, and not destruction: how to doe it without casting *the holy to dogs* or *pearles to swine*: (See S. Chrysost. *ho. 24. in Matth* declaring these hogs & dogs to be carnal men & Heretikes, that take no good of the holy mysteries, but thereby doe both hurt themselues & others:) how to doe it agreably to the soueraigne sinceritie, maiestie, and depth of Mysterie conteined in the same. She would haue the presumptuous Heretike, notwithstanding he alleage them neuer so fast, flying as it were through the whole Bible, and coting the Psalmes, Prophets, Ghospels, Epistles, neuer so readily for his purpose, as Vincentius Lirinensis saith such mens fashion is: yet she would according to Tertullian's rule, haue such mere vsurpers quite discharged of al occupying and possession of the holy Testament, which is her old and only right and inheritance, and belongeth not to Heretikes at al, whom Origen calleth *Scripturarum fures, theeues of the Scriptures*. She would haue the vnworthy repelled, the curious repressed, the simple measured, the learned humbled, and al sorts so to vse them or absteine from them, as is most conuenient for euery ones saluation: with this general admonition, that none can vnderstand the meaning of God in the Scriptures * except Christ open their sense, & make them partakers of his holy Spirit in the vnitie of his mystical bodie: and for the rest, she committeth it to the Pastour of euery prouince and people, according to the difference of time, place, and persons, how and in what sort the reading of the Scriptures is more or lesse to be procured or permitted.

to read the Scripture.

Mat. 7, 6.

Li de pr: scriptionibus.

Orig. in 2. ad Ro.

Luc. 24.

The holy Scriptures to carnal men & Heretikes, are as pearles to swine.

5. Wherin, the varietie of circumstances causeth them to deale diuersly: as we see by S. Chrysostom's people of Constantinople, who were so delicate, dul, worldly, and so much giuen to dice, cardes, specially stage-plaies or theaters (as S. Gregorie Nazianzen witnesseth) that the Scriptures & al holy lections of diuine things were lothsome vnto them: whereby their holy Bishop was forced * in many of his sermons to crie out against their extreme negligence and contempt of God's word, declaring, that not only Eremites and Religious (as they alleaged for their excuse) but secular men of al sorts might read the Scriptures, and often haue more need therof in respect of themselues, then the other that liue in more puritie and contemplation; further insinuating, that though diuers things be high and hard therin, yet many godly histories, liues, examples, & precepts of life and doctrine be plaine; and finally, that when the Gentils were so cunning and diligent to impugne their faith, it were not good for Christians to be too simple or negligent in the defense thereof: as (in truth) it is more requisite for a Catholike man in these daies when our Aduersaries be industrious to empeach our beleefe, to be skilful in Scriptures, then at other times when the Church had no such enemies.

In vita Athanasij.

* Ho. 2. in Mat & ho. 3. de Laza. & ho. 3. in 2. ad Thess. & alibi sæpè.

S. Chrisostoms exhortations to the reading of holy Scriptures; & when the people is so to be exhorted.

To this sense said S. Chrysostom diuers things, not as a Teacher in schoole, making exact and general rules to be obserued in al places & times, but as a pulpit man, agreably to that audience and his peoples default: nor making it therfore (as some peruersly gather of his words) a thing absolutely needful for euery poore artificer to read or studie Scriptures, nor any whit sauouring the presumptuous, curious, and contentious iangling and searching of God's secrets, reproued by the foresaid Fathers, much lesse approuing the excessiue pride and madnes of these daies, when euery man and woman is become not only a Reader, but a Teacher, controuler, & iudge of Doctours, Church, Scriptures and al: such as either contemne or easily passe ouer al the moral parts, good examples, and precepts of life (by which as wel the simple as learned might be much edified) and only in a manner, occupie themselues in dogmatical, mystical, high, and hidden secrets of God's counsels, as of Predestination, reprobation, election, prescience, forsaking of the Iewes, vocation of the Gentils, and other incomprehensible mysteries, *Languishing about questions* of only faith, fiduce, new phrases and figures, *euer learning*, but *neuer comming to knowledge*, reading and tossing in pride of wit, conceit of their owne cunning, and vpon presumption of I can not tel what spirit, such bookes specially and Epistles, as S. Peter foretold that the vnlearned and instable would depraue to their owne damnation.

S. Chrysostom maketh nothig for the popular and licentious reading of Scriptures vsed amõg the Protestants now adaies.

Euery simple artificer amõg them readeth much more the deepest & hardest questiõs of holy Scripture, then the moral parts.

2. Tim. 6.

2. Tim. c. 3.

2. Pet 3

They delight in none more then in the Epistle to the Romans, the *Cantica Canticorum*, the Apocalypse, which haue in them as many mysteries as words. They find no difficultie in the sacred Booke * clasped with seuen seales. They aske for no Expositour * with the holy

Ap 5, 1.

Act. 8.

They presuppose no difficulties, which

al the learned Fathers felt to be in the Scriptures.

holy Eunuch. They feele no such depth of God's science in the scriptures, as S. Augustin did when he cried out: *Mira profunditas eloquiorum tuorum, mira profunditas (Deus meus) mira profunditas! horror est intendere in eam, horror honoris, & tremor amoris*; that is, *O wonderful profoundnes of thy wordes; wonderful profoundnes, my God, wonderful profoundnes! it maketh a man quake to looke on it: to quake for reuerence, and to tremble for the loue thereof.* They regard not that which the same Doctour affirmeth, that the depth and profunditie of wisedom, not only in the words of holy Scripture, but also in the matter & sense, is so wonderful, that, liue a man neuer so long, be he of neuer so high a witte, neuer so studious, neuer so feruent to attaine the knowledge therof, yet when he endeth, he shal confesse he doth but begin. They feele not with S. Hierom, that the text hath a hard shel to be broken before we come to the kernel. They wil not stay themselues in only reading the sacred Scriptures thirteen yeares together, with S. Basil & S. Gregorie Nazianzene, before they expound them, nor take the care [as they did) neuer otherwise to interpret them, then by the vniforme consent of their Forefathers and tradition Apostolike.

Confess. lib. 12. cap. 14.

See ep. 3. Aug.

Hiero. ep 13. c. 4.

Ruff. Ec. hist. li. 2. c. 9.

If our new Ministers had had this cogitation and care that these and al other wise men haue, and euer had, our countrie had neuer fallen to this miserable state in religion, and that vnder pretence, colour, and countenance of God's word: neither should vertue and good life haue been so pittifully corrupted in time of such reading, toiling, tumbling and translating the Booke of our life and saluation: wherof the more pretious the right and reuerent vse is, the more pernicious is the abuse and prophanation of the same: which euery man of experience by these few yeares proofe, and by comparing the former daies and manners to these of ours, may easily trie.

Manners & life nothing amended, but much worse, since this licentious tossing of holy Scriptures.

Looke whether your men be more vertuous, your women more chast, your children more obedient, your seruants more trustie, your maids more modest, your freinds more faithful, your laytie more iust in dealing, your Clergie more deuout in praying: whether there be more religion, feare of God, faith and conscience in al states now, then of old, when there was not so much reading, chatting, and iangling of God's word, but much more sincere dealing, doing, and keeping the same. Look whether through this disorder, women teach not their husbands, children their parents, yong fooles their old and wise fathers, the scholers their Maisters, the sheep their Pastour, and the People the Priest. Looke whether the most chast and sacred sentences of God's holy word, be not turned of many, into mirth, mockerie, amorous ballets & detestable letters of loue and leudnes: their delicate rimes, tunes, and translations much encreasing the same.

Scriptures as profanely cited as heathē Poëtes.

Scriptures erroneously expoūded according to euery wicked man's priuat fansie.

This fal of good life & prophaning the diuine mysteries, euery body seeth: but the great corruption & decay of faith hereby, none see but wise men, who only know, that, were the Scriptures neuer so truely translated, yet Heretikes and il men that follow their owne spirit and know nothing but their priuate fantasie, and not the sense of the holy Church and Doctours, must needs abuse them to their damnation: and that the curious, simple, and *sensual men which haue no tast of the things that be of the Spirit of God, may of infinit places take occasion of pernicious errours. For though the letter or text haue no errour, yet (saith S. Ambrose) the Arrian, or (as we may now speake) the Caluinian interpretation hath errours. *lib. 2. ad Gratianum ca.* 1. and Tertullian saith: *The sense adulterated is as perilous as the style corrupted. De Præscrip.* S. Hilarie also speaketh thus: *Heresie riseth about the vnderstanding, not about the writing. The fault is in the sense, not in the word. lib. 2. de Trinit. in principio.* And S. Augustin saith, that many hold the Scriptures as they doe the Sacraments, *ad speciem, & non ad salutem, to the outward shew, and not to saluation. de Baptis cont. Donat. li. 3. ca. 19.* Finally al Sect-maisters and rauening wolues, yea * the Diuels themselues pretend Scriptures, alleage Scriptures, and wholy shroud thēselues in Scriptures, as in the wool & fleese of the simple sheep. Whereby the vulgar, in these daies of general disputes, can not but be in extreme danger of errour, though their bookes were truely translated, & were truely in thēselues God's owne word indeed.

1. Cor. 2

Mat. 4.

Al Heretikes pretend Scriptures.

The Scriptures haue beē falsely and heretically translated into the vulgar tongues, and sundrie other

But the case now is more lamentable: for the Protestants and such as S. Paul calleth *ambulantes in astutia, walking in deceitfulnes*, haue so abused the people, and many other in the world, not vnwise, that by their false translations they haue insteed of God's Law and Testament, and for Christes written wil and word, giuen them their owne wicked writing and phantasies, most shamefully in al their versions, Latin, English, and other tongues, corrupting both the letter and sense by false translation, adding, detracting, altering, transposing, pointing, and al other guileful meanes: specially where it

2. Cor. 4

serueth

ſerueth for the aduantage of their priuate opiniõs. For which, they are bold alſo partly to diſauthorize quite, partly to make doubtful, diuers whole books allowed for Canonical Scriptnre by the vniuerſal Church of God this thouſand yeares and vpward: to alter al the authentical and Eccleſiaſtical words vſed ſithence our Chriſtianitie, into new prophane nouelties of ſpeaches agreable to their doctrine: to change the titles of workes, to put out the names of the Authours, * to charge the very Euangeliſt with following vntrue tranſlation, to adde whole ſentences proper to their Sect, into their pſalmes in meter, * euen into the very Creed in rime. Al which the poore deceiued people ſay and ſing as though they were God's owne word, being indeed through ſuch ſacrilegious treachery, made the Diuels word.

Beza annot. in c. 1. Luc. 1. vv. 78.

** See the tenth article of their Creed in meter.*

To ſay nothing of their intolerable liberty and licence to change the accuſtomed callings of God, Angel, men, places, & things vſed by the Apoſtles and al antiquitie, in Greek, Latin, and al other languages of Chriſtian Nations, into new names, ſometimes falſely, and alwaies ridiculouſly and for oſtentation taken of the Hebrewes: to frame and fine the phraſes of holy Scriptures after the forme of prophane Writers, ſticking not, for the ſame to ſupply, adde, alter, or diminish as freely as if they tranſlated Liuie, Virgil, or Terence. Hauing no religious reſpect to keep either the maieſtie or ſincere ſimplicitie of that venerable ſtyle of Chriſtes ſpirit, as S. Auguſtin ſpeaketh, which kind the holy Ghoſt did chooſe of infinit wiſedom to haue the diuine myſteries rather vttered in, then any other more delicate, much leſſe in that meretricious manner of writing that ſundrie of theſe new tranſlatours doe vſe: of which ſort Caluin himſelfe and his pue-fellowes ſo much complaine, that they profeſſe, Satan to haue gained more by theſe new interpreters (their number, leuitie of ſpirit, and audacitie encreaſing daily) then he did before by keeping the word from the people. And for a paterne of this miſcheeſe, they giue Caſtalion, adiuring al their churches and ſcholers to beware of his tranſlation, as one that hath made a very ſport and mockery of God's holy word. So they charge him: themſelues (and the Zuinglians of Zurick, whoſe tranſlations Luther therfore abhorred) or handling the matter with no more fidelitie, grauitie, or ſinceritie, then the other: but rather with much more falſification, or (to vſe the Apoſtles wordes) *cauponation* and *adulteration* of God's word, then they. Beſides many wicked gloſſes, prayers, confeſſions of faith, conteining both blaſphemous errours * and plaine contradictions to themſelues and among themſelues al priuileged and authorized to be ioyned to the Bible, and to be ſaid and ſung of the poore people, and to be beleeued as articles of faith & wholy conſonant to God's word.

Pref. in N. Teſt. Gal. 1567.

Ioſias Simlerus in vita Bulling.

2. Cor. 2. 17.

** See the 4. article of their Creed in meter, where they profeſſe that Chriſt deſcended to deliuer the Fathers, & afterward in their confeſsiõ of their faith, they deny *Limbus Patrum.*

a We therfore hauing compaſſion to ſee our beloued Countriemen, with extreame danger of their ſoules, to vſe only ſuch prophane tranſlations, and erroneous mens mere phãtaſies, for the pure and bleſſed word of truth; much alſo moued therunto by the deſires of many deuout perſons; haue ſet forth, for you (benigne Readers) the new Teſtament to begin withal, truſting that it may giue occaſion to you, after diligent peruſing thereof, to lay away at leaſt ſuch their impure verſiõs as hitherto you haue beẽ forced to occupie. How wel we haue done it, we muſt not be iudges, but referre al to God's Church and our Superiours in the ſame. To them we ſubmit our ſelues, & this, & al other our labours, to be in part, or in the whole, reformed, corrected, altered, or quite abolished: moſt humbly deſiring pardon if through our ignorance, temeritie, or other humane infirmitie, we haue any where miſtaken the ſenſe of the holy Ghoſt. Further promiſing, that if hereafter we eſpie any of our owne errours, or if any other, either freind of good wil, or aduerſarie for deſire of reprehenſion, ſhal open vnto vs the ſame; we wil not (as Proteſtants doe) for defenſe of our eſtimation, or of pride and contention, by wrangling words wilfully perſiſt in them, but be moſt glad to heare of them, & in the next editiõ or otherwiſe to correct them: for it is truth that we ſeeke for, and God's honour: which being had either by good intention, or by occaſion, al is wel. This we profeſſe only, that we haue done our endeauour with prayer, much feare and trembling, leſt we ſhould dangerouſly erre in ſo ſacred, high, and diuine a worke: that we haue done it with al faith, diligence, and ſincerite: that we haue vſed no partialitie for the diſaduantage of our aduerſaries, nor no more licence then is ſufferable in tranſlating of holy Scriptures: contiuually keeping our-ſelues as neer as is poſſible, to our text to the very words and phraſes which by long vſe are made venerable, though to ſome prophane or delicate eares

a The purpoſe & commoditie of ſetting forth this Catholike edition.

The religious care & sincerity obserued in this translatiõ.

they may seeme more hard or barbarous, * as the whole style of Scripture doth ligthly to such at the beginning: acknowledging with S. Hierom, that in other writings it is enough to giue in translation, sense for sense, but that in Scriptures, lest we misse the sense, we must keep the very words. *Ad Pammach. epistola. 10. 1. ca. 2. in princip.* We must, saith S. Augustin, speake according to a set rule, lest licence of words breed some wicked opinion concerning the things conteined vnder the words. *De ciuitate lib. 10. cap 12.* See S. Augustin. li. 3. confes. c. 5.

The ancient Fathers kept religiously the very barbarismes of the vulgar Latin text.

Wherof our holy Forefathers and ancient Doctours had such a religious care, that they would not change the very barbarismes or incongruities of speach which by long vse had preuailed in the old readings or recitings of scriptures. as, *Neque nubent neque nubentur*, in Tertullian. li. 4. in Marcion. in S. Hilarie in c. 21. Mat. and in al the Fathers. *Qui me confusus fuerit, confundar & ego eum*, in S. Cyprian ep. 63. nu. 7. *Talis enim nobis decebat sacerdos* (which was an elder translation then the vulgar Latin that now is) in S. Ambrose c. 3. *de fuga sæculi.* and S. Hierom himself, who otherwise corrected the Latin translation that was vsed before his time, yet keepeth religiously [as himself professeth *Prafat. in 4. Euang. ad Damasum*) these and the like speaches, *Nonne vos magis pluris estis illis?* and, *filius hominis non venit ministrari, sed ministrare: and, Neque nubent, neque nubentur*: in his commentaries vpon these places: and, *Non capit Prophetam perire extra Hierusalem*, in his commentaries *in c. 2. Ioel. sub finem.* And S. Augustin, who is most religious in al these phrases, counteth it a special pride and infirmitie in those that haue a litle learning in tongues, and none in things, that they easily take offense of the simple speaches or solecismes in the scriptures. *de doctrina Christi. li. 2. cap 13.* See also the same holy Father *li. 3. de doct. Christi. c. 3.* and *tract. 2. in Euang. Ioan.* But of the manner of our translation more anone. *Mt. 22. Mar. 8. Hebr. 7. Mat. 6. 20. 22. Lu 13.*

Of the ANNOTATIONS, why they were made, & what matter they conteine.

Now, though the text thus truely translated, might sufficiently, in the sight of the learned and al indifferent men, both controule the aduersaries corruptions, and proue that the holy Scripture wherof they haue made so great vantes, maketh nothing for their new opinions, but wholy for the Catholike Churches beleefe and doctrine, in al the points of difference betwixt vs: yet knowing that the good and simple may easily be seduced by some few obstinate persons of perdition (whom we see giuen ouer into a reprobat sense, to whom the Ghospel, which in it-self is the odour of life to saluation, is made the odour of death to damnation, ouer whose eyes for sinne and disobedience God suffereth a veile or couer to lie, whiles they read the new Testament, euen as the Apostle saith the Iewes haue til this day, in reading of the old, that as the one sort can not find Christ in the Scriptures, read they neuer so much, so the other can not find the Catholike Church nor her doctrine there neither) and finding by experience this saying of S. Augustin to be most true: *If the preiudice of any erroneous persuasion preoccupate the mind, whatsoeuer the Scripture hath to the contrarie, men take it for a figuratiue speach*: for these causes, and somewhat to help the faithful Reader in the difficulties of diuers places, we haue also set forth reasonable large ANNOTATIONS, thereby to shew the studious Reader in most places perteining to the controuersies of this time, both the heretical corruptions and false deductions, & also the Apostolike tradition, the expositions of the holy Fathers, the decrees of the Catholike Church and most ancient Councels: which meanes whosoeuer trusteth not, for the sense of holy Scriptures, but had rather follow his priuate iudgement or the arrogant spirit of these Sectaries, he shal worthily through his owne wilfulnes be deceiued: beseeching al men to looke with diligence, sinceritie, and indifferencie, into the case that concerneth no lesse then euery ones eternal saluation or damnation. *2. Cor. 2. 2. Cor. 3. De doctr. Christ. lib. 3. cap. 10.*

Heresies make Catholikes more diligent to search and find the senses of holy Scripture for refelling of the same.

Which if he doe, we doubt not but he shal to his great contentment, find the holy Scriptures most cleerely and inuincibly to proue the articles of Catholike doctrine against our aduersaries, which perhaps he had thought before this diligent search, either not to be consonant to God's words, or at least not conteined in the same, and finally he shal proue this saying of S. Augustin to be most true: *Multi sensus &c. Many senses of holy Scriptures lie hidden, & are knowen to some few of greater vnderstanding: neither are they at any time auouched more commodiously and acceptably then at such times, when the care to answer heretikes doth force men thervnto. For then, euen they that be negligent in matters of studie and learning, shaking of sluggishnes, are stirred vp to diligent hearing, that the Aduersaries may be refelled.* *In Psal. 67 prop finem.*

felled. Againe, how many ſenſes of holy Scriptures, concerning Chriſtes Godhead, haue been auouched againſt Photinus: how many, of his Manhood, againſt Manichæus: how many, of the Trinitie, againſt Sabellius: how many, of the vnitie in Trinitie, againſt the Arrians, Eunomians, Macedonians, how many, of the Catholike Church diſperſed throughout the whole world, and of mixture of good and bad in the ſame vntil the end of the world, againſt the Donatiſtes and Luciferians and other of the like errour: how many againſt al other heretikes, which it were too long to rehearſe? Of which ſenſes and expoſitions of holy Scripture the approued Authors and auouchers, ſhould otherwiſe either not be knowen at al, or not ſo wel knowen, as the contradictions of proud heretikes haue made them.

Thus he ſaith of ſuch things as not ſeeming to be in holy Scriptures to the ignorant or heretikes, yet indeed be there. But in other points doubted of, that indeed are not decided by Scripture, he giueth vs this goodly rule to be followed in al, as he exemplifieth in one. *Then doe we hold* (ſaith he) *the verity of the Scriptures, when we doe that which now hath ſeemed good to the Vniuerſal Church, which the authoritie of the Scriptures themſelues doth commend: ſo that, for aſmuch as the holy Scripture can not deceiue, whoſoeuer is afraid to be deceiued with the obſcuritie of queſtions, let him therin aske counſel of the ſame* CHVRCH, *which the holy Scripture moſt certainely and euidently sheweth and pointeth vnto.* Aug. li. 1. cont. Creſcon. c. 13.

Many cauſes why this new Teſtament is tranſlated according to the ancient vulgar Latin text.

Now to giue thee alſo intelligence in particular, moſt gentle Reader, of ſuch things as it behoueth thee ſpecially to know concerning our Tranſlation: We tranſlate the old vulgar Latin text, not the common Greek text, for theſe cauſes.

It is moſt ancient.

1. It is ſo ancient, that it was vſed in the Church of God aboue 1300. yeares agoe, as appeareth by the Fathers of thoſe times.

Corrected by S. Hierom.

2. It is that (by the common receiued opinion and by al probabilitie) which S. Hierom afterward corrected according to the Greek, by the appointment of Damaſus then Pope, as he maketh mention in his Preface before the foure Euangeliſts, vnto the ſaid Damaſus: and *in Catalogo in fine*, and *ep.* 102.

Commended by S. Auguſtin.

Ep. 10. 3. Conſequently it is the ſame which S. Auguſtin ſo commendeth and alloweth in an Epiſtle to S. Hierom.

Vſed and expounded by the Fathers.

4. It is that, which for the moſt part euer ſince hath been vſed in the Churches ſeruice, expounded in ſermons, alleaged and interpreted in the Commentaries and writings of the ancient Fathers of the Latin Church.

Only authentical, by the holy Councel of Trent.

Seſſ. 4. 5. The holy Councel of Trent, for theſe and many other important conſiderations, hath declared and defined this only of al other Latin tranſlations, to be authentical, and ſo only to be vſed and taken in publike leſſons, diſputations, preachings, and expoſitions, and that no man preſume vpon any pretence to reiect or refuſe the ſame.

Moſt graue, leaſt partial.

6. It is the graueſt, ſincereſt, of greateſt maieſtie, leaſt partialitie, as being without al reſpect of controuerſies and contentions, ſpecially theſe of our time, as appeareth by thoſe places which Eraſmus and others at this day tranſlate much more to the aduantage of the Catholike cauſe.

Preciſe in following the Greek.

7. It is ſo exact and preciſe according to the Greek, both the phraſe and the word, that delicate Heretikes therfore reprehend it of rudenes. And that it followeth the Greek farre more exactly then the Proteſtants tranſlations, beſide infinit other places, we appeale to theſe. Tit. 3. 14. *Curent bonis operibus præeſſe,* προϊσταθαι. Engl. bib. 1577, *to mainteine good workes*, and Heb. 10, 20. *Viam nobis initiauit,* ἐνεκαίνισεν. English Bib. *he prepared.* So in theſe words, *Iuſtifications, Traditions, Idola, &c.* In al which they come not neer the Greek, but auoid it of purpoſe.

Preferred by Beza himſelf.

8. The Aduerſaries themſelues, namely Beza, preferre it before al the reſt. *In præfat. no. Teſt. an.* 1556. And againe he ſaith, that the old Interpreter tranſlated very religiouſly *Annot. in* 1. Luc. *v.* 1.

Al the reſt miſliked of the

9. In the reſt, there is ſuch diuerſitie and diſſenſion, and no end of reprehending one another, and tranſlating euery man according to his fantaſie, that * Luther ſaid, If

Cochlæ.

Sectaries thē-selues, each re-prehending an-other.

the world should stand any long time, we must receiue againe (which he thought absurd) the Decrees of Councels, for preseruing the vnitie of faith, because of so diuers inter-pretations of the Scripture. And Beza (in the place aboue mentioned) noteth the itching ambition of his fellow-translatours, that had much rather disagree and dissent from the best, then seeme themselues to haue said or written nothing. And Beza's translation it-self, being so esteemed in our countrie, that the Geneua * English Testaments be transla-ted according to the same, yet sometime goeth so wide from the Greek & from the mea-ning in the holy Ghost, that themselues which protest to translate it, dare not follow it. For example, *Luc.* 3. 36. They haue put these words *The sonne of Cainan*, which he wittingly and wilfully left out: and *Act.* 1, 14. they say, *With the women*, agreably to the vulgar La-tin: where he saith, *Cum vxoribus, with their wiues.*

c. 11. *de Can. scr. authori-tate.* *The new Te. prin-ted the yeare 1580. in the title.*

It is truer then the vulgar Greek text it-self.

10. It is not only better then al other Latin translations, but then the Greek text it-self in those places where they disagree.

The proofe hereof is euident, because most of the ancient Heretikes were Grecians, and therfore the Scriptures in Greek were more corrupted by them, as the ancient Fa-thers often complaine. Tertullian noteth the Greek text which is at this day (*1. Cor.* 15, 47.) to be an old corruption of Marcion the Heretike, and the truth to be as in our vul-gar Latin, *Secundus homo de cœlo cœlestis, The second man from heauen heauenly.* So read other * ancient Fathers, and Erasmus thinketh it must needs be so, and Caluin himself follo-weth it *Instit. li. 2. c. 13. parag. 2.* Againe S. Hierom noteth that the Greek text (*1. Cor.* 7, 33.) which is at this day, is not the *Apostolical veritie* or the true text of the Apostle: but that which is in the vulgar Latin, *Qui cum vxore est, solicitus est quæ sunt mundi, quomodo pla-ceat vxori, & diuisus est, He that is with a wife, is careful of worldly things, how he may please his wife, and is deuided or distracted.* The Ecclesiastical historie called the Tripartite, noteth the Greek text that now is (*1. Io* 4, 3.) to be an old corruption of the ancient Greek copies, by the Nestorian Heretikes, and the true reading to be as in our vulgar Latin, *Omnis spi-ritus qui dissoluit* IESVM, *ex Deo non est, Euery spirit that dissolueth* IESVS, *is not of God*: & Beza confesseth that Socrates in his Ecclesiastical Historie readeth so in the Greek, πᾶν πνεῦμα ὃ λύει τὸν ἰησοῦν χριστὸν &c.

The ancient Fathers for proofe therof, and the Aduer-saries them-selues.

Ambr. Hierom. *Li. 1. cōt. Iou. c. 7.* *Li. 12. c. 4.* *Li. 7. c. 32.*

The Caluinists themselues of-ten forsake the Greek as cor-rupt, and trans-late according to the ancient vulgar latin text.

But the proofe is more pregnant out of the Aduersaries themselues. They forsake the Greek text as corrupted, and translate according to the vulgar Latin, namely Beza and his scholers the English translatours of the Bible, in these places. Hebr. chap. 9. vers. 1. saying, *The first couenant*, for that which is in the Greek, *The first tabernacle* Where they put, *couenant*, not as of the text, but in another letter, as to be vnderstood, according to the vulgar Latin, which most sincerely leaueth it out altogether, saying: *Habuit quidem & prius iustificationes &c. The former also indeed had iustifications &c.* Againe *Ro.* 11. *vers.* 21. they translate not according to the Greek text, *Temporiseruientes, seruing the time*, which Beza saith must needs be a corruption: but according to the vulgar Latin, *Domino seruien-tes, seruing our Lord.* Againe, *Apoc.* 11. *vers.* 2. they translate not the Greek text, *Atrium quod intra templum est, the court which is within the temple*, but cleane contrarie, according to the vulgar Latin, which Beza saith is the true reading, *Atrium quod est foris Templum, the court which is without the Temple.* Only in this last place, one English Bible of the yeare 1562 followeth the errour of the Greek. Againe, *1 Tim.* 2. *vers.* 14. they adde, *but*, more then is in the Greek, to make the sense more commodious and easie, according as it is in the vulgar Latin. Againe *Ia.* 5. 12. they leaue the Greek, and follow the vulgar Latin saying, *Lest you fal into condemnation.* I *doubt* not (saith Beza) *but this is the true and sincere read-ing, and I suspect the corruption in the* Greek *came thus &c.* It were infinit to set downe al such places, where the Aduersaries (specially Beza) follow the old vulgar Latin & the Greek copie agreable therunto, condemning the Greek text that now is, of corruption.

διαθήκη σκηνή. καιρῶς κυρίῳ. εἰς ὑπό-κρισιν.

Superfluities in the Greek which Erasmus calleth tri-fling and rash additions.

Againe, Erasmus the best translatour of al the later, by Beza's iudgemēt, saith that the Greek sometime hath superfluities corruptly added to the text of holy Scripture, as *Mat.* 6. to the end of the *Pater noster*, these words, *Because thine is the Kingdom, the power and the glorie, for euer-more.* Which he calleth, *nugas*, trifles rashly added to our Lord's praier, & reprehendeth Valla for blaming the old vulgar Latin because it hath it not. Likewise *Ro.* 11. 6. these words in the Greek, and not in the vulgar Latin: *But if of workes, it is not now grace: otherwise the worke is no more a worke*: and *Mar.* 10. 29. these words, *or wife*, and such like. Yea the Greek text in these superfluities condemneth it-self, and iustifieth the vul-gar

See *No. Test. gr. Ro. Stephan. in folio, & Crispini.*

gar Latin exceedingly; as being marked throughout in a number of places, that such & such words or sentences are superfluous. In al which places our vulgar Latin hath no such thing, but is agreable to the Greek which remaineth after the superfluities be taken away. For example, that before mentioned in the end of the *Pater noster*, hath a marke of superfluitie in the Greeke text thus ''. and *Marc* 6. 11. these words, *Amen I say to you, it shal be more tolerable for the land of Sodom and Gomorrhe in the day of iudgement, then for that citie*; and *Mat.* 29. 22. these words, *And be baptized with the Baptisme that I am baptized with?* Which is also superfluously repeated againe vers 23. and such like places exceeding many: which being noted superfluous in the Greek, and being not in the vulgar Latin, proue the Latin in those places to be better, truer and more sincere then the Greek.

Wherupon we conclude of these premisses, that it is no derogation to the vulgar Latin text, which we translate, to disagree from the Greek text, wheras it may notwithstanding be not only as good, but also better. And this the Aduersarie himself, their greatest and latest translatour of the Greek, doth auouch against Erasmus in behalfe of the old vulgar Latin translation, in these notorious words: *How vnworthily and without cause* (saith he) *doth Erasmus blame the old Interpreter as dissenting from the Greek? He dissented, I grant, from those Greek copies which he had gotten: but we haue found, not in one place, that the same interpretation which he blameth, is grounded vpon the authoritie of other Greek copies, & those most ancient. Yea in some number of places we haue obserued, that the reading of the Latin text of the old Interpreter, though it agree not sometime with our Greek copies, yet it is much more conuenient, for that it seemeth he followed some better and truer copie.* Thus farre Beza. In which words he vnwittingly, but most truely, iustifieth and defendeth the old vulgar Translation against himself and al other cauillers, that accuse the same, because it is not alwaies agreable to the Greek text: Wheras it was translated out of other Greek copies (partly extant, partly not extant at this day) either as good and as ancient, or better and more ancient, such as S. Augustin speaketh of, calling them *doctiores & diligentiores, the more learned and diligent Greek copies*, wherunto the latin translations that faile in any place, must needs yeald. *Li. 2 de doctr. Christ. c. 15.*

Beza præf. N. Testam. 1556. See him also Annotat. in 13. Act. v. 20.

The vulgar latin translation agreeth with the best Greek copies, by Beza's owne iudgement,

When the Fathers say, that the Latin text must yeald to the Greek and be corrected by it, they meane the true & vncorrupted Greeke text.

And if it were not too long to exemplifie and proue this, which would require a treatise by it-self, we could shew by many & most cleere examples throughout the new Testament, these sundrie meanes of iustifying the old translation.

First, if it agree with the Greek text (as cõmonly it doth, & in the greatest places concerning the controuersies of our time, it doth most certainely) so farre the Aduersaries haue not to complaine: vnles they wil complaine of the Greek also, as they doe *Ia.* 4 *v.* 2. and 1. *Pet.* 3. *v.* 21. where the vulgar Latin followeth exactly the Greek text, saying, *Occiditis*; and, *Quod vos similis formæ*, &c. But Beza in both places correcteth the Greek text also as false.

The vulgar latin translation, is many waies iustified by most ancient Greek copies, & the Fathers.

2. If it disagree here and there from the Greek text, it agreeth with another Greek copie set in the margent, wherof see examples in the foresaid Greek Testaments of Robert Steuens and Crispin throughout: namely 2. Pet. 1, 10. *Satagite vt per bona opera certam vestram vocati nem faciatis* διὰ τῶν ἀγαθῶν ἔργων; & Marc. 8. v. 7. *Et ipsos benedixit*, εὐλογήσας αὐτὰ.

3. If these marginal Greek copies be thought lesse authentical then the Greek text, the Aduersaries thẽselues tel vs the cõtrarie, who in their translations often follow the marginal copies, and forsake the Greek text: as in the examples aboue mentioned *Rom.* 11. *Apoc.* 11. 2. Tim. 2. *Iac.* 5. &c it is euident.

4. If al Erasmus Greek copies haue not that which is in the vulgar Latin, Beza had copies which haue it, and those most ancient (as he saith) & better. And if al Beza's copies faile in this point and wil not help vs, Gagneie the French Kings Preacher, and he that might command in al the Kings Libraries, he found Greek copies that haue iust according to the vulgar Latin: & that in such place as would seeme otherwise lesse probable: as *Iac.* 3. *v.* 5, *Ecce quantus ignis quam magnã siluã incendit? Behold how much fire what a great wood it kindleth*: A man would thinke it must be rather as in the Greek text, *A litle fire what a great wood it kindleth*: But an approued ancient Greek copie alleaged by Gagneie, hath as it is in the vulgar Latin. And if Gagneis copies also faile sometime, there Beza and Crispin supply Greek copies fully agreable to the vulgar Latin. as *ep Iude vers.* 5. Scientes semel omnia, quoniam IESVS &c. and *vers.* 19. Segregant *semetipsos*: likewise 2. Ephes. 2.

Quod x Veronẽs. ὀλίκον πῦρ πηλίκην ὕλην ἀνάπτει.

Quod

Quod elegerit vos primitias; ἀπαρχάς in some Greek copies. Gagn. & 2. Cor. 9. *Vestra æmulatio*, ὁ ὑμῶν ζῆλος so hath one Greek copie. Beza.

5. If al their copies be not sufficient, the ancient Greek Fathers had copies and expounded them agreable to our vulgar Latin, as 1. Tim. 6, 20. *Prophanas vocum nouitates.* So readeth S. Chrysostom and expoundeth it against Heretical and erroneous nouelties. Yet now we know no Greek copie that readeth so. Likewise *Io.* 10, 29 *Pater meus quod mihi dedit maius omnibus est.* So readeth S. Cyril and expoundeth it *li.* 7. in Io. c. 10. likewise. 1. Io. 4, 3. *Omnis Spiritus qui soluit* IESVM, *ex Deo non est.* So readeth S. Irenæus li. 3. c. 18. S. Augustin *tract. 6. in Io.* S. Leo *epist.* 10. c. 5. beside Socrates in his Ecclesiastical historie *li.* 7. c. 22. and the Tripartite *li.* 12 c. 4. who say plainely, that this was the old and the true reading of this place in the Greek. And in what Greek copie extant at this day is there this text *Io.* 5. 2. *Est autem Hierosolymis probatica piscina?* and yet S. Chrysostom, S. Cyril, and Theophylacte read so in the Greek, and Beza saith it is the better reading. And so his the Latin text of the Romane Masse-book iustified, and eight other Latin copies, that read so. For our vulgar Latin here, is accotding to the Greek text, *Super probatica.* and Ro. 5. v. 17. *Donationis & Iustitiæ.* So readeth Theodorete in Greek. & *Lu.* 2. *v.* 14. Origen and S. Chrysostom read, *Hominibus bonæ voluntatis*, and Beza liketh it better then the Greek text that now is.

The Greek Fathers.

χαινοφωνίας ἐπὶ προβατικῇ.

6. Were there is no such signe or token of any ancient Greek copie in the Fathers, yet these later interpreters tel vs, that the old Interpreter did follow some other Greek copie. As Marc 7, 3. *Nisi crebro lauerint.* Erasmus thinketh that he did read in the Greek πυκνῇ *often*: and Beza and others commend his coniecture, yea and the English Bibles are so translated. Whereas now it is πυγμῇ which signifieth the length of the arme vp to the elbow. And who would not thinke that the Euangelist should say; The Pharisees wash often, because otherwise they eate not, rather then thus, *Vnles they wash vp to the elbow, they eate not?*

7. If al such coniectures, and al the Greek Fathers help vs not, yet the Latin Fathers with great consent wil easily iustifie the old vulgar translation, which for the most part they follow and expound. As Io. 7. 39. *Nondum erat spiritus datus.* So readeth S. Augustin *Li.* 4. *de Trinit. c.* 20. and li. 83. *Quæst. q.* 62. and *tract.* 52. *in Ioan.* Leo *ser.* 2. *de Pentecoste.* Whose authoritie were sufficient, but indeed Didymus also a Greek Doctour readeth so *li.* 2. *de Sp. sancto*, translated by S. Hierom, and a Greek copie in the Vaticane, and the Syriake new Testament. Likewise Io. 21. 22. *Sic eum volo manere.* So read S Ambrose, *Brugen. in Psal.* 45. & *Psal.* 118. *octonario Resp.* S. Augustin and Vene. Bede vpon S. Iohns Ghospel.

The Latin Fathers.

See Annot. Louan. in N. Test. & Annot. Lucæ in biblia.

8. And lastly, if some other Latin Fathers of ancient time, read otherwise, either here or in other places, not al agreeing with the text of our vulgar Latin, the cause is, the great diuersitie and multitude, that was then of Latin copies, (wherof S. Hierom complaineth) til this one vulgar Latin grew only into vse. Neither doth their diuers reading make more for the Greek, then for the vulgar Latin, differing oftentimes from both. As when S. Hierom in this last place readeth, *Si sic eum volo manere, li.* 1. *adu. Iouin.* It is according to no Greek copie now extant. And if yet there be some doubt, that the readings of some Greek or Latin Fathers, differing from the vulgar Latin, be a check or condemnation to the same: let Beza: that is, let the Aduersarie himself, tel vs his opinion in this case also. *Whosoeuer*, saith he, *shal take vpon him to correct these things* (speaking of the vulgar Latin translation) *out of the ancient Fathers writings, either Greek or Latin, vnles he doe it very circumspectly & aduisedly, he shal surely corrupt al rather then amend it, because it is not to be thought, that as often as they cited any place, they did alwaies looke into the book, or number euery word.* As if he should say: We may not by and by thinke that the vulgar Latin is faultie and to be corrected, when we read otherwise in the Fathers either Greek or Latin, because they did not alwaies exactly cite the words, but followed some commodious and godly sense therof.

Præfat. in 4. Euang. ad Damasum.

Præfat. citata.

The few and smal faults negligently crept into the vulgar Latin translation.

Thus then we see that by al meanes the old vulgar Latin translation is approued good, and better then the Greek text it-self, and that there is no cause why it should giue place to any other text, copies, or readings. Marie if there be any faults euidently crept in by those that heretofore, wrote or copied out the Scriptures (as there be some) them we grant no lesse, then we would grant faults now adaies committed by the Printer, and they are exactly noted of Catholike Writers, namely in al Plantins Bibles

Sess. 4. Bibles set forth by the Diuines of Louan: and the holy Councel of Trent willeth that the vulgar Latin text be in such points throughly mended, and so to be most authentical. Such faults are these *In fide*, for, *in fine*: *Præscientiam*, for, *præsentiam*: *Suscipiens*, for, *Suspiciens*: and such like very rare. Which are euident corruptions made by the copistes, or growen by the similitude of words. These being taken away, which are no part of those corruptions and differences before talked of, we translate that text which is most sincere, and in our opinion and as we haue proued, incorrupt. The Aduersaries contrarie, translate that text which themselues confesse both by their writings and doings, to be corrupt in a number of places, and more corrupt then our vulgar Latin, as is before declared.

The Caluinists confessing the Greek to be most corrupt yet translate that only, and hold that only for authentical Scripture.

And if we would here stand to recite the places in the Greek which Beza pronounceth to be corrupted, we should make the Reader to wonder, how they can either so plead otherwise for the Greek text, as though there were no other truth of the new Testament but that: or how they translate only that (to deface, as they thinke, the old vulgar Latin) which themselues so shamfully disgrace, more then the vulgar Latin, inuenting corruptions where none are, nor can be, in such vniuersal consent of al both Greek and Latin copies. For example, Mat. 10. *The first Symon, who is called Peter.* I thinke (saith Beza) this word πρῶτος, *first*, hath beē added to the text of some that would establish Peters Primacie. Againe Luc. 22. The Chalice *that is shed for you.* It is most likely (saith he) that these words being sometime but a marginal note, came by corruptiō out of the margēt into the text. Againe *Act.* 7. Figures which they made, *to adore them.* It may be suspect (saith he) that these words, as many other, haue crept by corruption into the text out of the margent. And 1 Cor. 15. He thinketh the Apostle said not νικος, *victorie*, as it is in al Greek copies, but νεῖκος, *contention*. And *Act* 15. he calleth it a manifest errour, that in the Greek it is, 400 *yeares*, for, 300. And *Act.* 7. *v.* 16. he rekneth vp a whole catalogue of corruptions. namely *Marc* 1. *v.* 42. ὅ ἐστι κοδράντης, *which is a farthing*: and ἄστη ἐστὶν ἔρημος *Act.* 8. *vers.* 26. *That is it desert.* And *Act.* 7. *v.* 16 the name of Abraham, and such like. Al which he thinketh to haue been added or altered into the Greek text by corruption.

In Annot. N. Test. an. 1556.

They standing precisely vpon the Hebrew of the old, and Greek text of the new Testament, must of force denie the one of them

But among other places, he laboureth exceedingly to proue a great corruption *Act.* 7 *v.* 14. where it is said, according to the *Septuaginta*, that is, the Greek text of the old Testament) that Iacob went downe into Aegypt with 75. soules. And *Luc.* 3 *v.* 36. he thinketh these words τοῦ καϊνὰν, *which was of Cainan*, to be so false, that he leaueth them cleane out in * both his editions of the new Testament: saying, that he is bold so to doe, by the authoritie of Moyses. Whereby he wil signifie, that it is not in the Hebrew text of Moyses or of the old Testament, and therfore it is false in the Greek of the new Testament. Which consequence of theirs (for it is common among them and concerneth al Scriptures) if it were true, al places of the Greek text of the new Testament, cited out of the old according to the Septuaginta, and not according to the Hebrew (which they know are very many) should be false, and so by tying themselues only to the Hebrew in the old Testament, they are forced to forsake the Greek of the new: or if they wil mainteine the Greek of the new, they must forsake sometime the Hebrew in the old. But this argument shal be forced against them elswhere.

An. Do. 1556. & 1565.

They say the Greek is more corrupt thē we wil grant thē.

By this litle, the Reader may see what gay patrones they are of the Greek text, and how litle cause they haue in their owne iudgements to translate it, or vant of it, as in derogation of the vulgar Latin translation, & how easily we might answer them in a word why we translate not the Greek: forsooth because it is so infinitly corrupted. But the truth is, we doe by no meanes grant it so corrupted as they say, though in comparison we know it lesse sincere and incorrupt then the vulgar Latin, and for that cause and others before alleaged we preferre the said Latin, and haue translated it.

We preferre not the vulgar Latin text, as making more for vs.

If yet there remaine one thing which perhaps they wil say, when they can not answer our reasons aforesaid; that we preferre the vulgar Latin before the Greek text, because the Greek maketh more against vs: we protest that as for other causes we preferre the Latin, so in this respect of making for vs or against vs, we allow the Greek as much as the Latin, yea in sundrie places more then the Latin, being assured that they haue not one, and that we haue many aduantages in the Greek more then in the Latin, as by the Annotations of this new Testament shal euidently appeare: namely in al such places where they dare not translate the Greek, because it is for vs and against them. As when they translate, δικαιώματα, *ordinances*, and not *iustifications*, and that of purpose

The Greek maketh for vs more then the vulgar Latin.

as Beza confesseth Luc. 1, 6. παραδόσεις, *ordinances* or *instructions*, and not *traditions*, in the better part. 2 *Thess.* 2, 15. πρεσβυτέρους *Elders*, and not *Priests*: εἰδώλα, *images* rather then *idols*. And especially when S. Luke in the Greek so maketh for vs (the vulgar Latin being indifferent for them & vs) that Beza saith it is a corruption crept out of the margent into the text. What need these absurd diuises and false dealings with the Greek text, if it made for them more then for vs, eya if it made not for vs against them? But that the Greek maketh more for vs, see 1. Cor. 7. In the Latin, *Defraud not one another, but for a time, that you giue your selues to praier*: in the Greek, *to fasting and prayer*. *Act.* 10, 30. in the Latin, Cornelius saith, *From the fourth day past until this houre I was praying in my house, and behold a man &c.* in the Greek, *I was fasting, and praying*. 1. Io. 5, 18. in the Latin: *We know that euery one which is borne of God sinneth not: But the generation of God preserueth him &c.* In the Greek, *But he that is borne of God preserueth himself*. *Apoc.* 22, 14. in the Latin, *Blessed are they that wash their garments in the bloud of the Lamb* &c. in the Greek, *Blessed are they that doe his commandements*. *Rom.* 8, 38. *Certus sum &c. I am sure that neither death nor life, nor other creature is able to sepayate vs from the charitie of God*; as though he were assured or we might and should assure our-selues of our predestination: in the Greek, πέπεισμαι, *I am probably persuaded that neither death nor life*. &c. In the Euangelists about the Sacrifice and B. Sacrament, in the Latin thus: *This is my bloud that shal be shed for you*: and in S. Paul, *This is my body which shal be betraied or deliuered for you*: both being referred to the time to come & to the Sacrifice on the Crosse: in the Greek, *This is my bloud which is shed for you*, and, *my body which is broken for you*: both being referred to that present time when Christ gaue his body and bloud at his supper, then sheading the one and breaking the other, that is sacrificing it Sacramentally and mystically. Loe these & the like our aduantages in the Greek more then in the Latin.

Lu. 22. *v.* 20.

For the real presence.

For fasting.

For free-wil.

Against only faith.

Against special assurance of saluation.

For the Sacrifice of Christ's body & bloud.

Against D Sand. Rocke *pag.* 147 See Kem. *in exam. Concil. Trident. Sess.* 4.

But is the vulgar translation, for al this Papistical, and therfore doe we follow it? for so some of them cal it, and say it is * the worst of al other. If it be, the Greek (as you see) is more, and so both Greek and Latin and consequently the holy Scriptures of the new Testament is Papistical. Againe if the vulgar Latin be Papistical, Papistrie is very ancient, and the Church of God for so many hundred yeares wherin it hath vsed and allowed this translation, hath been Papistical. But wherin is it Papistical? forsooth in these phrases and speaches, *Pœnitentiam agite* a, *Sacramentum hoc magnum est* b, AVE GRATIA PLENA c, *Talibus hostijs promeretur Deus* d; and such like. First, doth not the Greek say the same? See the Annotations vpon these places. Secondly, could he translate these things Papistically or partially, or rather prophetically so long before they were in controuersie? Thirdly, doth he not say for, *pœnitentiam agite*, in another place, *pœnitemini* e: and doth he not translate other mysteries by the word *Sacramentum*, as *Apoc.* 17. *Sacramentum mulieris* and as he translateth one word, *Gratia plena*, so doth he not translate the very like word, *plenus vlceribus* f, which themselues doe follow also? is this also Papistrie? When he said, Hebr. 10. 29. *Quantum deteriora meretibitur supplicia* &c. & they like it wel enough, might he not haue said according to the same Greek words, *Vigilate vt mereamini fugere ista omnia & stare ante filium hominis*. Luc 21, 36. and, *Qui mereuntur seculum illud & resurrectionem ex mortuis &c.* Luc 20, 35. and *Tribulationes quas sustinetis, vt mereamini regnum Dei, pro quo & patimini*. 2. Thess. 1, 5. Might he not (we say) if he had partially effectated the word merits, haue vsed it is al these places, according to his and * your owne translation of the same Greek word Heb. 10, 29? Which he doth not, but in al these places saith simply *Vt digni habeamini*, and, *Qui digni habebuntur*. And how can it be iudged Papistical or partial, when he saith, *Talibus hostijs promeretur Deus*, Heb. 13? Was Primasius also, S. Augustines scholer, a Papist, for vsing this text, and al the rest that haue done the like? Was S. Cyprian a Papist, for vsing so often this speach, *promereri Dominum iustis operibus, pœnitentia &c?* or is there any difference, but that S. Cyprian vseth it as a deponent more latinly the other as a passiue lesse finely? Was it Papistrie, to say, *Senior* for *Presbiter*, *Ministrantibus* for *sacrificantibus* or *liturgiam celebrantibus*, *simulachris* for *idolis*, *fides tua te saluum fecit* sometime for *sanum fecit*? Or shal we thinke he was a Caluinist for translating thus, as they thinke he was a Papist, when any word soundeth for vs?

The Proteſtãts condemning the old vulgar translation as making for vs, condemne thẽselues.

It is void of al partialitie.

The Papistrie therof (as they terme it) is in the very sentẽces of the Holy Ghost, more then in the trãslation.

Againe, was he a Papist in these kind of words only, and was he not in whole sentences? as, *Tibi dabo claues, &c. Quicquid solueris in terra, erit solutum & in cœlis*: and. *Quorum remiseritis* *Mt.* 16. Io. 20. *Mt.* 16.

a *Mt.* 3. & 11. b *Eph.* 5. c *Luc.* 1. d *Heb.* 13 e *Mr.* 1. f κεχαριτωμένη ἑλκωμένος. *Luc.* 16. *v* 20 *No. Te.* 1580. *nep. ad Heb. Ep.* 14. & 18.

Iac. 2. 1. Tim. 5. 1. Io. 5. Heb. 11. *remiseritis peccata, remittuntur eis*; and, *Tunc reddet vnicuique secundum opera sua*; and, *Nunquid poterit fides saluare eum? Ex operibus iustificatur homo & non ex fide tantùm*; and, *Nubere volunt, damnationem habentes, quia primam fidem irritam fecerunt*; and, *Mandata eius grauia non sunt*; and, *Aspexit in remunerationem.* Are al these and such, Papistical translations, because they are most plaine for the Catholike faith which they cal Papistrie? Are they not word for word as in the Greek, and the very words of the holy Ghost? And if in these there be no accusation of Papistical partiality, why in the other? Lastly, are the Ancient Fathers, General Councels, the Churches of al the west part, that vse al these speaches and phrases now so many hundred yeares, are they al Papistical? Be it so, and let vs in the name of God follow them, speake as they spake, translate as they translated, interpret as they interpreted, because we beleeue as they beleeued. And thus farre for defense of the old vulgar Latin translation, and why we translated it before al others: Now of the manner of translating the same.

The manner of this translatiõ and what hath been obserued therin.

IN THIS our translation, because we wish it to be most sincere, as becommeth a Catholike translation, & haue endeauoured so to make it: we are very precise & religious in following our copie, the old vulgar approued Latin; not only in sense, which we hope we alwaies doe, but sometime in the very words also and phrases: which may seeme to the vulgar Reader & to common English eares not yet aquainted therewith, rudenesse or ignorance: but to the discret Reader that deeply weigheth and considereth the importance of sacred words and speaches, and how easily the voluntarie Translatour may misse the true sense of the Holy Ghost, we doubt not but our consideration and doing therin, shal seem reasonable and necessarie: yea and that al sorts of Catholike Readers wil in short time thinke that familiar, which at the first may seem strange, & wil esteem it more, when they shal otherwise be taught to vnderstand it, then if it were the common knowen English.

Certaine wõrdes not English nor as yet familiar in the English tõgue,

For example, we translate often thus, *Amen, amen, I say vnto you*; which as yet seemeth strange. But after a while it wil be as familiar, as *Amen* in the end of al praiers and Psalmes. And euen as when we end with, *Amen*, it soundeth farre better then, *So be it*: so in the beginning, *Amen, Amen*, must needs by vse and custom sound farre better, then, *Verily verily*. Which indeed doth not expresse the asseueration and assurance signified in this Hebrew word. Besides that it is the solemne and vsual word of our Sauiour * to expresse a vehement asseueration, and therfore is not changed, neither in the Syriake, nor Greek, nor vulgar Latin Testament, but is preserued and vsed of the Euangelists and Apostles themselues, euen as Christ spake it *propter sanctiorem authoritatem* as S. Augustin saith of this and of *Allelu-ia, for the more holy and sacred authoritie therof. li. 2. Doct. Christ. c. 11.* And therfore doe we keep the word *Allelu-ia*. Apoc. 19. as it is both in Greek and Latin, yea and in al the English translations, though in their books of common praier they translate it, *Praise ye the Lord*. Againe if *Hosanna, Raca, Belial*, and such like be yet vntranslated in the English Bibles, why may not we say, *Corbana*, and *Parasceue*: specially when they Englishing this later thus, *the preparation of the Sabboth*, put three words more into the text, then the Greek word doth signifie. *Mat. 27, 62.* And others saying thus: After the day *of preparing*, make a cold translation and short of the sense: as if they should translate, Sabboth, *the resting*: For, * *Parasceue* is as solemne a word for the Sabboth eue, as *Sabboth* is for the Iewes seauenth day, and now among Christians much more solemner, taken for Good-friday only. These words then we thought farre better to keep in the text, & to tel their signification in the margent or in a table for that purpose, then to disgrace both the text and them with translating them. Such are also these words, *The Pasch, The feast of Azymes, The bread of Proposition.* Which they translate: *The Passe-ouer, The feast of sweet bread, The shew bread.* But if *Pentecost* Act. 2. be yet vntranslated in their Bibles, and seemeth not strange; why should not *Pasch* and *Azymes* so remaine also, being solemne feasts, as Pentecost was? or why should they english one rather then the other? specially wheras *Passe-ouer* at the first was as strange, as *Pasch* may seem now, and perhaps as many now vnderstand *Pasch*, as *Passe-ouer*. And as for *Azymes*, when they english it, *the feast of sweet bread*, it is a false interpretation of the word, and nothing expresseth that which belongeth to the feast, concerning vnleauened bread. And as for their terme of *shew bread*, it is very strange and ridiculous. Againe, if *Proselyt* be a receiued word in the English Bibles *Mat 23. Act. 2.* why may not we be bold to say, *Neophyt. 1. Tim. 3?* specially when they translating it into English, doe falsely expresse the signification of

See in the end of this Book after al the Tables, an explication of such words as are not familiar to the vulgar Reader.

See mat Io. c. 8. v. 34. & Apoc. 19. v. 4. No. Test an 1580 Bibl. an. 1577. Mar. 14 v. 42. Bibl. 1577. Mat. 26 17.

the word thus, *a yong ſcholer*. Whereas it is a peculiar word to ſignifie them that were lately baptized, as *Catechumenus*, ſignifieth the newly inſtructed in faith not yet baptized, who is alſo a yong ſcholer rather then the other, and many that haue been old ſcholers, may be *Neophyts* by differring Baptiſme. And if *Phylacteries* be allowed for English *Mat.* 23. we hope that *Didrachmes* alſo, *Prepuce*, *Paraclet*, and ſuch like, wil eaſily grow to be currant and familiar. And in good ſooth there is in al theſe ſuch neceſſitie, that they can not conueniently be tranſlated. As when S. Paul ſaith, *conciſio, non circumciſio*; how can we but follow his wery words and alluſion? And how is it poſſible to expreſſe *Euangelizo*, but as we doe, *Euangelize*? for *Euangelium* being the Ghoſpel, what is, *Euangelizo* or to *Euangelize*, but to ſhew the glad tydings of the Ghoſpel, of the time of grace, of al Chriſt's benefits? Al which ſignification is loſt, by tranſlating as the English Bibles doe, *I bring you good tydings*. Luc. 2. 10. Therfore we ſay *Depoſitum*, 1. Tim. 6. and, *He exinanited* himſelf, Philip. 2. and, You haue *reſtorished*, Philip. 4. and, *to exhauſt*. Hebr. 9, 28 becauſe we can not poſſibly attaine to expreſſe theſe words fully in English: and we thinke much better, that the Reader ſtaying at the difficultie of them, ſhould take an occaſion to looke in their table, or otherwiſe to aske the ful meaning of them, then by putting ſome vſual English words that expreſſe them not, ſo to deceiue the Reader. Sometime alſo we doe it for another cauſe. As when we ſay, *The aduent of our Lord*, and, *Impoſing of hands*, becauſe one is a ſolemne time, the other a ſolemne action in the Catholike Church: to ſignifie to the people, that theſe & ſuch like names come out of the very Latin text of the Scripture. So did *Penance, doing penance, Chalice, Prieſt, Deacon, Traditions, Altar, Hoſt*, and the like (which we exactly keep as Catholike termes) proceed euen from the very words of Scripture.

Phi. 3.

Why we ſay, *our Lord*, not, *the Lord* (but in certaine caſes) ſee the Annot. 1. Tim. 6 pag. 585.

Catholike termes proceeding from the very text of Scripture.

Moreouer, we preſume not in hard places to mollifie the ſpeaches or phraſes, but religiouſly keep them word for word, and point for point, for feare of miſſing, or reſtraining the ſenſe of the holy Ghoſt to our phantaſie. As Eph. 6. *Againſt the ſpirituals of wickednes in the celeſtials*: and, *What to me and thee woman?* wherof ſee the Annotation vpon this place: and 1. Pet. 2. *As infants euen now borne, reaſonable, milke without guile deſire ye*. We doe ſo place, *reaſonable*, of purpoſe, that it may be indifferent both to infants going before, as in our Latin text; or to milke that followeth after, as in other Latin copies and in the Greek. *Io.* 3. we tranſlate, *The ſpirit breatheth where he wil, &c.* leauing it indifferent to ſignifie either the holy Ghoſt, or wind: which the Proteſtants tranſlating, *wind*, take away the other ſenſe more common and vſual in the Ancient Fathers. We tranſlate Luc. 8. 23. *They were filled*, not adding of our owne, *with water*, to mollifie the ſentence, as the Proteſtants doe: and c. 22. *This is the chalice, the New Teſtament, &c.* and not, *This chalice is the New Teſtament: &c.* likewiſe, Mar. 13. *Thoſe daies ſhal be ſuch tribulation*, not as the Aduerſaries, *in thoſe daies*, both our text and theirs being otherwiſe: likewiſe Iac. 4, 6. *And giueth greater grace*, leauing it indifferent to the *Scripture*, or to the *holy Ghoſt*, both going before. Wheras the Aduerſaries tooto boldly & preſumptuouſly adde, ſaying: *The Scripture giueth*, taking away the other ſenſe, which is farre more probable. Likewiſe *Hebr.* 12, 21. we tranſlate, *So terrible was it which was ſeen, Moyſes ſaid, &c.* neither doth Greek or Latin permit vs to adde, *that* Moyſes ſaid, as the Proteſtants preſume to doe. So we ſay *Men Brethren, A widow woman, A woman a ſiſter, Iames of Alphæus*, and the like. Sometime alſo we follow of purpoſe the Scriptures phraſe: as, *The hel of fire*, according to Greek and Latin; which we might ſay perhaps, *the firy hel*, by the Hebrew phraſe in ſuch ſpeaches, but not, *hel fire*, as commonly it is tranſlated. Likewiſe *Luc.* 4, 36. What *word* is this, that in power and authoritie he commandeth the vncleane ſpirits? as alſo, *Luc.* 2. Let vs paſſe ouer, and ſee the *word* that is done. Where we might ſay, *thing*, by the Hebrew phraſe; but there is a certaine maieſtie and more ſignification in the ſpeaches, and therfore both Greek & Latin keep them, although it is no more the Greek & Latin phraſe, then it is the English. And why ſhould we be ſquamish at new words or phraſes in the Scripture, which are neceſſarie: when we doe eaſily admit and follow new words coyned in court and in courtly or other ſecular writings?

Certaine hard ſpeaches and Phraſes.

I. 2.

The Proteſtats preſumptuous boldnes and libertie in tranſlating.

Mat. 5. *Gehen. ignis.*

The Greek added often in the margent for many cauſes.

We adde the Greek in the margent for diuers cauſes. Sometime when the ſenſe is hard, that the learned Reader may conſider of it and ſee if he can help himſelf better then by our tranſlation. As Luc. 11. *Nolite extolli, μὴ μετεωρίζεσθε.* and againe. *Quod ſupereſt date eleemoſynam, τὰ ἐνόντα*, Sometime to take away the ambiguitie of the Latin or English;

as Luc. 11. *Et domus supra domum cadet.* Which we must needs english; *and house vpon house shal fal.* By the Greek, the sense is not, one house shal vpon another; but, if one house rise vpon it-self, that is, against it-self, it shal perish. According as he speaketh of a Kingdom deuided against it-self, in the words before. And Act. 14. *Sacerdos Iouis qui erat*, in the Greek, *qui*, is referred to Iupiter. Sometime to satisfie the Reader, that might otherwise conceiue the translation to be false. As *Philip. 4, v. 6. But in euery thing by prayer*, &c. ἐν παντὶ προσευχῇ, not *in al prayer*, as in the Latin it may seem. Sometime when the Latin neither doth, nor can reach to the signification of the Greek word, we adde the Mat. 4. Greek also as more significant. *Illi soli seruies, him only shalt thou serue*, λατρεύσεις. And *Act. 6.* Nicolas a *stranger* of Antioch, προσήλυτον. & Ro. 9 *the seruice* ἡ λατρεία. & Eph. 10. to *perfit, instaurare omnia in Christo*, ἀνακεφαλαιώσασθαι. And, *Wherin he hath gratified vs*, ἐχαρίτωσεν. Et Eph. 6. *Put on the armour*, πανοπλίαν: and a number the like. Sometime, when the Greek hath two senses, and the Latin but one, we adde the Greek. 2. Cor. 1. *By the exhortation wherwith we also are exhorted*: the Greek signifieth also *consolation*, &c. And 2. Cor. 10. *But having hope of your faith increasing, to be*, &c. where the Greek may also signifie, *as* or *when your faith increaseth.* Sometime for aduantage of the Catholike cause, when the Greek Act. 15. maketh for vs more then the Latin: as Seniores, πρεσβυτέρους. *Vt digni habeamini*, ἵνα ἀξιωθῆτε. 2. Thes. *Qui effundetur*, τὸ ἐκχυνόμενον, *Præcepta*, παραδόσεις. And Io. 21. ποίμαινε, *Pasce & rege.* 2 And Sometime to shew the false translation of the Heretike. As when Beza saith, *Hoc* 1 Cor. *poculum in meo sanguine qui*, τὸ ποτήριον ἐν τῷ ἐμῷ αἵματι τὸ ἐκχυνόμενον. Luc. 22. &. *Quem* 11. *oportet cælo contineri*, ὃν δεῖ οὐρανὸν δέχεσθαι, *Act.* 3. Thus we vse the Greek diuers waies, & esteem of it as it is worthie, and take al commodities therof for the better vnderstanding of the Latin, which being a translation, can not alwaies attaine to the ful sense of the principal tongue, as we see in al translations.

Item we adde the Latin word sometime in the margent, when either we can not fully expresse it, (as *Act.* 8. They tooke order for Steuens funeral, *Curauerunt Stephanum*, and, Al take not this word, *Non omnes capiunt.*) or when the Reader might thinke, it can not be as we translate; as, Luc. 8. A storme of wind descended into the lake, and *they were filled, & complebantur*: and Io. 5. when Iesus knew that he had now a long time, *quia iam multum tempus haberet*; meaning, in his infirmitie. The Latin text sometime noted in the margent.

This precise following of our Latin text, in neither adding nor diminishing, is the cause why we say not in the title of the Ghospels in the first page, S. Matthew, S. Mar. S. Iohn: because it is so neither in Greek nor Latin: though in the tops of the leaues following, where we may be bolder, we adde, S. Matthew, &c. to satisfie the Reader: Much vnlike to the Protestants our Aduersaries, which make no scruple to leaue out the name of Paul in the title of the Epistle to the Hebrewes, though it be in euery Greek book Bib. an. which they translate. And their most authorized English Bibles leaue out (Catholike) in 1579. the title of S. Iames Epistle and the rest, which were famously known in the primitiue 1580 an Church by the name of *Catholicæ Epistolæ*. Euseb. hist. Eccl. li. 2. c. 22. In the beginning of Ghospels Matthew, Mark, &c. not S. Matthew, S. Mark, &c.

1577. Item we giue the Reader in places of some importance, another reading in the mar- 1562. gent, specially when the Greek is agreable to the same, as Iohn. 4. *transiet de morte ad vitam.* Other Latin copies haue, *transit*, and so it is in the Greek. Another reading in the margent.

We bind not our-selues to the points of any one copie, print, or edition of the vulgar Latin, in places of no controuersie, but follow the pointing most agreable to the Greek and to the Fathers commentaries. As Col. 1. 10. *Ambulantes dignè Deo, per omnia placentes. Walking worthy of God, in al things pleasing.* ἀξίως τοῦ κυρίου, εἰς πᾶσαν ἀρεσκειαν. *Eph.* 1, 17. We point thus, *Deus Domini nostri Iesu Christi, pater gloriæ*: as in the Greek, and S. Chrysostom, & S. Hierom both in text and commentaries. Which the Catholike Reader specially must marke, lest he find fault, when he seeth our translation disagree in such places from the pointing of Latin Testament. The pointing sometime altered.

We translate sometime the word that is in the Latin margent, and not that in the text, when by the Greek or the Fathers we see it is a manifest fault of the writers heretofore, that mistook one word for another. As, *In fine*, not, *in fide*, 1. Pet. 3. v. 8. *præsentiam*, not, *præscientiam*, 2. Pet. 1. v. 16 Heb. 13. *latuerunt*, not, *placuerunt.* The margent reading sometime preferred before the text.

Thus we haue endeauoured by al meanes to satisfie the indifferent Reader, & to help his vnderstanding euery way, both in the text, and by Annotations: and withal to deale most sincerely before God and man, in translating & expounding the most sacred

text of the holy Teſtament. Farewel good Reader, and if we profit thee any whit by our poore paines, let vs for God's ſake be partakers of thy deuout prayers, & together with humble and contrit hart cal vpon our Sauiour Chriſt to ceaſe theſe troubles and ſtormes of his deareſt Spouſe: in the meane time comforting ourſelues with this ſaying of S. Auguſtin: *That Heretikes, when they receiue power corporally to afflict the Church, doe exerciſe her patience: but when they oppugne her only by their euil doctrine or opinions, then they exerciſe her wiſedom.* De ciuit. Dei li. 18. ca. 51.

The Books of the New Testament, according to the count of the Catholike Church.

4. GHOSPELS.

The Ghospel of S. Matthew.
The Ghospel of S. Marke.
The Ghospel of S. Luke.
The Ghospel of S. Iohn.
The ACTS of the Apostles.

S. PAVLES EPIST. 14.

The Epistle to the Romanes.
The 1. Epistle to the Corinthians.
The 2. Epistle to the Corinthians.
The Epistle to the Galatians.
The Epistle to the Ephesians.
The Epistle to the Philippians.
The Epistle to the Colossians.
The 1. Epistle to the Thessalonians.
The 2. Epistle to the Thessaloniās.
The 1. Epistle to Timothee.
The 2. Epistle to Timothee.
The Epistle to Titus.
The Epistle to Philemon.
The Epistle to the Hebrewes.

THE 7. CATHOL. EPISTLES.

The Epistle of S. Iames.
The 1. Epistle of S. Peter.
The 2. Epistle of S. Peter.
The 1. Epistle of S. Iohn.
The 2. Epistle of S. Iohn.
The 3. Epistle of S. Iohn.
The Epistle of S. Iude.
The APOCALYPSE of S. Iohn the Apostle.

1. *The infallible authoritie and excellencie of them aboue al other writings.*

THE excellencie of the Canonical authoritie of the old and New Testament, is distincted from the books of later Writers: which being confirmed in the Apostles times, by the succession of Bishops, and propagations of Churches, is placed as it were in a certaine throne on high, wherunto euery faithful and godly vnderstanding must be subiect and obedient. There, if any thing moue or trouble thee as absurd, thou maiest not say: The Authour of this book held not the truth: but, either the copie is faultie, or the Translatour erred, or thou vnderstandest not. But in the workes of them that wrote afterward, which are conteined in infinit books, but are in no case equal to that most sacred authoritie of Canonical Scriptures; in which soeuer of them is found euen the same truth, yet the authoritie is farre vnequal. S. Aug. li. 11. cont. Faust. c. 5.

2. *The discerning of Canonical from not Canonical, and of their infallible truth, & sense, commeth vnto vs, only by the credit we giue vnto the Catholike Church through whose commendation we beleeue both the Ghospel & Christ himself. Wheras the Sectaries measure the matter by their fantasies and opinions.*

I for my part, would not beleeue the Ghospel, vnles the authoritie of the Catholike Church moued me. They therfore whom I obeiect saying, Beleeue the Ghospel; why should I not beleeue them saying, Beleeue not * Manichæus? Choose whether thou wilt. If thou wilt say, Beleeue the Catholikes: loe they warne me that I giue no credit vnto S. Aug. cont. Epist. fundamenti cap. 5.

Luther. Caluin.

vnto you: and therefore beleeuing them, I muſt needs not beleeue thee. If thou ſay; Beleeue not the Catholikes: it is not the right way, by the Ghoſpel to driue me to the faith of Manichæus, becauſe I beleeued the Ghoſpel it-ſelf by the preaching of Catholikes.

Againe li. de vtilit. credend. c. 14.

I ſee that concerning Chriſt himſelf, I haue beleeued none, but the confirmed and aſſured opinion of Peoples and Nations: and that theſe Peoples haue on euery ſide poſſeſſed the Myſteries of the Catholike Church. Why ſhould I not therfore moſt diligently require, ſpecially among them, what Chriſt commanded, by whoſe authoritie I was moued to beleeue, that Chriſt did command ſome profitable thing? Wilt thou (o Heretike) tel me better what he ſaid, whom I would not thinke to haue been at al, or to be, if I muſt beleeue, becauſe thou ſaieſt it? What groſſe madnes is this, to ſay, Beleeue the Catholikes that Chriſt is to be beleeued: and learne of vs, what he ſaid.

Againe cont. Fauſtum l. 11. cap. 2.

Thou ſeeſt then in this matter what force the authoritie of the Catholike Church hath, which euen from the moſt grounded and founded Seats of the Apoſtles, is eſtabliſhed vntil this day, by the line of Bishops ſucceeding one another, and by the conſent of ſo many peoples. Wheras thou ſaieſt, This is Scripture, or, this is ſuch an Apoſtles, that is not; becauſe this ſoundeth for me, and the other againſt me. Thou then art the rule of truth. Whatſoeuer is againſt thee, is not true.

3. *No Heretikes haue right to the Scriptures, but are vſurpers: the Catholike Church being the true owner and faithful keeper of them, Heretikes abuſe them, corrupt them, and vtterly ſeeke to abolish them, though they pretend the contrarie.*

Tertullian li. *De præſcriptionibus*, bringeth in the Catholike Church ſpeaking thus to al Heretikes.

Who are you, when, and from whence came you? what doe you in my poſſeſſion, that are none of mine? By what right (Marcion) doeſt thou cut downe my wood? Who gaue thee licence (o Valentine *a*) to turne the courſe of my fountaines? By what authoritie (Apelles) doeſt thou remoue my bounds? And * you the reſt, why doe you ſow and feed for theſe companions at your pleaſure? It is my poſſeſſion, I poſſeſſe it of old, I haue aſſured origins therof, euen from thoſe Authours whoſe the thing was. I am the heire of the Apoſtles. As they prouided by their Teſtament, as they committed it to my credit, as they adiured me, ſo doe I hold it. You ſurely they diſherited alwaies and haue caſt you off as forainers, as enemies.

a *Luther, Zuinglius, Caluin,* * *Their ſcholes & followers.*

Againe in the ſame book.

Encountering with ſuch by Scriptures, auaileth nothing, but to ouerturne a man's ſtomake or his braine. This hereſie receiueth not certaine Scriptures: and if it doe receiue ſome, yet by adding and taking away, it peruerteth the ſame to ſerue their purpoſe: and if it receiue any, it doth not receiue them wholy: and if after a ſort it receiue them wholy, neuertheles by diuiſing diuers expoſitions, it turneth them cleane another way, &c.

4. *Yet doe they vant themſelues of Scriptures exceedingly, but they are neuer the more to be truſted for that.*

S. Hierom aduerſus Luciferianos in fine.

Let them not flatter themſelues, if they ſeem in their owne conceit to affirme that which they ſay, out of the chapters of Scripture; wheras the Diuel alſo ſpake ſome things out of the Scriptures: and the Scriptures conſiſt not in the reading, but in the vnderſtanding.

Vincentius Lirinenſis l. cont. prophanas hæreſum Nouationes.

Here perhaps ſome man may aske, whether Heretikes alſo vſe not the teſtimonies of diuine Scripture. Yes indeed doe they, and that vehemently. For thou ſhalt ſee them flie through euery one of the Sacred books of the Law, through Moyſes, the books of the Kings, the Pſalmes, the Apoſtles, the Ghoſpels, the Prophets. For whether among their owne fellowes, or ſtrangers; whether priuatly, or publikely; whether in talke, or in their books; whether in bankets, or in the ſtreets: they (I ſay) alleage nothing of their owne, which they endeauour not to ſhadow with the words of Scripture alſo. Read the workes of Paulus Samoſatenus, of Priſcillian, of Eunomian, of Iouinian, * of the other plagues and peſtilences: thou ſhalt find an infinit heap of examples, no page in a manner omitted or void

* Of Caluin, of Iuel, of the reſt.

or void, which is not painted and coloured with the ſentences of the new or old Teſtament. But they are ſo much the more to be taken heed of, and to be feared, the more ſecretly they lurke vnder the shadowes of God's diuine Law. For they know their ſtinkes would not eaſily pleaſe any man almoſt, if they were breathed out nakedly & ſimply themſelues alone, & therfore they ſprinkle them as it were with certaine pretious ſpices of the heauenly word: to the end that he which would eaſily deſpiſe the errour of man, may not eaſily contemne the Oracles of God. So that they doe like vnto them, which when they wil prepare certaine bitter potions for children, doe firſt anoint the brimmes of the cup with honie, that the vnwarie age, when it ſhal firſt feel the ſweetnes, may not feare the bitternes.

5. *The cauſe why, the Scriptures being perfit, yet we vſe other Eccleſiaſtical writings and traditions.*

Here ſome man perhaps may aske, for as much as the Canon of the Scriptures is perfit, and in al points very ſufficient in itſelf, what need is there, to ioyne thervnto the authoritie of the *a* Eccleſiaſtical vnderſtanding? For this cauſe ſurely, for that al take not the holy Scripture in one and the ſame ſenſe, becauſe of the deepnes therof: But the ſpeaches therof, ſome interpret one way, and ſome another way; ſo that there may almoſt as many ſenſes be picked out of it, as there be men. For Nouatian doth expound it one way, & Sabellius another way, otherwiſe Donatus, otherwiſe Arius, Eunomius, Macedonius, otherwiſe Photinus, Appollinaris, Priſcillianus, otherwiſe Iouinian, Pelagius, Celeſtius, laſtly otherwiſe Neſtorius. *b* And therfore very neceſſarie it is becauſe of ſo great windings and turnings of diuers errous, that the line of Prophetical & Apoſtolical interpretation, be directed according to the rule of the Eccleſiaſtical and Catholike ſenſe or vnderſtanding.

c Of ſuch articles of religion as are kept & preached in the Church, ſome were taught by the written word, other-ſome we haue receiued by the tradition of the Apoſtles, deliuered vnto vs as it were from hand to hand in myſterie ſecretly: both which be of one force to Chriſtian religion: and this no man wil deny that hath any litle skil of the Eccleſiaſtical rites or cuſtomes. For if we goe about to reiect the cuſtomes not conteined in Scripture, as being of ſmal force, we shal vnwittingly & vnawares mangle the Ghoſpel it-ſelf in the principal parts therof, yea rather, we shal abridge the very preaching of the Ghoſpel, and bring it to a bare name.

Vincentius Lirinenſis in his golden booke before cited, *aduerſus prophanas hæreſum Nouationes.*

a So he calleth the Churches ſenſe, & the Fathers interpretatiõs of Scriptures.

b Otherwiſe Wicleffe, Luter, Caluin, Puritanes.

c S. Baſil li. de Spiritu Sancto, cap. 27.

The ſignification or meaning of the numbers and markes vſed in this New Teſtament.

THE numbers in the text, ſhew the numbers of verſes in euery chapter.

The numbers in the Arguments before euery chapter, point to the ſame numbers of verſes in the text, treating of the ſame matter.

The numbers in the beginning of the Annotations ſignifie that the the Annotation is vpon ſuch a verſe of the text.

The numbers ioyned to the citations of Scripture, if they be written thus, Gen.4, 16. the firſt is the chapter, the ſecond is the verſe. If thus, Gen. 4. 16. both are the chapters. If thus, Gen.4, 16. 17. 18. the firſt is the chapter, al the reſt, the verſes. If thus, Gen. 4, 16.5, 7. it ſignifieth, cap. 4. verſ.16. and chap.5. verſ.7.

" This marke in the text ſignifieth, that there is an Annotation vpon that word or words which follow the ſaid mark.

* This ſtarre in the text, or in the Annotations, ſignifieth the allegations cited ouer-againſt the ſame in the margent, or ſome other thing anſwering therunto.

!' This mark ſheweth another reading in the margent. And if there be nothing in the margent, it ſignifieth that thoſe words are not in ſome copies.

a b &c. Theſe notes in the text, referrevs to the ſame notes in the margẽt.

☙ This marke ſignifieth the ending of Ghoſpels and Epiſtles: Wherof there is, a table at the end of this booke. Their beginning is knowen by the margent, where directly at the beginning of them, is ſet, *The Ghoſpel*, or, *The Epiſtle vpon ſuch a day*. And if it could not be ſo ſet directly (becauſe of other marginal notes) then ſome letter is the marke of their beginning.

S. Auguſt. li. 1. c. 3. de ſerm. Do. in monte.

We come to the vnderſtanding of Scriptures through pouertie of ſpirit: where a man muſt shew himſelf meeke-minded, leſt by ſtubborne contentions, he become incapable and vnapt to be taught.





Picquet. f.

Diuo Hominis facies MATTHÆO adstare videtur
Qui Christum verè natum hominem esse docet.



THE SVMME OF THE NEW TESTAMENT.

THAT *which was the ſumme of the Old Teſtament, to wit,* Chriſt and his Church, *as S. Auguſtin ſaith, catechizing the ignorant: the very ſame is the ſumme of the New Teſtament alſo.* For (*as the ſame S. Auguſtin ſaith againe*) In the Old Teſtament there is the occultation of the New: and in the New Teſtament there is the manifeſtation of the Old. *And in an other place:* In the Old doth the New lye hidden, and in the New doth the Old lye open. *And thereupon our Sauiour ſaid:* I am not come to breake the Law or the Prophets, but to fulfil them. For aſſuredly I ſay vnto you, til Heauen and earth paſſe, one iot or one title ſhal not paſſe of the Law, til al be fulfilled. *In which wordes he sheweth plainely, that the New Teſtament is nothing els but the fulfilling of the Old.*

Aug de cat. rud. cap. 3 4.

Super Exod. q. 73.

Mat. 5.

Therfore to come to the parts; The Ghoſpels *doe tel of Chriſt him ſelfe (of whom the Old Teſtament did fortel) and that euen from his coming into the world, vnto his going out therof againe.* The Actes of the Apoſtles *doe tel of his Church beginning at Hieruſalem the head-citie of the Iewes, and of the propagation therof to the Gentils and their head-citie Rome. And* the Apocalypſe *doth prophecie of it, euen to the conſummation therof, which shal be in the end of the world.* The Epiſtles of the Apoſtles *do treat partly of ſuch queſtions as at that time were moued, partly of good life and good order.*

The Summe of the foure Ghoſpels.

THE *Ghoſpels doe tel hiſtorically the life of our Lord Ieſus, shewing plainely,* * *that he is Chriſt or the king of the Iewes, whom vntil then, al the time of the Old Teſtament, they had expected: and withal, that they of their owne meere malice and blindne (the iniquitie beginnig of the Seniors, but at the length the multitude alſo conſenting) would not receaue him, but euer ſought his death: which for the Redemption of the world, he at length permitted them to compaſſe, they deſeruing thereby moſt iuſtly to be refuſed of him, and ſo his Kingdom or Church to be taken away from them, and giuen to be Gentils. For the gathering of which Church after him, he chooſeth Twelue, and appointed one of them to be the cheefe of al, with inſtructions both to them, and him accordingly.*

Io. 20. 31.

The ſtorie hereof is witten by foure: who in Ezechiel and in the Apocalypſe are likened to foure liuing creatures, euery one according as his booke beginneth. S.

Eze. 1. Apoc. 4.

Matthew to a Man, because he beginneth with the pedegree of Christ as he is man. S. Marke to a Lion, because he beginneth with the preaching of S. Iohn Baptist, as it were the roaring of a Lion in the wildernes. S. Luke to a Calfe, because he beginneth with a priest of the Old Testament (to wit, Zacharie the father of S. Iohn Baptist) which Priesthood was to sacrifice Calues to God. S. Iohn to an Egle, because he beginneth with the Diuinitie of Christ, flying so high as more is not possible.

The first thtee do report at large what Christ did in Galilee, after the imprisonment of S. Iohn Baptist. Wherefore S. Iohn the Euangelist writing after them al, doth omit his doings in Galilee (saue only one, which they had not written of al, the wonderful bread which he told the Capharnaites he could and would giue, Io. 6.) and reporteth first, what he did whiles Iohn Baptist as yet was preaching and baptizing: then after Iohns imprisoning, what he did in Iurie euery yeare about Easter. But of his Passion al foure do write at large.

Where it is to be noted, that from his baptizing (which is thought to haue been vpon Twelfthday, what time he was beginning to be about 30 yeare old, Luke 3.) vnto his Passion are numbred three monethes and three yeares, in which there were also 4 Easters.

The Argument of S. Matthewes Ghospel.

S. Matthewes Ghospel may be wel diuided into fiue partes. The first parte, as touching the Infancie of our Lord Iesus: Chap. 1. and 2.

The second, of the preparation that was made to his manifestation: chap. 3. and a piece of the 4.

The third, of his manifesting of him selfe by preaching and miracles, and that in Galilee: the other piece of the 4. chap. vnto the 19.

The fourth, of his comming into Iurie, toward of his Passion: chap. 19. and 20.

The fifth, of the Holy weeke of his Passion in Hierusalem: chap. 21. vnto the end of the booke.

OF S. Matthew we haue Mat. 9. Mar. 2. Luc. 5. How being before a Publican, he was called of our Lord, and made a Disciple. Then Luk. 6. Mar. 3. Mat. 10. How out of the whole number of the Disciples he was chosen to be one of the twelue Apostles. And out of them againe he was chosen (and none but he and S. Iohn) to be one of the foure Euangelistes. Among which foure also, he was the first that wrote, about 8. or 10. yeares after Christes Ascension.

THE

THE HOLY GHOSPEL OF IESVS CHRIST ACCORDING TO S. MATTHEW.

CHAP. I.

THE FIRST part of this Ghospel, of the Infancie of our Sauiour Christ.

The pedegree of Iesus, to shew that he is Christ, promised to Abraham and* Dauid. 18. That he was conceiued and borne of a Virgin, as Esay prophecied of him.*

Gen. 12. 22. 2. Reg 7 Tsa 131 Luc. 3. 31.

THE booke of the * generation of IESVS Christ, the sonne of Dauid, the sonne of Abraham.

Gen 21. 25. 29. 38

2.* Abraham begat Isaac, And Isaac, begat Iacob. And Iacob begat Iudas and his brethren: 3 And Iudas begat Phares and Zaram of // Thamar.* And Phares begat Esron. And Esron begat Aram. 4. And Aram begat Aminadab. And Aminadab begat Naasson.

1 Par. 2. 5.

Ruth. 4. 18.

And Naasson begat Salmon. 5. And Salmon begat Booz of Raab. And Booz begat Obed of Ruth. And Obed begat Iesse. 6. And Iesse begat Dauid the King.

This Ghospel is most solemly sung in some Churches after Matins, vpon Christmas day.

2. Re. 11 24. 1. Par. 3. 10.

And * Dauid the King begat Salomon of her that was the wife of Vrias. 7. And * Salomon begat Roboam. And Roboam begat Abia. And Abia begat Asa. 8. And Asa begat Iosaphat. And Iosaphat begat Ioram. And Ioram begat Ozias. 9. And Ozias begat Ioatham. And Ioatham begat Achaz. And Achaz begat Ezechias. 10. And Ezechias begat Manasses. And Manasses begat Amon. And Amon begat Iosias. 11. And Iosias begat Iechonias and his brethren * in the Transmigration of Babylon.

As also it is the Ghospel of the *Conceptiõ Natiuitie*, and *Presentation* of our B. Lady: because here is declared the pedegree of her also.

4 Reg. 24. 2. Par. 36. 1. Par. 3 1. Esd. 3.

12. And after the Transmigration of Babylon, * Iochonias begat Salathiel.* And Salathiel begat Zorobabel. 13. And Zorobabel begat Abiud. And Abiud begat Eliacim. And Eliacim begat Azor. 14. And Azor begat Sadoc. And Sadoc begat Achim. And Achim begat Eliud. 15. And Eliud begat Eleazar. And Eleazar begat Mathan. And

Mathan begat Iacob. 16. and Iacob begat " Ioseph the husband of MARIE: :: of whom was borne IESVS, who is called CHRIST. ⊢

17. Therfore al the Generations from Abraham vnto Danid, fourteen Generations. And from Dauid to the Transmigration of Babylon, fourteen Generations. And from the Transmigration of Babylon vnto CHRIST, fourteen Generations.

The Ghospel vpō Christmas eue, & vpon S. Ioseph day the 19. of March,

18. And the Generation of CHRIST was in this wise. When his Mother MARIE was spoused to Ioseph, before they came together, she was found to be with child, by the Holy Ghost. 19. Whereupon Ioseph her husband for that he was :: a iust man, & would not * put her to open shame: was minded secretly to dimisse her. 20. But as he was thus thinking, behold the Angel of our Lord appeared to him in sleepe saying: Ioseph sonne of Dauid, feare not to take MARIE thy wife, for that which is " borne in her, is of the Holy Ghost. 21. And she shal bring forth a Sonne: and thou shalt cal his name :: IESVS. For he shal saue his people from their sinnes. ⊢ 22. And al this was done that it might be fulfilled which our Lord spake by the Prophet saying. 23 *Behold" a Virgin shal be with childe, & " bring forth a sonne, and they shal cal his name Emmanuel*, which being interpreted is, *God with vs.* 24. And Ioseph rising vp from sleepe, did as the Angel of our Lord commaunded him, & tooke his wife. And he knew her not " til she brought forth her " first borne Sonne: & called his name IESVS.

:: De qua

Deu. 24, 1.

Esa. 7, 14.

:: IESVS an Hebrew word, in English SAVIOVR,

ANNOTATIONS.

CHAP. I.

3. *Thamar.*) Christ abhorred not to take flesh of some that were il, as he chose Iudas among his Apostles: Let not vs disdaine to receaue our spiritual birth and sustenance of such as be not alwayes good.

16. *Ioseph.*) Ioseph marying our Lady as neere of kinne [for so was the * law) by his pedegree sheweth hers, and consequently Christs pedegree from Dauid. Nu. 36.

16. *Husband*) True and perfect mariage, and continual liuing in the same, without carnal copulation. *Aug. ib. 2. Consen. Euang. c. 1.*

20. *Borne in her.*) The triple good or perfection of mariage accomplished in the parents of Christ, to wit, Issue, Fidelitie, Sacrament. *Aug. de nup. & conc. li. 1. c. 11.*

Virginitie preferred,

23. *A virgin.*) Our Sauiour borne in mariage, but yet of a Virgin, would honour both states: and withal, teacheth vs against Iouinian the old Heretike and these of our time, that virginity and the continent life are preferred before mariage that hath carnal copulation. *See S. Hierom. adu. Iouin. & S. Greg. Nazianz. Ser. 20 de studio in pauperes, in initio.*

Our B. Ladies perpetual virginity,

23. *A virgin.*] As our Ladie both a virgin and a mother, brought forth Christ the head corporally: so the Church a virgin and a mother, bringeth forth the members of this head spiritually. *Aug. li. de virg. ca. 2.*

23. *And bring forth.*) The Heretike Iouinian is here refuted, holding that her virginity was corrupted in bringing forth Christ. *Aug. hær. 28. li. 1 con. Iulian c. 2.*

Tradition.

25. *Til. First-borne.*) Heluidius of old abused these wordes, *til*, and *first-borne*, against the perpetual virginity of our B. Ladie. *Hiero. cont. Helu.* which truth though not expressed in Scripture, yet our Aduersaries also do graunt, & Heluidius for denial therof was condemned for an heretike by tradition only. *Aug. hær. 84.*

CHAP.

CHAP. II.

The Gentils come vnto Christ with their offerings, and that so openly that the Iewes can not pretend ignorance. 3. The Iewes with Herode conspire against him. 13. He thereupon flyeth from them into Aegypt. 16. They afterward, seeing their subteltie preuailed not, imagined to oppresse him by open persecution. 19. But they at length dyed and he returneth to the land of Israel: al according to the Scriptures.

Luc. 2. 7.

WHEN IESVS therfore was * borne in Bethlehem of Iuda in the dayes of Herod the King, " behold, there came Sages from the East to Hierusalem, 2. saying, where is he that is borne King of the Iewes? For we haue seene his " starre in the East, and " are come to adore him. 3. And Herod the King hearing this, was troubled, & al Hierusalem with him. 4. And assembling together al the high Priestes and the Scribes of the people, he enquired of them where Christ should be borne. 5. But they sayd to him: In Bethlehem of Iuda. For so it is written by the Prophet: 6. *And thou Bethlehem the land of Iuda art not the least among the Princes of Iuda: for out of thee shal come forth the Capitaine that shal rule my people Israel.* 7. Then Herod secretly caling the Sages, learned diligently of them the time of the starre which appeared to them; 8. and sending them into Bethlehem, said: Goe, & inquire diligently of the childe; and when you shal finde him, make reporte to me, that I also may come and adore him.

The holy feast of the *Epiphanie* caled *Twelfth-day* the 6. of Ianuarie vpon which day this is the Ghospel.

Mich. 5, 3.

9. Who hauing heard the king, went their way; and behold the the starre which they had seen in the East, went before them, vntil it came and stood ouer, where the childe was. 10. And seing the starre they reioyced with exceeding great ioy. 11. And entring into the house, they found the childe with MARIE his mother, & faling downe " adored him; and opening their " treasures, they offered to him * " guiftes; gold, frankincense, and myrrhe. 12. And hauing receiued an answer in sleepe that they should not retutne to Herod, they went backe an other way into their contrey. ✠

Psal. 71, 10.

The Ghospel of *Childermas day.*

13. And after they were departed, Behold an Angel of our Lord appeared in sleepe to Ioseph, saying: Arise, & take the childe and his mother, and fly into Ægipt; and be there vntil I shal tel thee. For it wil come to passe that Herod wil seeke the childe to destroy him. 14. Who arose, & tooke the childe and his mother by night, and retired into Ægypt: and he was there vntil the death of Herod: 15. that it might be fulfilled which was spoken of our Lord by the Prophet, saying: " *Out of Ægypt haue I called my Sonne.*

The Martyrdō of the holy *Innocents* whose holy-day, is kept the 28 of December.

16. Then Herod perceauing that he was deluded by the Sages, was exceeding angrie; and ſending *it* murdered al the men children that were in Bethlehem, & in al the borders therof, from two yaere old and vnder, according to the time which he had diligently ſought out of the Sages. 17. Then was fulfilled that which was ſpoken by Ieremie the Prophet ſaying: 18. *A voice in Rama was heard, crying out & much wayling: Rachel bewayling her children, & would not be comforted, becauſe they are not.* ✠ Iere. 31. 15.

The Ghoſpel on Twelfth-Eue.

19. But when Herod was dead, behold an Angel of our Lord appeared in ſleep to Ioſeph in Ægypt, 20. ſaying: Ariſe, and take the child & his mother, and goe into the land of Iſrael. For they are dead that ſought the life of the child. 21. Who aroſe, & took the child and his mother, and came into the land of Iſrael. 22. But hearing that Archelaus raigned in Iewrie for Herod his father, he feared to goe thither: and being warned in ſleep retyred into the quarters of Galilee. 23. And coming he dwelt in a citie called Nazareth: that it might be fulfilled which was ſayd by the Prophetes: That he ſhal be called a Nazarite.

ANNOTATIONS.

CHAP. II.

1. *Behold.*] Our Lords apparition or Epiphanie to theſe Sages, being Gentils, their Pilgrimage to him, and in them the firſt homage of Gentilitie done vnto him the twelfth day after his Natiuitie, and therfore is *Twelfth-day* highly celebrated in the Catholike Church for ioy of the calling of vs Gentils. His baptiſme alſo and firſt miracle are celebrated on the ſame day.

2. *Starre.*) Chriſts Natiuitie depended not vpon this ſtarre, as the Priſcillianiſts falſely ſurmiſed; but the ſtarre vpon his natiuitie, for the ſeruice whereof it was created. *Grego. Ho.* 10.

Pilgrimage.

2. *Come to adore.*) This coming ſo farre of deuotion to viſit and adore Chriſt in the place of his birth, was properly a Pilgrimage to his Perſon; & warranteth the Faithful in the like kind of external worſhip done to holy Perſons, places, and things.

4. *Inquired of them.*] The high Prieſts were rightly conſulted in queſtion of their law and religion; and be they neuer ſo il, are often forced to ſay the truth by priuilege of their vnction; as here, and after, they did concerning the true Meſſias.

Adoration of the B. Sacrament.

11. *Adored him*) This body (*ſayth S. Chriſoſtom.*] the Sages adored in the crib. Let vs at the leaſt imitate them; thou ſeeſt him not now in the crib, but on the Altar; not a woman holding him, but the Prieſt preſent, and the Holy-Ghoſt powred out aboundantly vpon the Sacrifice. *Ho.* 24. *in* 1. *Cor. Ho.* 7. *in Mr. Ho. de ſancto Philogonio.*

The three kings.

11. *Treaſures.*] Theſe treaſures are as it were the firſt fruits of thoſe riches, & ... guifts, which (according to the Prophecies of Dauid and Eſay) Gentilitie ſhould offer to Chriſt and his Church, and now haue offered, ſpecially from the time of Conſtantine the Great. As alſo theſe three Sages, being principal men of their Countrie, repreſent the whole ſtate of Princes, Kings, and Emperours, that were [according to the ſaid Prophecies) to beleeue in Chriſt, to humble themſelues to his croſſe, to foſter, enrich, adorne and defend his Church. Whereupon it is alſo a very conuenient and agreable tradition of antiquitie, and a receiued opinion amōg the Faithful, * not lacking teſtimonies of ancient writers, and much for the honour of our Sauiour, that theſe three alſo were kings: to wit, either according to the ſtate of *Pſal.* 71. *Eſa.* 60. *Chryſ. homil.* 17. *in Mat. ho.* 1. *Theo. Cic. de Diuinat. Plin. l.* 20.

Esther 1, 13, 14. *Tob.* 2. *Amb.* 1. *Off.* c. 12. of thoſe Countries, * where the Princes were *Magi*; and *Magi* the greateſt about the Prince; or as we read in the Scriptures, of Melchiſedech King of Salem, & many other Kings that dwelt within a ſmal compaſſe: or as * Iobes three friends are called Kings. Theſe are commonly called the three kings of Colen, becauſe their bodies are there, tranſlated thither from the Eaſt Countrie; their names are ſaid to haue been Gaſpar, Melchior, Baltaſar.

11. *Guiſts.*) The Sages were three, and their guifts three, and each one offered euerie of the three, to expreſſe our Faith of the Trinitie. The Gold, to ſignifie that he was a King, the frankincenſe, that he was God, the myrrh, that he was to be buried as man. *Aug. ſer.* 1. *de Epiph.*

15. *Out of Aegypt.*) This place of the Prophet (and the like in the new Teſtament) here applied to Chriſt, wheras in the letter it might ſeeme otherwiſe; teacheth vs how to interprete the old Teſtament, and that the principal ſence is of Chriſt, and his Church.

16. *Murdered.*) By this example we learne how great credit we owe to the Church in Canonizing Saints, and celebrating their holy-daies: by whoſe only warrant, without any word of Scripture, theſe holy Inuocents haue been honoured for Martyrs, and their holy-day kept euer ſince the Apoſtles time, although they died not voluntarily, nor al perhaps circunciſed, and ſome the children of Pagans. *Aug. ep.* 28. *Orig. ho.* 3. *in diuerſos.* Canonizing of Saints.

CHAP. III.

Iohn Baptiſt by his Eremites life, by his preaching and Baptiſme, calleth al vnto pennance, to prepare them to Chriſt. 10. *He preacheth to the Phariſees and Saducees, threatning to them (vnles they truly doe pennance) reprobation here, and damnation hereafter; and for ſaluation ſendeth them to Chriſt and his Baptiſme. Which being far more excellent then Iohns, yet Chriſt himſelf among thoſe penitents vouchſafeth to come vnto Iohns Baptiſme. Where he hath teſtimonie from Heauen alſo.*

THE SECOND part of this Ghoſpel, Of the Preparation that was made to the manifeſtation of Chriſt.

Mr. 1, 4. *Luc.* 3, *Eſ.* 40, 3 AND in thoſe dayes * cometh Iohn the Baptiſt preaching in the" deſert of Iewrie, 2. & ſaying: " Doe pennance: for the Kingdom of Heauen is at hand. 3. For this is he that was ſpoken of by Eſay the Prophet, ſaying: *A voyce of one crying in the deſert, prepare ye the way of our Lord, make ſtraight his pathes.* 4. And the ſaid Iohn had his garment of Camels heare, and a girdle of a skinne about his loynes: and his meate was locuſtes & wilde honie.

5. Then went forth to him Hieruſalem and al Iewrie, and al the countrey about Iordan: 6. & were baptized of him in Iordan, " confeſſing their ſinnes. 7. And ſeeing many of the Phariſees and Saducees coming to his Baptiſme, he ſaid to them.

Ye vipers brood, who hath ſhewed you to flee from the wrath to come? 8. Yeald therfore" fruit worthie of pennance. 9. And delight not to ſay within your ſelues, we haue Abraham to our father. For I tel you that God is able of theſe ſtones to raiſe vp children to Abraham. 10. For now the" axe is put to the roote of the trees. Euery tree therfore that doth :: not yeald good fruit, ſhal be cut downe, & caſt into the fire. 11. * I indeed baptize you" in water vnto pennance, but he that ſhal come after me, is ſtronger then I, whoſe ſhoes I am not worthy to beare, he ſhal baptize you in the Holy Ghoſt, & fire.

" *Mr.* 1, 8. *Lu.* 3, 16, *Io.* 1, 26. *Act.* 11, 16. 19, 4.

:: It is not only damnable, to doe il, but alſo, not to do good *Aug. Ser.* 6. *de temp.*

& fire. 12. Whose fanne is in his hand, and he shal cleane purge his" floore: and he wil gather his wheate into the barne, but the chaffe he wil burne with vnquenchable fire.

13. Then cometh IESVS from Galilee to Iordan, vnto Iohn, to be baptized of him. 14. But Iohn stayed him, saying: I ought to be baptized of thee, and comest thou to me? 15. And IESVS answering, sayd to him: Suffer me for this time. For so it becommeth vs to fulfil al iustice. Then he suffered him. 16. And IESVS being baptized, forthwith came out of the water: and loe the Heauens were" opened to him: & he saw the Spirit of God descending as a doue, & coming vpon him. 17. And behold a voice from Heauen saying: This is my beloued Sonne, in whom I am wel pleased.

ANNOTATIONS.

CHAP. III.

Eremites.

1. *Desert.*) Of this word *desert* (in Greeke *eremus*) commeth the name *Eremitages* & *Eremites*, that liue a religious and austere life in deserts and solitarie places, by the example of S. Iohn Baptist; whom the holy Doctours therfore cal the Prince and as it were the authour of such profession. *S. Chrys. ho. 1. in Marcum, & ho. de Io. Baptista. Hiero. ad Eustoch. de custod. virg. Ijid. li 2 c. 15. de diui. off. Bernardus de excel. Io. Baptiste.* Wherewith the Protestants are so offended that they say, S. Chrysostom spake rashly, and vntruely. And no maruel, for whereas the Euangelist himself in this place maketh him a perfect paterne of pennance, and Eremitical life, for desert or wildernes, for his rough and rude apparel, for abstayning from al delicate meates (according to our Sauiours testimonie also of him Mt. 11, 8. Luc. 7. 33) they are not ashamed to peruert al with this strange commentarie, that it was a desert * ful of townes and villages, his garment was * chamlet, his meate * such as the countrey gaue, and the people there vsed: to make him thereby but a common man like to the rest, in his manner of life: cleane against Scriptures, Fathers, & reason.

Magdeb. Cent. 1, c. 6. pag. 711. Cen. 1. li. 1. c. 10. Cythraus in 3. c. Mat. Bucerus ibid.

See Canis. de verb. Dei corruptelis li. 1. c. 2. 3. 4.

Pennance.

2. *Doe pennance*) So is the Latin, word for word, so readeth al antiquitie, namely S. Cyprian ep. 52. often, and S. Augustin li. 13. Confes. c. 12. and it is a very vsual speach in the New Testament, specially in the preaching of S. Iohn Baptist, * Christ himself, and * the Apostles; to signifie perfect repentance, which hath not only confession and amendment, but contrition, or sorow for the offence, and painful satisfaction: such as S. Cyprian speaketh of in al the foresaid epistle. But the Aduersaries of purpose (as * namely Beza protesteth] mislike that interpretation, because it fauoureth Satisfaction for sinne, which they cannot abide. Where if they pretend the :: Greeke word, we send them to these places Mat. 11, 21. Luc. 10, 13. 2 Cor. 7, 9. Where it must needes signifie, sorowful, payneful, and satisfactorie repentance. We tel them also that * S. Basil a Greeke Doctour calleth the Niniuites repentance with fasting, and haire cloth, and ashes, by the same Greeke word μετανοιαν. And more we wil tel them in other places.

Mt. 4, 17. Lu. 13, 3. 5. Lu. 24, 47. Act. 2, 38. 26, 20. Annot. in hunc locum. Serm. in fam. & siccinas.

Μετανοεῖν. Μετάνοια.

6. *Confessing their sinnes*) Iohn did prepare the way to Christ and his Sacraments, not only by his Baptisme, but by inducing the people to Cōfession of their sinnes. Which is not to acknowledge themselues in general to be sinners, but also to vtter euery man his sinnes.

8. *Fruit worthie.*] He preacheth Satisfaction by doing worthy fruits or workes of penance, which are (as S. Hierom. saith in 2. Ioel) fasting, praying, almes, and the like.

10. The

10. *The axe.*) Here Preachers are taught to dehort from doing euil for feare of Hel, and to exhort to do good in hope of Heauen: which kind of preaching our Aduer. do condemne.

11. *In water.*) Iohns Baptiſme did not remit ſinnes, nor was comparable to Chriſts Baptiſme, as here it is playne, & in manie other places. *Hiero. adu. Lucifer. Aug. de Bap. cont. Donat. li. 5. c. 9 10.11.* Yet it is an article of our Adu. that th'one is no better then the other which they ſay not to extol Iohns, but to derogate from Chriſts baptiſme, ſo farre, that they make it of no more valure or efficacie for remiſſion of ſinnes, & grace and iuſtification, then was Iohns: thereby to maintaine their manifold hereſies, that Baptiſme taketh not away ſinnes; that a mā is no cleaner nor iuſter by the Sacramēt of Baptiſme then before; that it is not neceſſarie for children vnto ſaluation, but it is enough to be borne of Chriſtian parents; & ſuch like erroneous poſitions wel knowen among the Caluiniſts. Iohns baptiſme and Chriſts.

12. *Floore.*) This floore is his Church militant here in earth, wherein are both good and bad (here ſignified by corne and chaffe) til the ſeparation be made in the day of iudgement: contrarie to the doctrine of the Heretikes, that hold, the Church to conſiſt only of the good.

16. *Opened.*] To ſignifie that Heauen was ſhut in the old Law, til Chriſt by his Paſſion opened it, and ſo by his Aſcenſion was the firſt that entered into it; contrarie to the doctrine of the Heretikes. *See. Hebr. 9, 8.* and *11, 40.*

CHAP. IIII.

Chriſt going into the deſert, to prepare himſelf before his Manifeſtation, ouercometh the Diuels tentations. 12. Beginning in Galilee, as the Prophet ſaid he ſhould; 18. he calleth foure Diſciples; and with his preaching and miracles draweth vnto him innumerable folowers.

Mr. 1, 12. Lu. 4, 1. THEN * IESVS was led of the Spirit into the" deſert, to be tempted of the Diuel. 2. And when he had * faſted fourtie daies and fourtie nights, afterward he was hungrie. 3. And the tempter approched and ſaid to him: If thou be Sonne of God, commaund that theſe ſtones be made bread. 4. Who anſwered and ſaid: It is written, *Not in bread alone doth man liue, but in euery word that proceedeth from the mouth of God.* The Ghoſpel vpon the firſt Sunday in Lent.



Deu. 8, 3.

5. Then the Diuel tooke him vp into the holy citie, and ſet him vpon the pinnacle of the Temple, 6. and ſaid to him: If thou be the Sonne of God, caſt thy ſelf downe, for it is written: *That he wil giue his Angels charge of thee, & in their hands ſhal they hold thee vp, leaſt perhaps thou knock thy foote againſt a ſtone.* 7. IESVS ſayd to him againe: It is written, *Thou ſhalt not tempt the Lord thy God.*

Pſ. 90, 12. Deu. 6. 16.

8. Againe the Diuel tooke him vp into a very high mountaine: and he ſhewed him the Kingdoms of the world, and the glorie of them, 9. and ſayd to him: Al theſe wil I giue thee, if faling downe thou wilt adore me. 10. Then IESVS ſaith to him: Auant Satan; for it is written, *The Lord thy God ſhalt thou adore, and" him onely ſhalt thou ſerue.* 11. Then the Diuel left him; and behold Angels came, and miniſtred to him.

Deu. 6, 13.

to him. ✠

THE THIRD part of the Ghospel, of Christs manifesting himself by preaching, & that in Galilee.

12. And * when IESVS had heard that Iohn was deliuered vp, he retired into Galilee: 13. and leauing the citie Nazareth, came and dwelt in Capharnaum a sea towne, in the borders of Zabulon of Nephthali; 14. that it might be fulfilled which was said by Esay the Prophet. 15. *Land of Zabulon & land of Nephthali, the way of the sea beyond Iordan of Galilee, of the Gentils:* 16. *the people that sate in darknesse, hath seen great light: & to them that sate in a countrie of the shadow of death, light is risen to them.* 17. From that time IESVS began to preach, and to say: " * Doe pennance, for the Kingdom of Heauen is at hand.

Mr. 1. 14. *Luc.* 4, 14. *Esa.* 9, 1. *Mr.* 1, 15.

The Ghospel vpon S. Andrewes day.

18. And IESVS * walking by the sea of Galilee, saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea (for they were fishers) 19. and he sayth to them: Come ye after me, and I wil make you to be fishers of men. 20. But they incontinent leauing the nets, folowed him. 21. And going forward from thence, he saw * other two brethren, Iames of Zebedee, and Iohn his brother, in a ship with Zebedee their father, reparing their nets: and he called them. 22. And they forthwith left their nets and father and folowed him. ✠

Lu. 5, 1. *Mar.* 1, 19. *Luc.* 5, 10.

32. And IESVS went round about al Galilee, teaching in their Synagogues, & preaching the Ghospel of the Kingdom: and " healing euery maladie, and euery infirmitie, in the people. 24. And the bruit of him went into al Syria, and they presented to him al that were il at ease, diuersly taken with diseases and torments, and such as were possest, and Lunatikes, and sick of the palsey, and he cured them: 25. And much people folowed him from Galilee, and Decapolis, and Hierusalem, and from Iurie and from beyond Iordan.

ANNOTATIONS.

CHAP. IV.

1. *Desert.*] As Iohn the Baptist, so our Sauiour by going into the desert, and there liuing in contemplation euen among brute beasts, and subiect to the assaults of the Diuel for our sinnes, giueth a warrant and example to such holy men as haue liued in wilderneſſe for penance and contemplation, called Eremites.

Eremites,

2. *Fasted fourtie daies.*] Elias and Moyses [saith S. Hierom) by the fast of 40. daies, were filled with the familiaritie of God, and our Lord himself in the wilderneſſe fasted as many to leaue vnto vs the solemne daies of fast [that is, Lent) *Hierom. in c. 58. Esa.* S. Augustine also hath the very like words ep. 119. And generally al the ancient Fathers that by occasion, or of purpose speake of the Lent-fast, make it not only an imitation of our Sauiours fast, but also an Apostolical tradition, and of necessitie to be kept. *Contene not Lent.* (saith S. Ignatius) *for it containeth the imitation of our Lords conuersation.* And S. Ambrose saith plainely, that *it was not ordained by men but consecrated by God: nor inuented by any earthly cogitation but commaunded by the heaueuly Maiestie.* And againe, that it is sinne not to fast al the Lent. S. Hieroms words also be most plaine: we (saith he) *fast fourtie daies, or, make one Lent in a yeare, according to the tradition of the Apostles, in time conuenient.* This time most conuenient is (as S. Augustine saith ep. 119.) immediatly before Easter, thereby to communicate with our Sauiours Passion: and [as other writers do adde) thereby to come the better prepared and more worthily to the great solemnitie of Christs Resurrection: beside many other goodly reasons in the

The Lent-fast.

Ignat. ep. 5. Ambr. de Quadrag. ser. 36. Hier. ep. 54. ad Marcel. adu. Montan.

Aug. Ser. 69. de temp. the ancient Fathers which for breuitie we omit. See (good Christian Reader) 12. notable Sermons of S. Leo the Great *de Quadragesima*, of Lent: namely Ser. 6. and 9. where he calleth it the Apostles ordinance by the doctrine of the Holy-Ghost. See S. Ambrose from the 23. Sermon forward; in S. Bernard 7. Sermons, and in many other Fathers the like. Last of al, note wel the saying of S. Augustine, who affirmeth that by due obseruation thereof, the wicked be separated from the good, Infidels from Christians, Heretikes from faithful Catholikes.

6. *It is written.*) Hererikes alleage scriptures, as here the Deuil doth in the false sense; the Church vseth them, as Christ doth in the true sense, and to confute their falsehood. *Aug. cont. lit. Petil. lib. 2. c. 51. to 5.*

11. *Him only serue.*) It was not sayd, saith S. Augustine: The Lord thy God only shalt thou adore, as it was said: Him only *shalt thou serue*; in Greeke, λατρεύσεις *Aug. sup. Gen. q. 16.* Whervpon the Catholike Church hath alwayes vsed this most true & necessarie distinction, that there is an honour dew to God only, which to giue vnto any creature, were idolatrie; and there is an honour dew to creatures also according to their dignitie, as to Saints, holy things, and holy places. See Euseb. *Hist. Ec. li. 4. c. 14. S. Hierom. cont. Vigil. ep. 53. Aug. lib. 10. Ciuit. c. 2. Li. 1. Trin. c. 6. Cond. Nic. 2. Damasc. li. 1. de Imag. Bed. in 4. Luc.*

17. *Doe penance.*) That penance is necessarie also before Baptisme, for such as be of age; as Iohns, so our Sauiours preaching declareth, both beginning with penance.

23. *Healing euery maladie*) Christ [*saith S. Augustine*] by miracles gat authoritie, by authoritie found credit, by credit drew together a multitude, by a multitude obtained antiquitie, by antiquitie fortified a Religion, which not only the most fond new rising of Heretikes vsing deceitful wiles, but neither the drowsie old errours of the very Heathen with violence setting against it, might in anie part shake and cast downe. *Aug. de vtil. cred. c. 14.*

CHAP. V.

THE Sermon of Christ vpon the Mount; containing the paterne of a Christiã life, in these three chapters folowing wherof S. Augustine hath two goodly bookes to. 4.

First, 3. he promiseth rewardes, 13. and he layeth before the Apostles their offices. 17. Secondly, he protesteth vnto vs that we must keep the commandements, and that more exactly then the Scribes & Pharisees, whose iustice was counted most perfit; but yet that it was vnsufficient, he sheweth in the precepts of 21. Murder, 27. Aduoutrie, 31. Diuorce. 33. Swearing, 18. Reuenge, 42. Vsurie, 43. Enemies.

Luc. 6. 20. AND seeing the multitudes, he * went vp into a mountaine, and when he was set, his Disciples came vnto him 2. and opening his mouth he taught them, saying.

THE EIGHT Beatitudes; which are a part of the Catechisme. The Ghospel vpon Alhowes day, and vpon the Feasts of many Mart.

3. Blessed are the poore in Spirit: for theirs is the Kingdom of Heauen. 4. Blessed are the meek: for they shal possesse the land. 5. Blessed are they that mourne: for they shal be comforted. 6. Blessed are they that hunger and thirst after iustice: for they shal haue their fil. 7. Blessed are the merciful: for they shal obtayne mercie. 8. Blessed are the cleane of hart: for they shal see God. 9. Blessed are the peace-makers: for they shal be called the children of God

God. 10. Bleſſed are they that ſuffer perſecution " for iuſtice: for theirs is the kingdom of Heauen. 11. Bleſſed are ye when they ſhal reuile you, and perſecute you, & ſpeake al that naught is againſt you, vntruly, for my ſake: 12. be glad & reioyce, for your " reward is very great in Heauen. ✠ For ſo they perſecuted the Prophets, that were before you.

The Ghoſpel on the feasts of Doctours.

13. You are the * ſalt of the earth. 14. But if the ſalt leeſe his vertue, wherewith ſhal it be ſalted? It is good for nothing any more but to be caſt forth, and to be troden of men. 15. You are the " light of the world. A citie cannot be hid, ſituated on a mountaine. 16. Neither do men light a * candel and put it vnder a buſhel, but vpon a candleſtike, that it may ſhine to al that are in the houſe. 17. So let " your light shine before men, that they may ſee your good workes, and glorifie your Father which is in Heauen.

Mr. 9, 50. Luc. 14, 34. Mr. 4, 21. Lu. 8, 16. 11. 33.

18. Doe not thinke that I am come to breake the Law, or the Prophets. I am not come to breake, but to fulfil. 19. For aſſuredly I ſay vnto you, * til Heauen and earth paſſe, one iot, or one tittle shal not paſſe of the Law, til al be fulfilled. 20. He therfore that shal * breake " one of theſe leaſt commandements, and shal ſo teach men, shal be caled the leaſt in the Kingdom of Heauen. But he that shal doe and teach, he shal be called great in Kingdom of heauen. ✠ 21. For I tel you, that vnles " your iuſtice abound more then that of the Scribes and Phariſees, you shal not enter into the Kingdom of Heauen.

Luc. 16, 17. Ia. 2, 10.

The Ghoſpel vpon the fifth Sunday after Pentecoſt.

22. You haue heard that it was ſaid to them of old: * Thou shalt not kil. And whoſo killeth, shal be in danger of iudgement. 23. But I ſay to you, that whoſoeuer is angrie with his brother, shal be in danger of iudgment. And whoſoeuer shal ſay to his brother, Raca, shal be in danger of a councel. And whoſoeuer shal ſay, Thou foole, shal be guilty of the " Hel of fire. 24. If therfore thou offer thy " guift at the Altar, and there thou remember that thy brother hath ought againſt thee; 25. leaue there thy offering before the Altar, and goe firſt to be reconciled to thy brother: and then coming thou shalt offer thy guift. ✠ 26 * Be at agreement with thy aduerſarie betimes, whiles thou art in the way with him; leſt perhaps the aduerſarie deliuer thee to the iudge, and the iudge deliuer thee to the officer, and thou be caſt into " priſon. 27. Amen I ſay to thee, thou shalt not goe out from thence til thou repay the laſt farthing.

Exo. 20, 13. Deut. 5, 17. Luc. 12, 58.

" This Priſon is take of very ancié Fathers, for Purgatorie: namely S. Cypr. ep. 11. ad Anton. nu. 6.

28. You haue heard that it was ſaid to them of old: * Thou shalt not commit aduoutrie. 29. But I ſay to you, that whoſoeuer shal ſee a woman to luſt after her, hath already committed aduoutrie with her in his hart. 30. And if thy right eye ſcandalize thee, pluck it out, & caſt it from thee. For it is expedient for thee that one of thy limmes periſh, rather then thy whole body be caſt into Hel. 31. And if thy right hand ſcandalize thee, cut it of, and caſt it from thee: for it is expedient for thee that one of thy limmes periſh rather then that thy whole body goe into Hel.

Exo. 20, 14. Deu. 24, 1.

32. It was ſaid alſo, * whoſoeuer ſhal diſmiſſe his wife, let him giue her

Mt. 19, 6.

her a bil of diuorcemēt. 33. But I ſay to you, whoſoeuer ſhal diſmiſſe his wife, excepting the cauſe of fornication, maketh her to commit aduoutrie: And he that ſhal marie her that is diſmiſſed, ‖ committeth aduoutrie.

Exo. 20, 7. 34. Againe you haue heard that it was ſayd to them of old,* Thou ſhalt not commit periurie: but thou ſhalt performe thy othes to our Lord. 35. But I ſay to you ‖ not to ſweare at al: neither by heauen, becauſe it is the throne of God: neither by the earth, becauſe it is the foote-ſtole of his feete: neither by Hieruſalem, becauſe it is the citie of the great King. 36. Neither ſhalt thou ſweare by thy head, becauſe thou canſt not make one heare white or blacke. 37. Let your talke be, yea, yea: no, no: and that which is ouer & aboue theſe, is of euil.

Leu. 19, 11.

Exo. 21, 24. 38. You haue heard that it was ſayd,* An eye for an eye, and a tooth for a tooth. 39. But I ſay to you ‖ not to reſiſt euil: but if one ſtrike thee on thy right cheeke, turne to him alſo the other: 40. and to him that wil cōtend with thee in iudgement, and take away thy coate, let goe thy cloke alſo vnto him. 41. and whoſoeuer wil force thee one mile, goe with him other twayne. 42. He that asketh of thee, giue to him: and * to him that would borow of thee, turne not away.

Deu. 15, 7.

Leu. 19, 18. 43. You haue heard that it was ſayd,* Thou ſhalt loue thy neighbour, & ‖ hate thine enemie. 44. But I ſay to you loue your enemies, doe good to thē that hate you: and pray for thē that perſecute and abuſe you: 45. that you may be the children of your father which is in heauen, who maketh his ſunne to riſe vpon good & bad, and rayneth vpon iuſt and ‖ vniuſt. 46. For if you loue them that loue you, what reward ſhal you haue, do not alſo the Publicans this? 47. And if you ſalute your brethren only, what do you more, do not alſo the Heathen this? 48. Be you perfect therfore, as alſo your heauenly Father is perfect.

The Ghoſpel vpon the Friday after Aſhwenſday.

‖ So taught the Phariſees, not the Law.

‖ We ſee then that the tēporal proſperitie of perſons and countries is no ſigne of better men or truer religion.

ANNOTATIONS.

CHAP. V.

10. *For iuſtice*) Heretickes and other malefactours ſometime ſuffer willingly and ſtoutly: but they are not bleſſed, becauſe they ſuffer not for iuſtice. For ſayth S. Aug.) they can not ſuffer for iuſtice, that haue deuided the Church, and, where ſound faith or charitie is not, there cannot be iuſtice. *Cont ep. Parm. li. 1. c. 9. Ep. 50. Pſal 4. Con.* 2. And ſo by this ſcripture are excluded al falſe Martyrs, as S. Auguſtine often declareth, and *S. Cypr. de Vnit. Eccl. nu* 8. Falſe Martyrs

11. *Reward*) In Latin and Greeke the word ſignifieth very wages, and hire, due for workes, and ſo preſuppoſeth a meritorious deede. Merces. Μισθὸς.

15. *The light*.) This light of the world, and citie on a mountayne, and candle vpon a candleſticke, ſignifie the Clergie, and the whole Church, ſo built vpon Chriſt the mountayne, that it muſt needes be viſible, and cannot be hid nor The Church viſible.

hid nor vnknowen. *Aug. cont. Fulg. Dona. c. 18. Lib. 16. cont. Faust. c. 17.* And therfore, the Church being a candle not vnder a bushel, but shining to al in the house (that is) in the world, what shal I say more (sayth S. Augustine) then that they are blind which shut their eyes against the candle that is set on the candlestick? *Tract. 2. in ep. Io.*

17. *Your light*) The good life of the Clergie edifieth much, and is Gods great honor: where as the contratie dishonoureth him.

20. *One of these.*) Behold how necessarie it is, not only to beleeue, but to keep al the commaundements, euen the very least.

True inherent iustice.

21. *Your Iustice*) It is our iustice, when it is giuen vs of God. *Aug in Ps. 30. Conc. 1. De Sp. & lit. C. 5.* So that Christians are truly iust, & haue in themselues inherent iustice, by doing Gods commaundements, without which iustice of workes no man of age can be saued. *Aug. de fid. & oper. C. 16.* Whereby we see saluation, iustice, & iustification, not to come of only faith, or imputation of Christes iustice.

Venial sinnes.

23. *Hel of fyre.*) Here is a playne difference of sinnes, some mortal, that bring to Hel, some lesse, and lesse punished, called venial.

24. *Guift at the altar.*) Beware of coming to the holy altar or any Sacrament out of charitie. But be first reconciled to thy brother, and much more to the Catholike Church, which is the whole brotherhood of Chistian men, *Heb. 13. 1.*

33. *Excepting the cause of fornication.*) This exception is only to shew, that for this one cause a man may put away his wife for euer: but not that be may marrie an other as it is most plaine in S. Marke and S. Luke, who leaue out this exception, saying:

Mariage a Sacrament and is not dissolued by diuorce.

* *Whosoeuer dismisseth his wife and marieth an other, committeth aduoutrie.* See the Annot. Luc. 19. 9. But if both parties be in one and the same fault, then can neither of them not so much as deuorce or put away the other.

Mr. 10. 5. 11. Lu. 16 18.

33. *Committeth aduoutrie.*) The knot of Mariage is a thing of so great a Sacrament, that not by separation it self of the parties it can be looosed, being not lawful neither for the one part nor the other, to marie againe vpon deuorce. *Aug. de bo. Coniug c. 7.*

35. *Not to sweare.*] The Anabaptists here not folowing the Churches iudgement, but the bare letter (as other Heretikes in other cases) hold that there is no oath lawful, no not before a iudge, whereas Christ speaketh against rash and vsual swearing in common talke, when there is no cause.

39. *Not to Resist euil.*) Here also the Anabaptists gather of the letter, that it is not lawful to go to law for our right; as Luther also vpon this place held, that Christians might not resist the Turke. Whereas by this, as by that which foloweth, patience only is signified, & a wil to suffer more, rather then to reuenge. For neither did Christ nor S. Paule folow the letter, by turning the other checke. *Io. 18. Act. 23.*

CHAP. VI.

In this second chapter of his Sermon, he controwleth the Pharisees iustice (that is, their almes, prayer, and fasting) for the scope and intention therof, which was vaine gloire 19. Their end also was to be rich, but ours must not be so much as in necessaries.

TAKE good heed that you doe not your " iustice before men, to be seen of them: otherwise reward ycu shal not haue with your father which is in heauen.

" The first worke of iustice.

2. Therfore when thou " doest an almes-deed, sound not a tromper before thee, as the Hypocrites do in the Synagogues and in the streetes, that they may be honoured of men: Amen I say to you, they haue receiued their reward. 3. But when thou doest an almes-deed, let not thy left hand know what thy right hand doeth: 4. that thy almes-deed may be in secret, and thy father which

which ſeeth in ſecret, wil" repay the.

5. And when ye :: pray, you ſhal not be as the" Hypocrites, that loue to ſtand and pray in the Synagogues & corners of the ſtreetes, that they may be ſeen of men: Amen I ſay to you, they haue receiued their reward. 6. But thou when thou ſhalt pray, enter into thy chamber, and hauing ſhut the doore, pray to thy father in ſecret: and thy father which ſeeth in ſecret, wil repay thee. 7. And when you are praying, ſpeake not much, as the Heathen. For they thinke that in their" much-ſpeaking they may be heard. 8. Be not you therefore like to them, for your father knoweth what is needeful for you, before you aske him.

:: The ſecond worke of iuſtice.

Luc. 11. 2. 9. Thus therefore ſhal you pray.* OVR FATHER *which art in heauen, ſanctified be thy name.* 10 *Let thy Kingdom come. Thy wil de done, as in heauen, in earth alſo.* 11. *Giue vs to day our :: ſuperſubſtãtial bread.* 12. *And forgiue vs our" debtes, as we alſo forgiue our debtors,* 13. *And" leade vs not into tentatiõ. But deliuer vs from euil. Amen.* 14. For" if you wil* forgiue men their offences, your heauenly father wil forgiue you alſo your offences. 15. But if you wil not forgiue men, neither wil your father forgiue you your offences.

The PATER NOSTER.

:: In S. Luke, the Latin is *Panem quotidianum, dayly bread,* the Greeke being indifferent to both. τὸν ἐπιούσιον.

16. And when you :: faſt, be not as the hypocrites, ſad. For they diſfigure their faces, that they may appeare vnto men to faſt. Amen I ſay to you, that they haue receiued their reward.

:: The third worke of iuſtice.

17. But thou when thou doeſt faſt, anoynt thy head, and waſh thy face: 18. that thou appeare not to men to faſt, but to thy father which is in ſecret: and thy father which ſeeth in ſecret, wil repay thee.

The Ghoſpel vpon Aſhwẽſday.

Luc 12. 33. 19. * Heape not vp to your ſelues treaſures on the earth: where the ruſt & mothe do corrupt, & where theeues digge through and ſteale. 20. But heape vp to your ſelues treaſures in heauẽ: where neither the ruſt nor mothe doth corrupt, and where theeues do not digge through nor ſteale. 21. For where thy treaſure is, there is thy hart alſo.

Luc. 11. 34. 22.* The candel of thy body is thine eye. If thine eye be ſimple, thy whole body ſhal be lightſome. 23. But if thine eye be naught: thy whole body ſhal be darkeſome. If then the light that is in thee, be darkenes: the darkenes it ſelf how great ſhal it be?

Luc. 16. 13. 24. No man can * ſerue" two maſters. For either he wil hate the one, and loue the other: or he wil ſuſtayne the one, and contemne the other. You cannot ſerue God and Mammon.

The Ghoſpel on the 14. Sunday after Pentecoſt.

Luc. 12. 22. 25. Therfore I ſay to you, * be not" careful for your life, what you ſhal eate, neither for your body what rayment you ſhal put on. Is not the life more then the meate: and the body more then the rayment? 26. Behold the foules of the ayre, that they ſow not, neither reape, nor gather into barnes: and your heauenly father feedeth thẽ. Are not you much more of price then they? 27. And which of you by caring, can adde to his ſtature one cubite? 28. And for rayment why are you careful? Conſider the lilies of the field how they grow: they labour not, neither do they ſpinne. 29. But I ſay to you, that neither Salomon in al his glorie was arayed as one of theſe. 30. And if the graſſe of the field, which to day is, and to morow is caſt into the

ouen,

ouen, God doth ſo clothe: how much more you, O ye of very ſmal faith? 31. Be not careful therefore, ſaying, what ſhal we eate, or what ſhal we drinke, or wherewith ſhal we be couered? 32. for al theſe thinges the ⁂ Heathen do ſeeke after. For your father knoweth that you neede al theſe things. 33. Seeke therefore firſt the Kingdom of God, and the iuſtice of him, and al theſe things shal be giuen you beſides. ☙ 34. Be not careful therfore for the morow; for the morrow day wil be careful for it ſelf. Sufficient for the day is the euil thereof.

⁂ They ſeeke téporal things only, and that not of the true God, but of their Idols, or by their owne induſtrie.

ANNOTATIONS.

CHAP. VI.

Good workes iuſtifie.

1. *Iuſtice.*) Hereby it is plaine that good workes be iuſtice, and that man doing them doth iuſtice, and is thereby iuſt & iuſtified, & not by faith only. Al which iuſtice of a Chriſtian man, our Sauiour here compriſeth in theſe three workes, in Almes, faſting, and prayers. *Aug. li. perf. iuſt. c. 8.* So that to giue almes, is to do iuſtice, and the workes of mercie are iuſtice. *Aug. in Pſal. 49. v. 5.*

Merites.

4. *Repay*] This repaying and rewarding of good workes in heauen, often mentioned here by our Sauiour, declareth that the ſayd workes are meritorious, and that we may do them in reſpect of that reward.

Hypocriſie.

5. *Hypocrites.*) Hypocriſie is forbidden in al theſe three workes of iuſtice, and not the doing of them openly to the glorie of God, and the profite of our neighbour, & our owne ſaluation: for Chriſt before (c. 5.) bidderh, ſaying: *Let your light ſo ſhine before men &c.* And in al ſuch workes S. Gregories rule is to be followed. *The worke ſo to be in publike, that the intention remayne in ſecret, Ho. 11. in Euang. c. 10.*

7. *Much ſpeaking.*) Long prayer is nor forbid, for Chriſt * himſelf ſpent whole nights in prayer; and he ſayth, * we muſt pray alwayes; and * the Apoſtle exhorteth to pray without intermiſſion; and the holy Church * from the beginning hath had her Canonical houres of prayer: but idle and voluntary babling, either of the Heathens to their gods, or of Heretikes, that by long Rhetorical prayers thinke to perſuade God: wheras the Collects of the Church are moſt breefe & moſt effectual. *See S. Auguſtine ep. 121, c. 8. 9. 10.*

Luc. 6. 12. 18. 21. 36. 1. Th. 5. 17. Cypr. de orat. Do. in fin.

τὸν ἐπιούσιον.

11. *Superſubſtantial bread*) By this bread ſo called here according to the Latin word, & the Grecke, we aske not only al neceſſarie ſuſtenance for the bodie, but much more al ſpiritual food, namely the bleſſed Sacrament itſelf, which is Chriſt the true bread that came from Heauen, & the bread of life to vs that eate his bodie.

The B. Sacrament.

Cypr. de orat. Do. Aug. ep. 121. c. 11. And therfore it is called here Superſubſtantial, that is, the bread that paſſeth and excelleth al creatures. *Hiero in 2. Tit. In 6. Mat. Amb. li. 5. de Sacr. c. 4. Aug. ſer. 18. de Verb. Do. ſec. Mat. S. Germanus in Theoria.*

Venial ſinnes.

12. *Debts.*) Theſe debts do ſignifie not only mortal ſinnes, but alſo venial, as S. Auguſtine often teacheth: and therfore enery man be he neuer ſo iuſt, yet becauſe he can not liue without venial ſinnes, may very truly and ought to ſay this prayer. *Aug. cont. duas ep. Pelag. li. 1. c. 14. li. 21. de Ciuit. c. 27.*

God is not author of euil.

13. *Leade vs not.*) S. Cypr. readeth, *Ne patiaris nos induci.* Suffer vs not to be led, as S. Auguſtine noteth *li. de Bo. perſeu. c. 6.* and ſo the holy Church vnderſtandeth it, becauſe God (as S. Iames ſayth) tempteth no man: though for our ſinnes, or for our probation and crowne, he permit vs to be tempted. Beware then of Beza's expoſition vpon this place, who (according to the Caluiniſts opinion) ſaith, that God leadeth them into tentation, into whom himſelf bringeth in Satan for to fil their harts: ſo making God the authour of ſinne.

In Expoſ. orat. Do. Iac. 1.

14. *If you forgiue*) This poynt, of forgiuing our Brother, when we aske forgiuenes of God, our Sauiour repeateth agayne, as a thing much to be conſidered: and therfore commended in the parable alſo of the ſeruant that would not forgiue his felow ſeruant, *Mat. 18.*

Iud. 20, 26. 2. Esd. 9. Ioel. 2, 15. Ion. 3.

16. *Fast.*) He fordiddeth not open and publike fasts, which in the * Scriptures were commanded and proclamed to the people of God; and the Niniuites by such fasting appeased Gods wrath: but to fast for vaine glorie and praise of men, and to be desirous by the very face and look to be taken for a faster, that is forbidden, & that is hypocrisie. Publike fast.

20. *Treasures in Heauen.*) Treasures layd vp in Heauen, must needs signifie, not faith only, but plentiful almes, and deeds of mercie, and other good workes, which God keeping, as in a booke, wil reward them accordingly: as of the contrarie the Apostle saith: He *that soweth sparingly, shal reape sparingly. 2. Cor. 9.* Meritorious workes.

24. *Two Masters.*) Two religions, God and Baal, Christ and Caluin, Masse and Communion, the Catholike Church and Heretical Conuenticles. Let them marke this lesson of our Sauiour, that thinke they may serue al masters, al times, al religions. Agayne, these two masters do signifie, God and the world, the flesh and the spirit, iustice and sinne.

25. *Careful.*) Prudent prouision is not prohibited, but too much doubtfulnes and feare of Gods prouision for vs: to whom we ought with patience to commit the rest, when we haue done sufficiently for our part.

CHAP. VII.

In his third and last Chapter of his Sermõ, because we know not mens endes, he biddeth vs beware of iudging: 6. and neuer the lesse to take open dogs and swine (so he calleth them) as they be. 7. If these workes of iustice seeme too hard, we must pray instantly to him that giueth them. 12. In the conclusion, he giueth one short rule of al iustice. 13. and then he exhorteth with al vehemencie to the straite way, both of the Catholike faith, 21. and also of good life; because only faith wil not suffice.

Luc. 6, 37. Mr. 4. 24.

IVDGE " not, that you be not iudged. 2. For * in what iudgement you iudge, you shal be iudged: and in what measure you mete, it shal be measured to you againe. 3. And why seest thou the mote that is in thy brothers eye: and the beame that is in thine owne eye thou seest not? 4. Or how sayest thou to thy brother: Let me cast out the mote of thine eye; and behold a beame is in thine owne eye? 5. Hypocrite, cast out first the beame out of thyne owne eye, and then shalt thou see to cast out the mote out of thy brothers eye.

6. Giue not that which is " holy to dogs: neither cast ye your pearles before swine, lest perhaps they treade them with their feete, & turning, al to teare you.

Lu. 11, 9

7. * Aske, and it shal be giuen you: seek, and you shal finde, knock, & it shal be opened to you. 8. For " euery one that asketh, receiueth: and that seeketh, findeth: and to him that knocketh, it shal be opened. 9. Or what man is there of you, whom if his childe shal aske bread, wil he reach him a stone? 10. Or if he shal aske him fish, wil he reach him a serpent? 11. If you then being naught, know how to giue good guifts to your children: how much more wil your Father which is in Heauen, giue " good things to them that aske him?

" These good things are grace and al spiritual guifts, and whatsoeuer pertayneth to the health of the soule.

Luc. 6, 31.

12. * Al things therfore whatsoeuer you wil that men doe to you, doe you also to them. For this is the Law and the Prophets.

Luc. 13, 24.

13. * Enter ye by the narrow gate: because brode is the gate, and large is the way that leadeth to perdition, and many there be that enter by it. 14. How narrow is the gate, and strait is the way, that leadeth to life: & few

few there are that find it!

The Ghospel on the 7. Sunday after Pentecost.

15. Take ye great heed of false Prophets, which come to you in the" clothing of sheep, but inwardly are rauening wolues. 16." By their * fruits you shal know thē. Do men gather grapes of thornes, or figs of thistels? 17. Euen so euery good tree yealdeth good fruits, and the euil tree yealdeth euil fruits. 18. A good tree can not yeald euil fruits, neither an euil tree yeald good fruits. 19. Euery tree that yealdeth not good fruit, shal be cur downe, and shal be cast into fire. 20. Therfore by their fruits you shal know them.

Luc. 6, 44.

21. Not euery one that sayth to me," *Lord, Lord*, shal enter into the Kingdom of Heauen: but he that doth the wil of my Father which is in Heauen, he shal enter into the Kingdom of Heauen. ✠ 22. Many shal say to me in that day: *Lord, Lord*, haue not we prophecied in thy name, and in thy name cast out Diuels, and in thy name wrought many miracles? 23. And then I wil confesse vnto them, That I neuer knew you: depart from me you that worke iniquitie. 24. * Euery one therfore that heareth these my words, and doth them, shal be likned to a wise man that built his house vpon a rock, 25. and the rayne fel, and the fluddes came, and the windes blew, and they beat agaynst that house, and it fel not, for it was founded vpon a rock. 26. And euery one that heareth these my words, and doth them not, shal be like a foolish man that built his house vpon the sand, 27. and the rayne fel, and the fluddes came, and the windes blew, and they beat against that house, and it fel, & the fal therof was great.

Luc. 6, 47.

28. And it came to passe, when IESVS had fully ended these wordes, the multitude were in * admiration vpon his doctrine. 29. For he was teaching them as hauing power, and not as their Scribes and Pharisees.

Mr. 1, 22. Lu 4, 32.

ANNOTATIONS

CHAP. VII.

1. *Iudge not.*) It is no Christian part to iudge il of mens actes, which be in them selues good, and may proceed of good meaning, or of mans inward meanings, and intentions, which we can not see; of which fault they must beware, that are too suspicious, and giuen to deeme alwayes the worst of other men. But to say, that Iudas, or an Heretike euidently known to die obstinatly in heresie, is damned, and in al other playne and manifest cases, to iudge, is not forbidden.

6. *Holy to dogs.*) No holy Sacrament, and specially that of our Sauiours Blessed Body must be giuen wittingly to the vnworthie, that is, to them that haue not by confession of al mortal sinnes, examined and proued themselues. See the Annot. 1. Cor. 11, 27. 28. 29.

Worthy receauing.

8. *Euery one that asketh.*) Al things that we aske necessarie to saluation, with humilitie, attention, continuance, and other due circunstances, God wil vndoubtedly grant when it is best for vs.

15. *Clothing of sheep.*) Extraordinarie apparance of zeale, and holines, is the sheeps cote, in some Heretikes: but these of this time weare not that garment much, being men of vnsatiable sinne. This is rather their garment, common to them with al other Heretikes, to crak much of the word of the Lord, and by pretensed allegations, & * swect

Heretikes wolues in sheep skinnes.

Rom. 16, 18.

words

words of benediction, and specially by promise of knowledge, light, and libertie of the Ghospel, to seduce the simple and the sinful.

16. *Fruits.*] These are the fruits which Heretikes are knowen by, diuision from the whole Church, diuision among themselues, taking to themselues new names and new maisters, inconstancie in doctrine, disobedience both to others and namely to spiritual officers, loue and liking of themselues, pride and intolerable vanting of their owne knowledge aboue al the holy Doctours, corruption, falsification and quite denying of the parts of Scriptures that specially make agaynst them, and these be common to al Heretikes lightly. Othersome are more peculiar to these of our time, as Incestuous mariages of vowed persons, Spoile of Churches, Sacrilege and profanation of al holy things, and many other special points of doctrine, directly tending to the corruption of good life in al states. Heretikes knowen by their fruits.

21. *Lord Lord.*] These men haue faith, otherwise they could not inuocate, *Lord, Lord* Ro. 10. But here we see that to beleeue is not enough, and that not only infidelitie is sinne, as Luther teacheth. Yea Catholikes also that worke true miracles in the name of our Lord, and by neuer so great faith, yet without the workes of iustice shal not be saued. 1. Cor. 13. Againe consider here who they are that haue so often in their mouth, *The Lord, the Lord*, and how litle it shal auaile them, that set so litle by good workes, and contemne Christian iustice. Notonly faith.

CHAP. VIII.

Immediatly after his Sermon (to confirme his doctrine with a miracle) he cureth a Leper. 5. But aboue him and al other Iewes, he cõmendeth the faith of the Centurion, who was a Gentil, and foretelleth by that occasion, the vocation of the Gentiles, and reprobation of the Iewes. 14. In Peters house he sheweth great grace. 18. In the way to the sea he speaketh with two, of folowing him: 23. and vpon the sea commandeth the tempest: 28. and beyond the sea he manifesteth the Deuils malice against man, in an heard of swine.

Mr. 1, 40. Lu. 5, 12.

AND when he was come downe from the mountaine, great multitudes folowed him: 2. And *behold a Leper came and adored him saying: Lord, if thou wilt, thou canst make me cleane. 3. And IESVS stretching forth his hand, touched him, saying: I wil. Be thou made cleane. And forthwith, his leprosie was made cleane. 4. And IESVS saith to him: See thou tel no body: but go,* shew thy self to the " Priest, and offer the" guift which Moyses commanded for a testimonie to them. The Ghospel on the 3. Sunday after the Epiphanie.

Leu. 14, 2.

Lu 7, 1.

5. And * when he was entred into Capharnaum, there came to him a Centurion, beseeching him, 6. and saying: Lord my boy lieth at home sick of the palsey, and is sore tormented. 7. And IESVS saith to him: I wil come, and cure him. 8. And the Centurion making answer, said: Lord, " I am not worthie that thou shouldest enter vnder my roofe: but only say the word, & my boy shal be healed. 9. For I also am a man subiect to authoritie, hauing vnder me souldiars; and I say to this, goe, and he goeth, and to an other, come, and he cometh; and to my seruant, doe this, and he doth it. 10. And IESVS hearing this, marueled: and said to them that folowed him: Amen I say to you, I haue not found so great faith in Israel. 11. And I say to you that manie shal come from the East and West, and shal sit downe with Abraham, and Isaac, & Iacob in the Kingdom of Heauen: 12. but the children of the Kingdom shal be cast out into the exteriour darkenesse: there shal he weeping The Ghospel vpon thursday after Ashwensday. And also in Masse for the sicke.

and gnashing of teeth. 13. And IESVS ſaid to the Centurion: Goe, and as thou haſt beleeued, be it done to thee. And the boy was healed in the ſame houre. ✠

14. And * when IESVS was come into Peters houſe, he ſaw " his wiues mother layd, and in a fit of a feuer: 15. and he touched her hand, and the feuer left her, and ſhe aroſe, and miniſtred to him. 16. And when euening was come, they brought to him manie that had Diuels: and he caſt out the Spirits with a word: and al that were il at eaſe he cured: 17. that it might be fulfilled, which was ſpoken, by Eſay the Prophet, ſaying: *He tooke our infirmities, and bare our diſeaſes.*

Mr. 1, 29. Lu. 4, 31

Eſa. 53. 4. 1. Pet. 2. 24.

18. And IESVS ſeeing great multitudes about him, commanded to goe beyond the water. 19. And a * certaine Scribe came, and ſaid to him: Maſter, I wil folow thee whitherſoeuer thou ſhalt goe. 20. And IESVS ſaith to him: The foxes haue holes, and the foules of the ayre neſtes: but the Sonne of man hath not where to lay his head. 21. And * an other of his Diſciples ſaid to him: Lord, permit me firſt to goe and burie my Father. 22. But IESVS ſaid to him: Folow me, and " let the dead burie the dead.

Lu. 9, 57.

Luc. 9, 59.

The Ghoſpel on the 4. Sunday after the *Epiphanie.*

23. And * when he entered into the boat, his Diſciples folowed him: 24. and loe a great tempeſt aroſe in the ſea, ſo that the boat was couered with waues, but he ſlept. 25. And they came to him, and raiſed him, ſaying: Lord, ſaue vs, wé periſh. 26. And he ſaith to them: Why are you fearful, O ye of litle faith? Then riſing vp " he commanded the windes, and the ſea, and there enſued a great calme. 27. Moreouer the men marueled, ſaying: What an one is this, for the windes and the ſea obey him. ✠

Mar. 4, 36. Lu. 8, 22

28. And * when he was come beyond the water, into the countrey of ths Geraſens, there met him two that had Diuels, coming forth out of the ſepulcres, exceeding fierce, ſo that none could paſſe by that way. 29. And behold they cried ſaying: What is betweene vs & thee IESVS the Sonne of God? art thou come hither to torment vs before the time. 30. And there was not farre from them an heard of many ſwine feeding. 31. And the Diuels beſought him ſaying: If thou caſt vs out, ſend vs into the heard of ſwine. 32. And he ſaid to them: Goe. But they going forth went into the ſwine, and behold the whole heard went with a violence, headlong into the ſea: and they dyed in the waters. 33. And the ſwineheardes fled: and comming into the citie, told al, and of them that had been poſſeſſed of Diuels. 34. And behold the whole citie went out to meete IESVS, and when they ſaw him, they beſought him that he would paſſe from their quarters.

Mr. 5, Luc. 8, 26.

ANNOTATIONS.

CHAP. VIII.

Prieſts forgiue ſinnes.

4 *Prieſt.*) The Prieſts of the old law (ſaith S. Chriſoſtom) had authoritie and priuilege only to diſcerne who were healed of leproſie, and to denounce the ſame to the people: but the Prieſts of the new law, haue power to purge in very deed, the filth of the ſoule. Therfore whoſoeuer deſpiſeth them, is more worthie to be puniſhed, then the rebel Dathan, and his complices. *S. Chryſo. li. 3. de Sacerd.*

4. *Guift.*] Our Sauiour willeth him to goe, and offer his guift or ſacrifice, according as Moyſes preſcribed in that caſe, becauſe the other ſacrifice, being the holieſt of al holies, which is his bodie, was not yet begune. So ſaith *S. Aug. li. 2. q. Euang. q. 3. & Con. Aduer. leg. & Proph. li. 1. c. 19 20.*

Liturg. Græc. ſub finē. 8. *Not worthie.*) *Orig. ho. 5. in diuerſ.* When thou eateſt (ſaith he) and drinkeſt the bodie & blood of our Lord, he entreth vnder thy roofe. Thou alſo therfore humbling thyſelf, ſay: Lord I am not worthie, &c. So ſaid * S. Chryſoſtom in his Maſſe, and ſo doth the Cath. Church vſe at this day in euery Maſſe. See S. Auguſtine *ep. 118. ad Ianu.* DOMINE, nō ſum dignus.

Lib. 1. adu. Iou. c 14. Mt. 19. 29. 14. *His wiues mother.*] Of Peter ſpecially among the reſt, it is euident, that he had a wife, but [as S. Hierom ſaith) after they were called to be Apoſtles, they had no more carnal companie with their wiues, as he proueth there by the very words of our Sauiour: * *He that hath left wife, &c.* And ſo in the Latin Church hath been alwayes vſed, that maried men may be, and are daily made Prieſts, either after the death of the wife, or with her conſent, to liue in perpetual continencie. And if the Greeks haue Prieſts that doe otherwiſe, S. Epiphanius a Greek Doctour telleth them, that they doe it againſt the ancient Canons; and * Paphnutius plainly ſignifieth the ſame in the firſt Councel of Nice. But this is moſt plaine, that there was neuer either in the Greek Church or the Latin, authentical example of any that married after holy Orders. Prieſts marriage.

*Epiph. hæ. 59. * Sozom. l. 1. c. 22. Socrat. li. 1. c. 8.*

22. *Let the dead.*] By this we ſee that not only no wordly or carnal reſpect, but no other laudable dutie toward our parents, ought to ſtay vs from folowing Chriſt, and chooſing a life of greater perfection.

26. *He commanded.*) The Church (here ſignified by the boate or ſhip) and Catholikes, are often toſſed with ſtormes of perſecution, but Chriſt who ſeemed to ſleepe in the meane time, by the Churches prayers awaketh, and maketh a calme.

CHAP. IX.

The Maiſters of the Iewes he confuteth both with reaſons and miracles: defending his remitting of ſinnes, 9. his eating with ſinners, 14. and his condeſcending to his weake Diſciples, vntil he haue made them ſtronger. 18. ſhewing alſo in two miracles, the order of his prouidence, about the Iewes and Gentils, leauing the one, when he called the other. 27. he cureth two blind men, and one poſſeſſed. 35. And hauing with ſo many miracles togeather, confuted his enemies, and yet they worſe and worſe, vpon pitie toward the people, he thinketh of ſending true paſtours vnto them.

Mr. 2, 3. Luc. 5. 18. AND entring into a boat, he paſſed ouer the water, and came into his owne citie. 2. And * behold they brought to him one ſick of the palſey lying in bed. And IESVS ‖ ſeeing their faith, ſaid to the ſick of the palſey: Haue a good hart Sonne, thy ſinnes are forgiuen thee. 3. And behold certaine of the Scribes ſaid withing them ſelues: " He blaſphemeth. 4. And IESVS ſeeing their thoughtes, ſaid: Wherfore think you euil in your harts. 5. " Whether is eaſier, to ſay, thy ſinnes are forgiuen thee: or to ſay, ariſe and walk. 6. But that you may know that the " Sonne of man hath power in earth to forgiue ſinnes, (then ſaid he to the ſick of palſey) Ariſe, take vp thy bed, and goe into thy houſe. 7. And he aroſe, and went into his houſe. 8. And the multitudes ſeeing it, were afrayd, and " glorified God that gaue ſuch power to men. The Ghoſpel vpon the 18. Sunday after Pentecoſt.

‖ We ſee that the faith of one helpeth to obtaine for an other.

Mr. 2, 14. Luc. 5, 27. 9. And * when IESVS paſſed forth from thence, he ſaw a man ſitting in the cuſtome-houſe, named Matthew; And he ſaith to him: Folow me. And he aroſe vp, and folowed him. 10. And it came to paſſe as he was ſitting at meate in the houſe, behold many Publicans and ſinners The Ghoſpel vpon S. Matthewes day, Sept. 21.

came, and sate downe with IESVS and his Disciples. 11. And the Pharisees seeing it, said to his Disciples: why doth your Maister eate with Publicans and sinners? 12. But IESVS hearing it, said: They that are in health, need not a physicion, but they that are il at ease. 13. But go your wayes & learne what it is, *I wil mercie, & " not sacrifice.* For I am not come to cal the inst, but sinners. ⊢ *Ose. 6,6. Mat. 2, 18.*

14. Then * came to him the Disciples of Iohn, saying: Why do we and the Pharisees " fast often, but thy Disciples do not fast? 15. And IESVS said to them: Can the children of the Bridegroome mourne, as long as the Bridegroome is with thē? But the dayes wil come when the Bridegroome shal be taken away from them, and :: then they shal fast. 16. And no body putteth a peece of raw cloth to an old garment. For he taketh away the peecing therof frō the garment, and there is made a greater rent. 17. Neither do they put " new wine into old bottels. Otherwise the bottels breake, and the wine runneth out, and the bottels perish. But new wine they put into new bottels: and both are preserued togeather. *Lu. 5,33*

:: Christ signifieth that the Church shal vse fasting-daies after his Ascension. *Epiph. in Comp. fid. Cath. Aug. ep. 80.*

Mr. 5, 22. Lu. 8, 41.

The Ghospel vpon the 23. Sunday after Pentecost.

18. * As he was speaking this vnto them, behold a certaine Gouernour approched, and adored him, saying: Lord, my daughter is euen now dead; but come, lay thy hand vpon her, and she shal liue. 19. And IESVS rysing vp folowed him, and his Disciples. 20. And behold a woman which was troubled with an issue of bloud " twelue yeares, came behind him, and touched the hemme of his garment. 21. For she said within herself: If I shal " touch only his garment, I shal be safe. 22. But IESVS turning and seeing her, said: Haue a good hart daughter, :: thy faith hath made thee safe. And the woman became whole from that houre. 23. And when IESVS was come into the house of the Gouernour, & saw minstrels and the multitude keeping a sturre, 24. he said: Depart, for the wench is not dead, but sleepeth. And they laughed him to skorne. 25. And when the multitude was put forth, he entred in, and held her hand. And the maid arose. 26. And this bruit went forth into al that countrie.

:: Loe, her deuotion to the hemme of his garment, was not superstitiō, but a token of greater faith; so is the deuout touching of holy relikes.

27. And as IESVS passed forth from thence, there folowed him two blind men crying and saying: Haue mercie on vs, O Sonne of Dauid. 28. And when he was come to the house, the blind came to him. And IESVS saith to them: " Do you beleeue, that I can doe this vnto you? They say to him: Yea Lord. 29. Then he touched their eyes, saying: According to your faith, be it donne to you. 30. And their eyes were opened, and IESVS threatned them, saying: See that no man know it. 31. But they went forth, and bruited him in al that countrie.

32. And when they were gone forth, * behold they brought him a dumme man, possessed with a Diuel. 33. And after the Diuel was cast out, the dumme man spake, and the multitudes marueled saying: Neuer was the like seene in Israel. 34. But * the Pharisees said: :: In the Prince of Diuels he casteth out Diuels. *Mat. 12. 22. Mt. 12. 24.*

:: In like manner say the Heretikes, calling al miracles done in the Catholike Church, the lying signes of Antichrist.

35. And IESVS went about al the cities, and townes, teaching in their Synagogues, and preaching the Ghospel of the Kingdom, and curing euery disease, and euery infirmitie. 36. And seing the multitudes, he pitied

he pitied them; becauſe they were vexed, and lay like ſheep that haue not a ſhepeard. 37. Then he ſaith to his Diſciples: The haruеſt ſurely is great, but the workmen are few. 38. " Pray therfore the Lord of the haruеſt, that he ſend forth workmen into his haruеſt.

ANNOTATIONS.

CHAP. IX.

3. *He blaſpemeth.*] When the Iewes heard Chriſt remit ſinnes, they charged him with blaſphemie, as Heretikes now charge his Prieſts of the new Teſtament, for that they remit ſinnes; to whom he ſaid: *Whoſe ſinnes you ſhal forgiue, they are forgiuen &c. Io.* 20.

5. *Whether is eaſier.*) The faithleſſe Iewes thought (as Heretikes now a daies) that to forgiue ſinnes was ſo proper to God, that it could not be communicated vnto man; but Chriſt ſheweth, that as to worke miracles is otherwiſe proper to God only, and yet this power is communicated to men, ſo alſo to forgiue ſinnes. Men haue power to forgiue ſinnes.

6. *The Sonne of man in earth.*] Chriſt had power to remit ſinnes, and often executed the ſame, not only as he was God, but alſo as he was a man, becauſe he was head of the Church, and our cheefe Biſhop & Prieſt according to his manhood, in reſpect wherof al power was giuen him in Heauen and earth. *Mat* 28. *v.* 18.

8. *Glorified.*) The faithful people did glorifie God, that gaue ſuch power to men, for to remit ſinnes, & to doe miracles, knowing that that wihch God committeth to men, is not to his derogation, but to his glorie, himſelf only being ſtil the principal worker of that effect, men being only his miniſters, and ſubſtitutes working vnder him, and by his commiſſion and authoritie.

8. *To men.*) Not only Chriſt as he was man, had this power to forgiue ſinnes, but by him and from him the Apoſtles, and conſequently Prieſts. Mat. 28. *Al power is geuen me.* Mat. 18 *Whatſoeuer you ſhal looſe in earth, ſhal be looſed in Heauen.* Ioan. 20. *whoſe ſinnes you ſhal forgiue, they are forgiuen.*

13. *Not ſacrifice.*] Theſe are the wordes of the Prophet, who ſpake them euen then when ſacrifices were offered by Gods commandment; ſo that it maketh not againſt ſacrifice: But he ſaith that ſacrifice only without mercie, and charitie, and generally with mortal ſinne, is not acceptable. The Iewes offered their ſacrifices dewly, but in the meane time they had no pitie nor mercie on their brethren; that is it, which God miſliketh. External Sacrifice.

14. *Faſt often.*) By the often faſting of S. Iohns Diſciples, we may gather that he appointed them a preſcript manner of faſting: as it is certaine he taught them a forme of prayer. *Lu.* 5. *&* 11. Faſting.

17. *New wine.*) By this new wine, he doth plainly here ſignifie faſting, and the ſtrait kind of life: by the old bottels, them that can not away therewith.

19. *Twelue yeares.*) This woman a Gentil, had her diſeaſe twelue yeares, and the Gouerners daughter a Iewe (which is here rayſed to life) was twelue yeares old. *Luc.* 8. Marke then the Allegorie hereof in the Iewes & Gentils. As that woman fel ſick when the wench was borne, ſo the Gentils went their owne wayes into idolatrie, when the Iewes in Abraham beleeued. Againe, as Chriſt here went to raiſe the wench, and by the way the woman was firſt healed, and then the wench reuiued; ſo Chriſt came to the Iewes, but the Gentils beleeued firſt, and were ſaued; and in the end the Iewes ſhal beleeue alſo. *Hiero. in Mat.*

21. *Touch only.*] Not only Chriſtes wordes, but his garment and touch thereof, or any thing to him belonging, might doe, & did miracles, force proceeding from his holy Perſon to them. Yea this woman returning home * ſet vp an Image of Chriſt, for memorie of this benefit, and the hemme of the ſame Image did alſo miracles. This Image Iulian the Apoſtata threw downe, and ſet vp his owne in ſteed thereof, which was immediatly deſtroyed by fire from Heauen. But the image of Chriſt broken in peeces by the Heathen, the Chriſtians afterward gathering the peeces togeather placed it in the Church: where it was, as Sozomenus writeth, vnto his time. Relikes and Images.

Euſeb. li. 7. c. 14. hiſt. li. 5. c. 20.

28. *Do you beleeue that I can?*] We ſee here that to the corporal healing of theſe men he requirerh only this faith, that he is able; which faith is not ſufficient to iuſtifie them. How then doe the Heretikes by this and the like places plead for their only iuſtifying faith? *See the Annot. Mar.* 5, 36.

38. *Pray therfore*) Therfore doth the Church pray and faſt in the Imber dayes, when holy Orders are giuen, that is, when workmen are prepared to be ſent into the haruеſt. *See Act* 13, 2.

CHAP.

CHAP X.

He giueth to the Twelue the power of Miracles, and so sendeth them to the lost sheep of the Iewes, 5. with instructions accordingly: 10. and by occasion of the sending, foretelleth of the persecutions after his Ascension, arming them and al other against the same, 40. and also exhorting the people to harbour his seruants in such times of persecution.

AND hauing called his twelue Disciples togeather, * he gaue them " power ouer vncleane Spirits, that they should cast them out, & should cure al māner of disease, & al manner of infirmitie. *Mar. 1, 13 6, . Lu. 6 13. 9,1.*

2. And the names of the twelue Apostles be these: The " first, Simon who is called Peter, and Andrew his brother, 3. Iames of Zebedee, and Iohn his brother, Philip and Barthlemew, Thomas and Matthew the publican, and Iames of Alphæus, and Thaddæus, 4. Simō Cananæus, & Iudas Iscariote, who also betrayed him.

5. These twelue did IESVS send; commanding them, saying: Into the way of the :: Gentiles goe ye not, and into the cities of the Samaritans enter ye not: 6. but goe rather to the sheep that are perished of the house of Israel. 7. And going preach, saying: That the Kingdom of Heauen is at hand. 8. Cure the sick, raise the dead, cleanse the lepers, cast out Diuels: gratis you haue receaued, gratis giue ye. 9. Do not " possesse gold, nor siluer, nor money in your purses: 10. not a skrip for the way, neither two coates, neither shoes, neither rod. For the workman is worthie of his meate. 11. And into whatsoeuer citie or towne you shal enter, inquire who in it is worthie: and there tarie til you goe forth. 12. And when ye enter into the house, salute it, saying: " Peace be to this house.

:: They haue here commission to preach only in Israel: the time being not yet come to cal the Gentiles.

13. And if so be that house be worthie, your peace shal come vpon it. But if it be not worthie, your peace shal teturne to you. 14. And whosoeuer shal not receaue you, nor heare your wordes; going forth out of the house or the citie " shake of the dust from your feet. 15. Amen I say to you, it shal be " more tolerable for the land of the Sodomites and Gomorrheans in the day of iugdement, then for that citie.

The Ghospel vpō the Commemoration of S. Paul, Iun 30.

16. Behold I send you as sheep in the middes of wolues. Be ye therfore :: wise as Serpents, and simple as Doues. 17. And take heed of men. For they wil deliuer you vp in Councels, and in their Synagogues they wil scourge you. 18. And to Presidents and " to Kings shal you be led for my sake, in testimonie to them and the Gentiles. 19. But when they shal deliuer you vp, * take no thought how or what to speake: for " it shal be giuen you in that houre what to speake. 20. For it is not you that speake, but the Spirit of your Father that speaketh in you. 21. * The brother also shal deliuer vp the brother to death, and the Father the Sonne: and the children shal rise vp against the parents, and shal worke their death, 22. and you shal be odious to al men for my name: but he that shal perseuer vnto the end, he shal be saued. *Mr. 13, 11. Luc. 12, 11. Luc. 21, 16.*

:: Wisedom and simplicitie both be necessarie in Preachers, Bishops, and Priests.

23. And

23. And when they shal perſecute you in this citie, flee into an other. Amen I ſay to you, you shal not finish al the cities of Iſrael, til the Sonne of man come.

The Ghoſpel vpon S. Athanaſius day Maij. 2.

Luc. 6, 40. 24. * The Diſciple is not aboue the Maiſter, nor the Seruant aboue his Lord. 25. It ſuffiſeth the Diſciple that he be as his maiſter, and the Seruant as his Lord. If they haue called the Goodman of the houſe Beelzebub, how much more them of his houshold? 26. Therfore feare, ye not them. For nothing is hid, that shal not be reuealed: and ſecret, that shal not be known. 27. That which I ſpeake to you in the dark, ſpeak ye in the light: and that which you heare in the eare, preach ye vpon the houſe tops. 28. And :: feare ye not them that kil the body, and are not able to kil the ſoul: but rather feare him that can deſtroy both ſoul and body into Hel. ✠

The Ghoſpel for ſome Martyrs, not Biſhops.

:: A goodly cõfort for Chriſtians and Catholiks and al good men, in the perſecutiõs of Turkes, of Heretikes, of al wicked men.

29. Are not two ſparowes ſold for a farthing: and not one of them shal fal vpon the ground without your Father? 30. But your very haires of the head are al numbered. 31. Feare not therfore: better are you then many ſparowes. 32. * Euery one therfore that shal :: confeſſe me before men, I alſo wil confeſſe him before my Father which is in Heauen. 33. But he that shal denie me before men, I alſo wil denie him before my Father which is in Heauen. ✠ 34. Do not ye think * that I came to ſend peace into the earth: I came :: not to ſend peace, but the ſword. 35. For I came to ſeparate * man againſt his father, and the daughter againſt her mother, and the daughter in law againſt her mother in law. 36. And a mans enemies, they of his owne houshold. 37. He that loueth father or mother :: more then me, is not worthy of me: and he that loueth ſonne or daughter aboue me, is not worthy of me. 38. And he that taketh not his croſſe, and foloweth me, is not worthy of me. 39. He that hath found his life, shal loſe it: and he that hath loſt his life for me, shal find it.

Mat. 8, 38. Luc. 9, 26. 12, 8. Ier. 12, 51. Mich. 7, 6.

The Ghoſpel vpon S. Auguſtines day our Apoſtlet Maij 26. And for ſome Martyrs not Biſhops.

Luc. 10, 16. 40. * He that receaueth you, receaueth me: and he that receaueth me, receaueth him that ſent me. 41. He that receaueth a Prophet :: in the name of a Prophet, shal receaue the reward of a Prophet, and he that receaueth a :: iuſt man in the name of a iuſt man, shal receaue the reward of a iuſt man. 42. And * whoſoeuer shal giue drinke to one of theſe litle ones a cup of cold water, only in the name of a Diſciple, amen I ſay to you, he shal not loſe his reward. ✠

Mat. 9, 41.

:: The reward for harbouring & helping any iuſt perſon ſuffering for his iuſtice & conſcience.

ANNOTATIONS.

CHAP. X.

1. *Power.*] Miracles were ſo neceſſarie to the confirmation of their doctrine beginning then to be preached, that not only Chriſt himſelfe did miracles, but alſo he gaue to his Apoſtles power to doe them.

2. *Firſt Simon.*] Peter the firſt, not in calling, but in preeminence. For (as S. Ambroſe ſaith in 2. Cor. 12.) *Andrew firſt folowed our Sauiour before Peter and yet the Primacie Andrew receaued not, but Peter.* Which preeminence of S. Peter aboue the other Apoſtles is ſo plainly ſignified in this word, *Firſt*, by the iudgement euen of Heretikes, that Beza, not

Peters Primacie.

not withstanding he confesseth the consent of al copies both Latin & Greeke, yet is not ashamed to say, that he suspecteth that this word was thrust into the text by some fauourer of Peters Primacie. Wherby we haue also, that they care no more for the Greek then for the Latin, when it maketh against them, but at their pleasure say that al is corrupted. *Beza in Annot. noui Test.* 1556.

9. *Do not possesse.*) Preachers may not carefully seeke after the superfluities of this life, or any thing which may be an impediment to their function. And as for necessaries, they deserue their temporal liuing at their hands for whom they labour spiritually.

Bishops blessing.

12. *Peace be to this house.*) As Christ himself vsed these words, or this blessing often, *Peace be to you*, so here he biddeth his Apostles say the like to the house where they come. And so hath it been alwaies a most godly vse of Bishops * to giue their blessing where they come; which blessing must needs be of great grace & profit, when none but worthy Persons (as here we read) might take good therof; and when it is neuer lost, but returneth to the giuer, when the other partie is not worthy of it. Among other spiritual benefits it taketh away venial sinnes. *Am. in 9. Lu.* * *Aug. ciuit. li. 22. c. 8. Leo Imp. in vit. S. Chrys. Socrat. l. 6. c. 14.*

It remitteth venial sinnes.

14. *Shake of the dust.*) To contemne the true Preachers, or not to receaue the truth preached, is a very damnable sinne.

15. *More tolerable.*) Hereby it is euident, that there be degrees & differences of damnation in Hel fire, according to mens deserts. *Aug. li. 4. de Bapt. c. 19.*

18. *Kings.*) In the beginning Kings and Emperours persecuted the Church, that by the very death and bloud of Martyrs it should grow more miraculously. Afterward when the Emperours and Kings were themselues become Christians, they vsed their power for the Church, against Infidels and Heretikes. *Aug. ep.* 48.

19. *It shal be giuen.*) This is verified euen at this present also, when many good Catholikes, that haue no great learning, by their answers confound the Aduersaries.

25. *How much more.*) No maruel therfore if Heretikes cal Christs vicar Antichrist, when their forefathers, the faithles Iewes, called Christ himself Beelzebub.

31. *Confesse me.*) See how Christ esteemed the open confessing of him, that is of his truth in the Catholike Church. For as when Saul persecuted the Church, he sayd * himself was persecuted; so to confesse him, and his Church, is al one. Contrariwise see how he abhoreth them that deny him before men, which is not only to deny any one litle article of the Catholike faith, commended to vs by the Church; but also to allow or consent to heresie by any meanes, as by subscribing, comming to their seruice and sermons, furthering them any way against Catholikes, and such like. *Act. 9.*

Confessing of Christ and his truth.

34. *Not peace but sword.*) Christ came to breake the peace of wordlings and sinners; as when the sonne beleeueth in him, and the father doth not; the wife is a Catholike, and the husband is not. For to agree togeather in infidelitie, heresie, or any other sinne, is a naughty peace. This being the true meaning of Christs words, marke that the Heretikes interpret this to maintaine their rebellions and troubles, which their new Ghospel breedeth. *Beza in no. Test. an.* 1565.

37. *more then.*) No earthly thing, nor dutie to Parents, wife, children, countrie, or to a mans owne body & life, can be any iust excuse why a man should doe, or feine himself to doe or beleeue any thing, against Christ or the vnitie and faith of his Church.

41. *In the name.*) Reward for hospitally, and speciality for receauing an holy Person, as Prophet, Apostle, Bishop, or Priest persecuted for Christs sake. For by receauing of him in that respect as he is such an one, he shal be partaker of his merits, and be rewarded as for such an one. Whereas on the contrarie side, he that receaueth an Heretike into his house and a false Preacher, doth communicate with his wicked workes. *Ep.* 2, 10.

CHAP. XI.

Iohn the Baptist in prison also doing his diligence, sendeth some of his Disciples to Christ. that as they heard, so they might also see his miracles with their eyes. 7. Afterward Christ declareth how worthy of credit Iohns testimonie was: 16. & inueigheth against the Iewes, who with neither of their manners of life could be wonne: 20. no nor with Christes infinite miracles: 25. prayseth Gods wisedom in this behalfe, 27. and calling to himself al such as feele their owne burdens.

AND

AND it came to passe: when IESVS had done commanding his twelue Disciples, he passed from thence, to teach & preach in their cities.

Luc. 7, 18. 2. * And when Iohn had heard in prison the workes of Christ; sending two of his disciples, he said to him: The Ghospel the 2. Sunday in Aduent. 3. " Art thou he that art to come, or looke we for an other? 4. And IESVS making answer said to them: Goe and report to Iohn what you haue heard and seen. 5.* The blind see, the lame walke, the lepers are made cleane, the deafe heare, the dead rise againe, to the poore the Ghospel is preached: 6. and blessed is he that shal not be scandalized in me.

Esa. 35, 5. 61, 1.

7. And when they went their way, IESVS began to say to the multitudes of Iohn: " What went you out " into the desert to see? a reed shaken with the wind? 8. But what went you out to see? a man clothed in soft garments? Behold they that are clothed in soft garments, are in Kings houses. 9. But what went you out to see? a Prophet? yea I tel you and more then a Prophet. 10. For this is he of whom it is written: *Behold I send myne angel before thy face, which shal prepare thy way before thee.* ✠

Mal. 3, 1. 11. Amen I say to you, there hath not risen among the borne of women a greater then Iohn the Baptist: yet he that is the lesser in the Kingdom of Heauen, is greater then he. 12. And * from the dayes of Iohn the Baptist vntil now, the Kingdom of Heauen suffereth violence, and the violent beare it away. 13. For al the Prophets and the Law prophecied vnto Iohn: 14. and if you wil receaue it, he is * " Elias that is for to come. 15. He that hath eares to heare, let him heare.

Luc. 16, 16.

Mal. 4. 5. 16. And * wherevnto shal I esteeme this Generation to be like? It is like to children sitting in the market place, 17. which crying to their companions, say: we haue piped to you, and you haue not danced: we haue lamented, and you haue not mourned. 18. For * Iohn came neither " eating nor drinking; & they say: He hath a Diuel. 19. The Sonne of man came eating and drinking, and they say: Behold a man that is a glotton and a winedrinker, a frend of Publicans and sinners. And wisedom is iustified of her children.

Luc. 7, 31.

Mt. 3, 4. 20. Then * began he to vpbraid the cities, wherin were done the most of his miracles, for that they had not done pennance. 21. Woe be to thee Corozain, woe be to thee Beth-saida: for if in Tyre & Sidon had been wrought the miracles that haue been wrought in you, they had done " pennance in heaire cloth & ashes long agoe. 22. But neuertheless, I say to you, it shal be more tolerable for Tyre and Sidon in the day of iugdement, then for you. 23. And thou Capharnaum, shalt thou be exalted vp to Heauen? thou shalt come downe euen vnto Hel. For if in Sodom had been wrought the miracles that haue been wrought in thee, perhaps it had remained vnto this day. 24. But notwithstanding I say to you, that it shal be more tolerable for the land of Sodom in the day of iudgement, then for thee.

Lu. 10, 13.

Lu. 1 2 21. 25. At that time IESVS answered and said: * I confesse to thee O Father Lord The Ghospel vpō S Mathi. 8

day Feb. 24. & vpon S. Francis day Octob. 4 and for many Martyrs, and vpon S Paules day the first Eremit Ian. 15.

Lord of Heauen and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt reuealed them to" litle ones. 26. Yea Father; for ſo hath it wel pleaſed thee. 27. Al things are deliuered me of my Father. And no man knoweth the Sonne but the Father: neither doth any know the Father, but the Sonne, and to whom it shal pleaſe the Sonne to reueale. 28. Come ye to me al that labour, and are burdened, and I wil refresh you. 29. Take vp my yoke vpon you, and learne of me, becauſe I am meeke, and humble of hart: and you shal find reſt to your ſoules. 30. For my" yoke is ſweet, and my burden light. ✠

ANNOTATIONS.

CHAP. XI.

3. *Art thou he.*) Iohn himſelf doubted not, for he baptized him and gaue great teſtimonie of him before: Io. 1. But becauſe his Diſciples knew him not, nor eſteemed of him ſo much as of Iohn their owne Maiſter, therfore did he ſend them vnto Chriſt, that by occaſion of Chriſts anſwer he might the better inſtruct them what he was, & ſo make them Chriſts Diſciples, preferring them to a better Maiſter.

Eremitical life.

7. *What went you out.*) High commendation of Iohns holines, as wel for his faſting, rough attire, ſolitary life, and conſtancie, as for the dignitie of his function.

7. *Into the deſert.*) The faithful people in al ages reſorted of deuotion into wildernes, to ſee men of ſpecial and rare holines, Prophets, Eremites, Anchorites &c. to haue their prayers or ghoſtly counſel. *See S. Hierom. de vita Hilarionis.*

Elias.

15. *Elias.*) As Elias ſhal be the meſſenger of Chriſts latter comming, ſo was Ihon his meſſenger and Precurſour at his former cōming: & therfore is he called Elias; becauſe of his like office and like ſpirit. *Luc. 1. Grego. ho. 7. in Euang.*

12. *Eating and drinking.*] The wicked quarrelers of the world miſconſtre eaſely al the actes and life of good men. If they be great faſters and auſtere liuers, they are blaſphemed & counted hypocrites: if they conuerſe with other men in ordinary manner, then they be counted diſſolute.

Penmance.

21. *Penance in ſackcloth.*) By this ſackcloth and aſhes added here, & in other places, wee ſee euidently that Penance is not only leauing of former ſinnes, and change or amendment of life paſt, no nor bare ſorowfulnes or recounting of our offences already committed, but requireth puniſhment and chaſtiſement of our Perſons by theſe and ſuch other meanes, as the Scriptures do els where ſet forth. And therfore concerning the word alſo, it is rather to be called Pennance, as in our tranſlation; then (as the Aduerſaries, of purpoſe auoyding the word) Repentance or Amendment of life: & that according to the very vſual ſignification of the* Greeke word in the moſt ancient Eccleſiaſtical Greeke writers: who for *Penitents* (which in the primitiue Church did publike Pennance) ſay *οἱ ἐν μετανοίᾳ ὄντες* that is, *Men that are doing Pennance.* And concerning that part of Pennance which is Confeſſion, the Eccleſiaſtical hiſtorie calleth it by the ſame Greeke word, and the Penitents comming to confeſſion, *τοὺς μετανοοῦντας. Sozam. li. 7 c. 16. Socrat. li. 5. c. 19.*

Μετάνοια

* *Dionyſ. eccl. hier. c. 3. in init.*

25. *Litle ones.*) Theſe litle ones do not ſignifie here only the vnlearned, as though Coblers, and weauers, and women, & girles had this reuelation, & therfore do vnderſtand al Scriptures and are able to expound them: but here are ſignified the humble, whether they be learned or vnlearned: as when he ſayth, *vnles you become as litle ones, you shal not enter into the Kingdom of Heauen.* And ſo alſo the greateſt Doctours (who as they were moſt learned, ſo moſt humbled themſelues to the iudgement of the Catholike Church) are theſe litle ones: and Heretikes, who although vnlearned, yet vant their knowledge & their ſpirit of vnderſtanding aboue al ancient Fathers and the whole Church, cannot be of theſe litle and humble ones.

Mt. 18. 3.

The commandements poſſible.

30. *Yoke ſweet.*) what is this light burden and ſweet Yoke, but his commandements, of which S. Iohn ſaith. 1. Ep. 5. *His commandments are not heauy?* cleane contrary to the Aduerſaries that ſay, they are vnpoſſible to be kept.

CHAP.

CHAP. XII.

The blindnes of the Phariſees about the Sabboth he reproueth by Scriptures, by reaſon, and by a miracle. 14. and his death being therfore ſought by them, he meekely goeth out of the way, according as Eſay had Prophecied of him. 22. His caſting out of Diuels alſo he defendeth againſt them. 31. and ſetteth forth the danger they ſtand in for their horrible blaſphemie. 38. And becauſe they aske yet for a ſigne, he sheweth how worthily they shal be damned. 43. foretelling how the Diuel shal poſſeſſe their Nation, 66. and teſtifying that although he be of their bloud, yet not they for this, but ſuch as keepe his commandements, are deare vnto him.

Mr. 2, 23. Lu. 6, 1. AT that time * IESVS went through the corne on the Sabboth: and his Diſciples being hungrie, began to pluck the eares, and to eate. 2. And the Phariſees ſeeing them, ſaid to him: Loe, thy Diſciples doe that which is not lawful for them to doe on the Sabboth-dayes. 3. But he ſaid to them: Haue you not read what * Dauid did 1. Rg. 21, 4. when he was an hungred, and they that were with him: 4. how he entred into the houſe of God, and did eate the loaues of propoſition, which it was not lawful for him to eate, nor for them that were with Leu. 24, 9. him, * but for Prieſtes only? 5. Or haue ye not read in the * Law, that Nu. 28, 9. on Sabboth-dayes the Prieſtes in the temple do breake the Sabboth, & are without blame? 6. But I tel you that there is here a greater then the Oſe. 6, 6. temple. 7. And if you did know what it is, *I wil mercie, and not* :: *Sacrifice:* you would neuer haue condemned the innocentes. 8. For the Sonne of man is Lord of the Sabboth alſo.

:: See the annotation chap. 9, 13.

9. And when he had paſſed from thence, he came into their Synagogue. 10. And * behold there was a man which had a withered hand, and Mr. 3, 1. Lu. 6, 6. they asked him ſaying: Whether is it lawful to cure on the Sabboths? that they might accuſe him. 11. But he ſaid to them: What man ſhal there be of you, that ſhal haue one ſheep: and if the ſame fal into a ditch on the Sabboths, wil he not take hold and lift it vp? 12. How much better is a man more then a ſheep? Therfore it is lawful on the Sabboths to doe a good deed. 13. Then he ſaith to the man: Stretch forth thy hand, and he ſtretched it forth, and it was reſtored to health euen as the other.

14. And the Phariſees going forth made a conſultation againſt him, how they might deſtroy him. 15. But IESVS knowing it, retired from thence: and many folowed him, and he cured them al. 16. and he charged them that they ſhould not diſcloſe him. 17. That it might be fulfilled which was ſpoken by Eſay the Prophet, ſaying: 18. *Behold my ſeruant whom I haue choſen, my beloued in whom my ſoul hath wel liked. I wil put my ſpirit vpon him, and iudgement to the Gentiles shal be shew.* 19. *He shal not contend, nor crie out, neither shal any man heare in the ſtreetes his voyce.* 20. *The reede bruiſed he shal not breake, & ſmoking flaxe he shal not extinguish: til he caſt forth iugdement vnto victorie.* 21. *And in his name the Gentiles shal hope.*

Eſa. 42, 1.

22. Then

22. Then * was offered to him one possessed with a Diuel, blind and dumme: and he cured him, so that he spake and saw. 23. And al the multitudes were amased, and said: Whether this be the Sonne of Dauid? 24. But the Pharisees hearing it, sayd: This fellow casteth not out Diuels but " in Beelzebub the Prince of the Diuels. 25. And IESVS knowing their cogitations, said to them:

Luc. 11, 14. Mar. 3, 22.

:: Therfore the Kingdom of Heretikes can not possibly stand, because it is alwayes ful of diuision and diffension.

Euery Kingdom :: deuided against itself shal be made desolate: and euery citie or house deuided against itself, shal not stand. 26. And if Satan cast out Satan, he is deuided against himself: how then shal his Kingdom stand? 27. And if I in Beelzebub cast out Diuels, your children in whom do they cast out? Therfore they shal be your iudges. 28. But if I in the Spirit of God do cast out Diuels, then is the Kingdom of God come vpon you. 29. Or how can a man enter into the house of the strong, and rifle his vessel, vnles he first binde the strong? and then he wil rifle his house. 30. He that is " not with me, is against me: and he that " gathereth not with me, scattereth. 31. Therfore I say to you: Euery sinne and blasphemie shal be forgiuen men, but " the blasphemie of the Spirit shal not be forgiuen. 32. And whosoeuer shal speake a word against the " Sonne of man, it shal be forgiuen him: but he that shal speake against the Holie-Ghost, it shal not be forgiuen him neither in this world, nor " in the world to come. 33. Either :: make the tree good, and his fruit good: or make the tree euil, and his fruit euil. For of the fruit the tree is knowen. 34. You vipers broods, how can you speake good things, whereas you are euil? for of the aboundance of the hart the mouth speaketh. 35. A good man out of a good treasure bringeth forth good things: and an euil man out of an euil treasure bringeth forth euil things. 36. But I say vnto you, that euery " idle word that men shal speake, they shal render an account for it in the day of iudgement. 37. For of thy wordes thou shalt be iustified, and of thy wordes thou shalt be condemned.

:: It is a mans owne free wil & election, to be a good tree or an il tree: to bring forth good fruits or bad. S. Augustine vpon this place. *li. 2. c 4. de actis cum Felic. Manichæo.*

38. Then answered him certaine of the Scribes and Pharisees, saying: Maister, we would see a signe from thee. 39. Who answered, and said to them:

The Ghospel vpon Imber wenesday, the first weeke of Lent.

The wicked and aduouterous Generation seeketh a signe: and a signe shal not be giuen it, but the signe of Ionas the Prophet. 40. For as * Ionas was in the whales belly three dayes and three nightes; so shal the Sonne of man be in the hart of the earth three dayes and three nightes. 41. The men of Niniue shal rise in the iudgement with this Generation, and shal condemne it: because * they did pennance at the preaching of Ionas. And behold more then Ionas here. 42. The * Queen of the South shal rise in the iudgement with this Generation, and shal condemne it: because she came from the ends of the earth to heare the wisedom of Salomon, and behold more then Salomon here. 43. And * when an vncleane Spirit shal goe out of a man, he walketh through dry places, seeking rest, and findeth not. 44. Then he saith: I wil returne into my house whence I came out. And coming he findeth it vacant, swept with besoms, and trimmed. 45. Then goeth he, and taketh with him seauen other Spirits more wicked then himself, and they enter

Ion. 2, 2.

Ion 3, 5.

3. Reg. 10, 1.

2. Pet. 2, 20. enter in and dwel there: and * the laſt of that man be made worſe then the firſt. So ſhal it be alſo to this wicked Generation.

Mr. 3, 31. Luc. 8, 19. 46. As he was yet ſpeaking to the multitudes, * behold his mother and his brethren ſtood without, ſeeking to ſpeake to him. 47. And one ſaid vnto him: Behold thy mother and thy brethren ſtand without, ſeeking thee. 48. But he anſwering him that told him, ſaid: " Who is my mother, and who are my brethren? 49. And ſtretching forth his hand vpon his Diſciples, he ſaid: Behold my mother and my brethren. 50. For whoſoeuer ſhal doe the wil of my Father, that is in Heauen: he is my brother, and ſiſter, and mother. ✠

The Ghoſpel vpon the day of the Seauen Brethren, &c. Iulij 10.

ANNOTATIONS.

CHAP. XII.

24. *In Beelzebub.*) The like blaſphemie againſt the Holy Ghoſt is, to attribute the miracles done by Saints either dead or aliue, to the Diuel.

30. *Not with me.*] They that are indifferent to al religions, commonly and fitly caled Neuters, ioyning them ſelues to neither part, let them marke theſe words wel, and they ſhal ſee, that Chriſt accounted al them to be againſt him & his Church, that are not plainly and flatly with him and it. Neuters in Religion.

30. *Gathereth not with me.*) He ſpeaketh not only of his owne Perſon, but of al to whom he hath committed the gouernment of his Church, and ſpecially of the chiefe paſtours ſucceeding Peter in the gouernment of the whole; as S. Hierome writing to Damaſus Pope of Rome, applieth theſe words vnto him, ſaying of al Heretikes: *He that gathereth not with thee, ſcattereth: that is to ſay, He that is not with Chriſt, is with Antichriſt.* Ep. 58.

31. *The blaſphemie of the Spirit.*] He meaneth not that there is any ſinne ſo great, which God wil not forgiue, or whereof a man may not repent in this life, as ſome Heretikes at this day affirme: but that ſome heinous ſinnes (as namely this blaſphemie of the Iewes againſt the euident workes of the Holy Ghoſt, and likewiſe Archeheretikes who wilfully reſiſt the known truth & workes of the Holy Ghoſt in Gods Church] are hardly forgiuen, & ſeldom haue ſuch men grace to repent. Otherwiſe among al the ſinnes againſt the Holy Ghoſt (which are commonly reckned ſix) one only ſhal neuer be forgiuen, that is, dying without repentance wilfully, called Final impenitence; which ſinne he committeth that dieth with contempt of the Sacrament of Pennance, obſtinatly refuſing abſolution, by the Churches miniſterie: as S. Auguſtine plainly declareth in theſe wordes: *Whoſoeuer he be that beleeueth not mans ſinnes to be remitted in Gods Church, and therfore deſpiſeth the bountifulnes of God in ſo mighty a work, if he in that obſtinate mind continue til his liues end, he is guilty of ſinne againſt the Holy Ghoſt*, in which Holy Ghoſt Chriſt remitteth ſinnes. *Enchir.* 83. *Ep.* 50. *in fine.* Final impenitence. Remiſſion of ſinnes in the Church.

32. *Sonne of man.*) The Iewes in their wordes ſinned againſt the Sonne of man, when they reprehended thoſe things which he did as man, to wit, caling him a glutton, a great drinker of wine, a frend of the Publicans, a Samaritane, and taking offenſe becauſe he kept company with ſinners, brake the Sabboth, and ſuch like: and this ſinne might more eaſely be forgiuen them, becauſe they iudged of him, as they would haue don, of any other man: but they ſinned and blaſphemed againſt the Holy Ghoſt (caled here the finger of God whereby he wrought miracles) when of malice they attributed the euident workes of God in caſting out Diuels, to the Diuel himſelf: & this ſinne ſhal not be remitted, becauſe it ſhal hardly be remitted, as we ſee by the plague of their poſteritie vntil this day.

32. *Nor in the world to come.*] S. Auguſtine & other Holy Doctours gather herevpon, that ſome ſinnes may be remitted in the next life, & conſequently proue Purgatorie thereby. *De Ciuit. Deili.* 21, *c.* 13. *D. Gregor. Dial. li.* 4, *c.* 39. Purgatorie.

36. *Idle word.*) If of euery idle word we muſt make account before God in iudgement, and yet ſhal not for euery ſuch word be damned euerlaſtingly: then there muſt needs be ſome temporal puniſhment in the next life,

Al Heretikes alleage Scriptures,

48. *Who is my mother.*) The dutiful affection toward our parents and kinsfolke is not blamed, but the inordinate loue of them, to the hinderance of our ſeruice & duty toward God. Vpon this place ſome old Heretikes denied Chriſt to haue any mother. *Aug. li. de Fid. & Symb. c. 4.* Neither euer, was there any hereſie ſo abſurd, but it would ſeeme to haue Scripture for it.

CHAP XIII.

Speaking in parables (as the Scripture foretold of him, and as meet was for the reprobate Iewes:) he sheweth by the parable of the Sower, that in the labours of his Church, three parts of foure do perish through the fault of the heares. 24. and yet, by the parable of good seed and cockle (as also of the Net) that his seruants must not for al that, neuer while the world lasteth, make any Schisme or Separation. 31. And by parables of the litle Mustardseed and Leauen, that notwithstanding the three parts perishing, and ouersowing of cockle, yet that fourth part of the good seed shal spread ouer al the world. 44. And withal, what a treasure, and pearle it is. 53. After al which, yet his owne countrie wil not honour him.



THE ſame day IESVS going out of the houſe, ſate by the ſea ſide. 2. And * great multitudes were gathered togeather vnto him, in ſo much that he went vp into a boat & ſate: and al the multitude ſtood in the ſhore; 3. and he ſpake to them many things in parables, ſaying: *Mr. 4,1. Lu. 8,4.*

Behold the Sower went forth to ſow. 4. And whiles he ſoweth, ſome fel by the way ſide, and the foules of the aire did come and eate it. 5. Other ſome alſo fel vpon rockie places, where they had not much earth: and they ſhot vp incontinent, becauſe they had not deepnes of earth, 6. and after the ſunne was vp, they parched: and becauſe they had not roote, they withered. 7. And other fel among thornes: and the thornes grew and choked them. 8. And other ſome fel vpon good ground: and they yealded fruit, the " one an hundredfold, the other threeſcore, and an other thirtie. 9. He that hath eares to heare, let him heare.

10. And his Diſciples came and ſaid to him: Why ſpeakeſt thou to them in parables? 11. Who anſwered and ſaid vnto them: Becauſe " to you it is giuen to know the myſteries of the Kingdom of Heauen: but to them it is not giuen. 12. For he that hath, to him ſhal be giuen, and he ſhal abound: but he that hath not, from him shal be taken away that alſo which he hath. 13. Therfore in parables I ſpeake to them: becauſe ſeeing they ſee not, and " hearing they heare not, neither do they vnderſtand: 14. and the Prophecie of Eſay is fulfilled in them, which ſaith: *With hearing shal you heare; and you shal not vnderſtand: and seeing shal you see, and you shal not see. 15. For the hart of this people is waxed groſſe, and with their eares they haue heauily heard, and their eyes " they haue shut: leſt any time they may see with their eyes, and heare with their eares, and vnderſtand with their hart and be conuerted, and I may heale them.* 16. But bleſſed are your eyes becauſe they doe ſee, and your

" When Gods word is preached, they properly haue eares to heare, that haue hartes to obey: & they hearing do not heare,

Luc. 10, 23. your eares becauſe they do heare. 17. For, Amen I ſay to you, that * many Prophets and iuſt men haue deſired to ſee the things that you ſee, and haue not ſeen them: and to heare the things that you heare, and haue not heard them. 18. Heare you therfore the parable of the Sower.

which heare by ſeſe of their body, & obey not by conſent of their harts, *Auguſt. de dono perſeu. c. 14.*

19. Euery one that heareth the Word of the Kingdom and vnderſtandeth not, there cometh the wicked one, and catcheth away that which was ſowen in his hart: this is he that was ſowen by the way ſide. 20. And he that was ſowen vpō rockie places: this is he that heareth the Word, and incontinent receaueth it with ioy, 21. yet hath he not root in him ſelf, but is for a time: and when there falleth tribulation and perſecution for the Word, he is by and by ſcandalized. 22. And he that was ſowen among thornes, this is he that heareth the Word, and the carefulnes of this world and the deceitfulnes of riches choketh vp the Word, and he becometh fruitles. 23. But he that was ſowen vpon good ground: this is he that heareth the Word, and vnderſtandeth, and bringeth fruit, and yealdeth ſome an hundred-fold, and other threeſcore, and an other thirtie.

The Ghoſpel vpon the 5. Sunday after the Epiphanie.

24. An other parable he propoſed to them, ſaying: The Kingdom of Heauen is reſembled to a man that ſowed good ſeed in his field. 25. But when men were a ſleep, his enemy came and " ouerſowed cockle amōg the wheat, and went his way. 26. And when the blade was ſhot vp, and had brought forth fruit, then appeared alſo the cockle. 26. And the ſeruants of the Goodman of the houſe comming ſaid to him: Sir, didſt thou not ſow good ſeed in thy field? whence then hath it cockle? 28. And he ſaid to them: The Enemie-mā hath done this. And the ſeruāts ſaid to him: Wilt thou we goe and gather it vp? 29. And he ſaid: Noe " leſt perhaps gathering vp the cockle, you may root vp the wheat alſo togeather with it. 30. Suffer both to grow vntil the harueſt, and in the time of harueſt I wil ſay to the reapers: Gather vp firſt the cockle, and bind it into bundels to burne, but the wheat gather ye into my barne. ✠

Mar. 4, 30. Luc. 31, 18. The Ghoſpel vpon the 6. Sunday after the Epiphanie.

31. An other parable he propoſed vnto them, ſaying: * The Kingdom of Heauen is like to a Muſtardſeed, which a man tooke and ſowed in his field. 32. Which is the " leaſt ſurely of al ſeeds: but when it is growen, it is greater then al herbs, and is made a tree, ſo that the foules of the aire come, and dwel in the branches thereof. 33. An other parable he ſpake to them: The Kingdom of Heauen is like to Leauen, which a woman tooke and hid in three meaſures of meale, vntil the whole was leauened.

34. Al theſe things IESVS ſpake in parables to the multitudes, and without parables he did not ſpeake to them: 35. that it might be fulfilled which was ſpoken by the Prophet ſaying: *I wil open my mouth in parables, I wil vtter things hidden from the fundation of the world.* ✠

Pſa. 77. 2.

36. Then hauing dimiſſed the multitudes, he came into the houſe, and his Diſciples came vnto him, ſaying: Expound vs the parable of the cockle of the field. 37. Who made anſwer & ſaid to them: He that ſoweth the good ſeed, is the Sonne of man. 38. And the field, is the world. And the cockle: are the children of the wicked one. 39. And the enemie that

sowed them, is :: the Diuel. But the harueſt, is the end of the world. And the reapers, are the Angels. 40. Euen as cockle therfore is gathered vp, and burnt with fire: ſo ſhal it be in the end of the world. 41. The Sonne of man ſhal ſend his Angels, and they ſhal gather out of his Kingdom al ſcandals, and them that worke iniquitie: 42. and ſhal caſt them into the furnace of fire: There ſhal be weeping & gnaſhing of teeth. 43. Then ſhal the iuſt ſhine as the ſunne, in the Kingdom of their Father. He that hath eares to heare, let him heare.

:: Not God then, but the Diuel is the authour of al euil.

The Ghoſpel vpon S. Lucies day Decēb. 13. And S. Anne Iulij, 26. And for ſome other Virgins & other holy women.

44. The Kingdom of Heauen is like a treaſure hidden in a field. Which a man hauing found, did hide it, and for ioy thereof goeth, and ſelleth al that he hath, and buyeth that field. 45. Againe the Kingdom of Heauen is like to a marchant man, ſeeking good pearles. 46. And hauing found one precious pearle, he went his way, and ſold al that he had, and bought it.

47. Againe the Kingdom of Heauen is like to a net caſt into the ſea, and gathering togeather of al kind of fiſhes. 48. Which, when it was filled, drawing it forth, and ſitting by the ſhore, they choſe out the :: good into veſſels, but the bad they did caſt out. 49. So ſhal it be in the conſummation of the world. The Angels ſhal goe forth, and ſhal ſeparate the euil from among the iuſt. 50. And ſhal caſt them into the furnace of fire; there ſhal be weeping and gnaſhing of teeth. 51. Haue ye vnderſtood al theſe things? They ſay to him, Yea. 52. He ſaid vnto them: Therfore euery Scribe inſtructed in the Kingdom of Heauen, is like to a man that is an houſholder, which bringeth forth out of his treaſure new things and old. ✠

:: Here alſo are ſignified good and bad in the Church.

53. And it came to paſſe: when IESVS had ended theſe parables, he paſſed from thence. 54. And * coming into his owne countrie, he taught them in their Synagogues, ſo that they marueled, and ſaid: How came this fellow by this wiſedom and vertues? 55. Is not this the :: carpenters Sonne? Is not his mother called MARIE, and his brethren Iames, and Ioſeph, and Simon, and Iude: 46. and his ſiſters, are they not al with vs? whence therefore hath he al theſe things? 57. And they were ſcandalized in him. But IESVS ſaid to them: There is not a Prophet without honour but in his owne countrie, and in his owne houſe. 58. And he wrought not many miracles there becauſe of their incredulity.

Mr. 6, 1. Luc. 4, 16.

ANNOTATIONS.

CHAP. XIII.

Difference of merits and rewards.

8. *One an hundred.*) This differēce of fruits is the difference of merits in this life, and rewards for them in the next life, according to the diuerſities of ſtates, or other differences. Of ſtates, as that the hundred-fold agreeth to virgins profeſſed, three ſcore-fold to religious widowes, thirtie-fold to the maried. *Aug. li. de Virginit. c. 44. & ſeq.* which truth the old Heretike Iouinian denied (as ours doe at this day) affirming that there is no difference of merits or rewards. *Hier. li. 2. adu. Iouin. Ambroſ. ep 82. Aug. hær. 82.*

11. *To you it is giuen.*) To the Apoſtles and ſuch as haue the guiding and teaching of others, deeper knowledge of Gods Word and myſteries is giuen, then to the common People. As alſo to Chriſtiās generally, that which was not giuen to the obſtinate Iewes.

15. *They*

15. *They haue shut*) In saying that they shut their owne eies, which S. Paul also repeateth Act. 28. he teacheth vs the true vnderstãding of al other places, where it might seeme by the bare words that God is the very authour and worker of this induration, & blindnes, and of other sinnes: * which was an old condemned blasphemie, & is now the Heresie of Caluin: whereas our Sauiour here teacheth vs, that they shut their owne eies, and are the cause of their own sinne and damnation; God not doing, but permitting it, and suffering them to fal further because of their former sinnes, as S. Paul declareth of the reprobate Gentiles. *Ro.* 1.

Iren. apud Euseb. li. 5. c. 15. Calu. l. 2. Instit. c. 4.

God is not the authour of euil.

25. *Ouersowed.*) First by Christ and his Apostles was planted the truth, and falshood came afterward, and was ouersowed by the enemy the Diuel, and not by Christ, who is not the authour of euil. *Tertul. de præscript.*

29. *Lest perhaps.*) The good must tolerate the euil, when it is so strong that it can not be redressed without danger and disturbance of the whole Church; and commit the matter to Gods iudgement in the later day. Otherwise where il men (be they Heretikes or other malefactours) may be punished or suppressed without disturbance and hazard of the good, they may and ought by publike authority either Spiritual or temporal to be chastised or executed.

30. *Suffer both to grow.*) The good and bad (wee see here) are mingled togeather in the Church. Which maketh against certaine Heretikes and Schismatikes, which seuered themselues of old from the rest of the whole world, vnder pretence that themselues only were pure, and al others, both Priests and People sinners: and against some Heretikes of this time also, which say that euil men are not of, or in the Church.

Good and euil in the Church.

32. *The least of al seeds*) The Church of Christ had a small beginning, but afterward became the most glorious and known Common-welth in earth: the greatest powers and the most wise of the world putting themselues into the same.

35. *Carpenters Sonne.*) Herevpon Iulian the Apostata and his flatterer Libanius tooke their scoffe against our Sauiour, saying (at his going against the Persians) to the Christians, what doth the Carpenters Sonne now? and threatning that after his returne, the Carpenters Sonne should not be able to saue them from his furie. Wherevnto a godly man answered, by the Spirit of Prophecie, *He whom Iulian calleth the Carpenters Sonne, is making a wodden coffin for him against his death.* And indeed not long after, there came newes, that in that bataile he dyed miserably. *Sozo. lib. 6. c. 2. Theodo. li. 3. c. 18.* The very like scoffe vse Heretikes that cal the body of Christ in the B. Sacrament, bakers bread. It seemeth indeed to the senses to be so, as Christ seemed to be Iosephs natural Sonne, but faith telleth vs the contrarie, as wel in the one, as in the other.

CHAP. XIV.

Hearing the vnworthy Decollation of Iohn Baptist by Herod, 12. *he betaketh him to his vsual solitarines in the desert, and there feedeth* 5000. *with fiue loaues.* 23. *And then after the night spent in the mountaine in prayer, he walketh vpon the sea (signifying the wide world)* 28. *yea and Peter also: wherevpon they adore him as the Sonne of God.* 35. *And with the very touch of his garments hemme he healeth innumerable.*

Mr. 6, 14. Lu. 9, 7. 3. 19.

AT that time * Herod the Tetrarch heard the fame of IESVS: 2. and said to his seruants: This is Iohn the Baptist: he is risen from the dead, & therfore vertues worke in him. 3. For Herod apprehended Iohn and bound him, & put him into prison ' because of Herodias, his ' brothers' wife. 4. For Iohn said vnto him: It is not lawful for thee to haue her. 5. And willing to put him to death, he feared the People: because they esteemed him as a Prophet. 6. But on Herods birth day, the daughter of Herodias danced before them: and pleased Herod. 7. Wherevpon he promised with

' brother Philips,

an oth, to giue her whatsoeuer she would aske of him. 8. But she being instructed before of her mother saith: Giue me here in a dish the head of Iohn the Baptist. 9. And the King was stroken sad: yet because of his :: oth, and for them that sate with him at table, he commanded it to be giuen. 10. And he sent, and beheaded Iohn in the prison. 11. And his head was brought in a dish: and it was giuen to the damsel, and she brought it to her mother. 12. And his Disciples came and took the body, and " buried it " and came and told IESVS.

:: A wicked & rash oth, and more wickedly fulfilled: because an vnlawful oth bindeth no mā.

13. Which when IESVS had heard, * he " retired from thence by boat, into a desert place a part, and the multitudes hauing heard of it, folowed him on foot out of the cities. 14. And he cōming forth saw a great multitude, and pitied them, and cured their diseased. 15. And when it was euening, his Disciples came vnto him, saying: It is a desert place, and the houre is now past: dimisse the multitudes, that going into the townes, they may buy them selues victuals. 16. But IESVS said to them: They haue no need to goe: giue ye them to eate. 17. They answered him: We haue not here, but fiue loaues, and two fishes. 18. Who said to them: Bring them hither to me. 19. And when he had commanded the multitude to sit downe vpon the grasse, he took the fiue loaues and the two fishes, and looking vp vnto Heauen he blessed, and brake, and gaue the loaues to his Disciples, and " the Disciples to the multitudes. 20. And they did al eate, and had their fil. And they took the leauings, twelue ful baskets of the fragments. 21. And the number of them that did eate was, fiue thousand men, beside women and children.

:: S. Iohns Disciples at this time had wel learned their duty toward Christ.

Mr. 6, 3. Luc. 9, 10. Io. 6, 2.

The Ghospel vpō the Octaue of S. Peter and S. Paul. Iulij 6

22. And forthwith IESVS commanded his Disciples to goe vp into the boat, and to goe before him ouer the water, til he dimissed the multitudes. 23. And hauing dimissed the multitude, he * ascended into a mountaine alone to pray. And when it was euening, he was there alone. 24. But the boat in the middes of the sea was tossed with waues: for the wind was coutrarie. 25. And in the fourth watch of the night, he came vnto them walking vpon the sea. 26. And seeing him vpon the " sea walking, they were troubled saying: That it is a Ghost: & for feare they cried out. 27. And immediatly IESVS spake vnto them, saying: Haue confidence it is I, feare ye not. 28. And Peter makiug answer said: Lord if it be thou, bid me come to thee vpon the waters. 29. And he said, Come. And Peter descending out of the boat, " walked vpon the water to come to IESVS. 30. But seeing the wind rough, he was afraid: and when he began to be drowned, he cried out saying: Lord, saue me. 31. And incontinent " IESVS stretching forth his hand took hold of him, and said vnto him: O thou of litle Faith, why didst thou doubt? 32. And when they were gone vp into the boat, the winde ceased. 33. And they that were in the beat, came and adored him, saying: In deed thou art the Sonne of God. ✠

Mr. 6, 46. Io. 2, 16.

:: Notwithstāding the infirmities of them that gouerne the Church, yet Christ sustaineth them; and holdeth them vp, yea and by them, whosoeuer they are, he vpholdeth and preserueth his Church.

34. And hauing passed the water, they came into the countrie of Genesar. 35. And when the men of that place vnderstood of him, they sent into al that countrie, and brought vnto him al that were il at ease: 36. and they besought him that they might touch but the :: hemme of his garment, and whosoeuer did touch, were made hole

:: See before, chap. 9, 20.

ANNO-

ANNOTATIONS.

CHAP. XIV.

Hiero. in Epithap. Paulæ. c. 6.

3. *Becauſe of Herodias.*) It is too ordinarie in Princes to put them to death that freely tel them ſuch faults, women, whom they fanſie, eſpecially inciting them to ſuch miſcheefe.

12. *Buried it.*] An example of duty toward the dead bodies of the Faithful, wherein ſee the difference of Catholike Chriſtian men, & of al Infidels, be they Pagans, Apoſtataes, or Heretikes. For whereas the Chriſtians had layd the body of this Bleſſed Prophet and Martyr* in Samaria with the Relikes of Elias and Abdias, by vertue wherof wonderful miracles were wrought in that place, in Iulian the Apoſtataes time, when men might doe al mis cheefe freely againſt Chriſtian religion, the Pagans opened the tombe of S. Iohn Baptiſt, burnt his bones, ſcattered the aſhes about the fields: but certaine religious Monkes coming thither a pilgrimage at the ſame time, aduentured their life and ſaued as much of the holy Relikes as they could, and brought them to their Abbot Philip, a man of God who eſteeming them too great a treaſure for him and his to keep for their primate deuotion, ſent them to Athanaſius the B. of Alexandria; and he with al reuerence layd them in ſuch a place (as it were by the Spirit of Prophecie) where afterward by occaſion of them was built a goodly chappel. *Theod. li. 5. c. 4. Ruff. li. 2. c. 27. 28.* Marke here that the Heretikes of our time doe as thoſe Pagans, to the bodies & Relikes of al Bleſſed Saints that they can deſtroy: and Catholikes contrariwiſe haue the religious deuotion of thoſe old Chriſtians, as appeareth by the honour done now to his head at Amians in France.

Sacrilege againſt holy Relikes.

13. *Retired.*) Chriſt much eſteemed Iohn, and withdrew himſelf aſide, to giue example of moderate mourning for the departed, and to ſhew the horrour of that execrable murder: as in the Primitiue Church many good men ſeeing the miſerable ſtate of the world in time of perſecution, and the ſinnes that abounded withal, took an occaſion to forſake thoſe tumults, and to giue them ſelues to contemplation; and for that purpoſe retired into the deſerts of Ægypt and els where, to doe pennance for their owne ſinnes, and the ſinnes of the world. Wherevpon partly roſe that infinite number of Monkes & Eremites, of whom the Fathers and Eccleſiaſtical hiſtories make mention. *Hiero. 2. to. in vit. Pauli Eremitæ. Sozo. li. 1. c. 12. 13.*

Eremites.

19. *The Diſciples to the multitudes.*) A figure of the miniſterie of the Apoſtles; who as they here had the diſtribution and ordering of theſe miraculous loaues, ſo had they alſo to beſtow and diſpenſe al the foode of our ſoules, in miniſtring of the Word & Sacramẽts; neither may laimen chalenge the ſame.

26. *Walking.*) When not only Chriſt, but by his power Peter alſo walketh vpon the waters, it is euident that he can diſpoſe of his owne body aboue nature, and contrary to the natural condition therof, as to goe through a doore. *Io. 20.* to be in the compaſſe of a litle bread. *Epiphan. in Ancherato.*

Peters Primacie.

29. *Walked.*) Peter (ſaith S. Bernard) walking vpon the waters, as Chriſt did, declared himſelf the only Vicar of Chriſt, which ſhould be Ruler not ouer one People, but ouer al. For many waters, are many peoples. *Bernard li. 2 de conſid. c. 8.* See the place, how he deduceth from Peter the like auctoritie and iuriſdiction to his Succeſſour the Biſhop of Rome.

CHAP. XV.

The Phariſees of Hieruſalem coming ſo farre to carp him, he chargeth with a tradition contrarie to Gods commandement. 10. And to the People he jealdeth the reaſon of that which they reproued: 15. & againe to his Diſciples, ſhewing the ground of the Phariſaical waſhing (to wit, that meates other wiſe defile the ſoule) to be falſe. 21. then he goeth aſide to hide himſelf among the Gentils; where, in a woman he findeth

ſuch faith, that he is faine, leſt the Gentils ſhould before the time extort the whole bread, as she had a crumme, to returne to the Iewes. 34. *where (al contrarie to thoſe Phariſees) the common People ſeeke wonderfully vnto him: and he after he hath cured their diſeaſed, feedeth* 4000. *of them with ſeauen loaues.*

The Ghoſpel vpō weneſday the 3. weeke in Lent.



THEN came to him from Hieruſalem Scribes and Phariſees, ſaying: 2. Why do thy Diſciples tranſgreſſe the tradition of the Ancients? For they waſh not their hands when they eate bread. 3. But he anſwering ſaid to them: Why do you alſo tranſgreſſe the commandement of God for your tradition? For God ſaid: 4. *Honour father and mother.* And: *He that shal curſe father or mother, dying let him dye.* 5. But you ſay: whoſoeuer ſhal ſay to father or mother, the guift whatſoeuer proceedeth from me, ſhal profit thee: 6. And ſhal not honour his father or his mother: & you haue made fruſtrate the commandement of God for your own tradition. 7. Hypocrits, wel hath Eſay Prophecied of you, ſaying: 8. *This People honoureth me" with their lips: but their hart is farre from me.* 9. *And in vaine do they worship me, teaching doctrines and" commandements of men.*

Mr. 7, 1.

Exo. 20, 12. *Leu.* 20. 9.

Eſa. 29, 13.

10. And hauing called togeather the multitudes vnto him, he ſaid to them: Heare ye and vnderſtand. 11. " Not that which entreth into the mouth, defileth a man: but that which proceedeth out of the mouth, that defileth a man. 12. Then came his Diſciples, and ſaid to him: Doſt thou know that the Phariſees, when they heard this word, were ſcandalized? 13. But he anſwering ſaid: Al planting which my Heauenly Father hath not planted, ſhal be rooted vp. 14. Let them alone: blind they are, guides of the blind. And if the blind be guide to the blind, both fal into the ditch. 15. And Peter anſwering ſaid to him: Expound vs this parable. 16. But he ſaid: Are you alſo as yet without vnderſtanding? 17. Doe you not vnderſtand, that al that entreth into the mouth, goeth into the belly, and is caſt forth into the priuy? 18. But the things that proceed out of the mouth, come forth from the hart, and thoſe things" defile a man. 19. For from the hart come forth euil cogitations, murders, aduoutries, fornications, thefts, falſe teſtimonies, blaſphemies. 20. Theſe are the things that defile a man. But to eate with vnwaſhen hands, doth not defile a man. ✠

The Ghoſpel vpō Thurſday the firſt weeke in Lent.

21. And IESVS went forth from thence and retired into the quarters of Tyre and Sidon. 22. And behold * a woman of Chanaan came forth out of thoſe coaſts, & crying out, ſaid to him: Haue mercie vpon me, O Lord the Sonne of Dauid: my daughter is ſore vexed of a Diuel. 23. Who anſwered her not a word. And his Diſciples came and beſought him ſaying: Dimiſſe her, becauſe ſhe crieth out after vs. 24. And he anſwering ſaid: I was not ſent but to the ſheep that are loſt of the houſe of Iſrael. 25. But ſhe came and adored him, ſaying: Lord, help me. 26. Who anſwering, ſaid: It is not good to take the bread of the Children, and to caſt it to the dogs. 27. But ſhe ſaid: Yea Lord; for the whelps alſo eate of the crummes that fal from the table of their maiſters. 28. Then IESVS anſwering

Mr. 7, 25.

answering said to her: O woman, ¨ great is thy faith: be it done to thee as thou wilt: And her daughter was made hole from that houre. ✠

29. And when IESVS was passed from thence, he came beside the sea of Galilee: & ascending into the mountaine, sate there. 30. And there came to him great multitudes, hauing with thē dumme persons, blind, lame, feeble, and many others: and they cast them downe at his feete, and he cured them: 31. so that the multitudes marueled seeing the dumme speake, the lame walke, the blind see: and they magnified the God of Israel. 32. And * IESVS called togeather his Disciples, and said: I pitie the multitude becausе three dayes now they continue with me, & haue not what to eate: and dimisse them fasting I wil not, lest they faint in the way. 33. And the Disciples say vnto him: whence then may we get so many loaues in the desert as to fil so great a multitude? 34. And IESVS said to them: How many loaues haue you? But they said: Seauen, & a few litle fishes. 35. And he commanded the multitude to sit downe vpon the ground. 36. And taking the Seauen loaues & the fishes, and giuing thankes, he brake, & gaue to his Disciples, and ¨ the Disciples gaue to the People. 37. And they did al eat, and had their fill. And that which was left of the fragments they tooke vp, seauen baskets ful. 38. And there were that did eate, foure thousand men, beside children & women.

39. And hauing dimissed the multitude, he went vp into a boate, and came into the coastes of Magedan.

Mar. 8, 1.

¨ It were a strāge case that Christ should commend in this woman a sole faith without good workes, that is to say, a dead faith such as could not worke by loue, and which S. Iames doubted not to cal the faith not of Christians but of Diuels. *Aug. de Fid. & Op. c. 16.*

¨ Here we see againe that the People must not be their owne caruers, nor receaue the Sacraments or other spiritual sustenance immediatly of Christ, or at their owne hand, but of their spiritual gouerners.

ANNOTATIONS.

CHAP. XV.

8. *With their lips.*) This in to be vnderstood properly of such as haue euer God in their mouth, the Word of our Lord, the Scriptures, the Ghospel, but in their hart and al their life be in deed Godles. It may be applied also to such as say their prayers without attention or eleuation of mind to God, whether he vnderstand the prayers or no, that saith them. For many a poore Christian man that vnderstandeth not the wordes he speaketh, hath his hart neerer Heauen, more feruor & deuotion, more edification to himself, more profit in spirit (as the Apostle speaketh) & lesse distractions, then not only al Heretikes which haue no true feeling of such things, but then many learned Catholikes. And therfore it is not to be vnderstood of praying in vnknown tongues, as Heretikes sometime expound it, farre wide from the circunstance of the place and Christes intention, speaking of the hypocritical Iewes.

1. Cor. 14.

9. *Commandements of men.*) Such only are here called traditiōs, doctrines, or commandements of men, which be either repugnant to Gods lawes, as this of defrauding their parents vnder pretense of religion: or which at the least be friuolous, vnprofitable, and impertinent to pietie or true worship, as that other sort of so often washing hands, and vessels, without regard of inward puritie of hart and mind. Let no man therfore be abused with the Protestants peruerse application of this place against the holy lawes, canons, and precepts of the Church, and our spiritual Gouernours, concerning fastes, festiuities, and other rules of discipline, and due order in life, and in the seruice of God. For such are not repugnant but consonant to Gods Word & al pietie, & our Lord is truly honoured, worshiped, and serued both by the making and also by the obseruing of them. * S. Paul gaue commandement both by his epistles, and by word of mouth, euen in such matters wherin Christ had prescribed nothing at al, & he chargeth the Faithful to obserue the same. * The Apostles & Priests at Hierusalem made lawes, and the Christiās were bound to obey them. a The keeping of Sunday in steed of the Sabboth is the tradition of the Apostles: and dare the Heretikes deny the due obseruation therof to be an

2. Thes. 2, 15. 1. Cor. 11 Act. 15. a Aug. Ser de tē.

The difference between the Iewish traditions here reprehended, and the Churches Apostolical traditions.

acceptable worship of God? *b* They prescribed the Feastes of Easter, and whitsontide, and other Solemities of Christ, and his Saints, which the protestants them selues obserue. *c.* They appointed the Lent & Imber fastes and other, as wel to chastise the concupiscence of man, as to serue and please God therby, as is plaine in the fasting of * Anna, Tobie, Iudith, Esther; who serued and pleased God therby. Therfore neither these, nor other such Apostolike Ordinances, nor any precepts of the holy Church, or of our lawful pastours, are implied in these pharisaical traditions here reprehended; nor to be counted or called the doctrines and commandements of men, because they are not made by mere humane power, but by Christes warrant and authoritie, and by such as he hath placed to rule his Church, of whō he saith: * *He that heareth you, heareth me: he that despiseth you despiseth me.* They are made by the Holy Ghost, ioyning with our pastours in the regimēt of the Faithful. They are made by our Mother the Church, which whosoeuer obeieth not, * we are warned to take him as an Heathē. But on the other side, al lawes, doctrines, seruices, and iniunctions of Heretikes, how soeuer pretended to be consonant to the Scriptures, be commandements of men: because both the things by them prescribed are impious, and the Authours haue neither sending not commission from God.

See 1. Cor. 16, 2.

b *Epiph. hær.* 75.

c *Hiero. ep.* 54 *ad Marcel. contra Mont.*

Lu. 2, 37 *Tob.* 12. *Iud.* c. 8. *Est.* 4. *Lu.* 10, 16. *Mat.* 18, 17.

Difference of meates.

11. *Not that which entereth.*) The Catholikes doe not abstaine from certaine meates, for that they esteeme any meate vncleane, either by creation, or by Iudaical obseruation: they abstaine, for chasticement of their concupiscences. *Aug. li. de mor. Ec. Cath. c.* 33.

18. *Defile a man.*) It is sinne only, which properly defileth man, and meates of them selues or of their owne nature doe not defile, but so farre as by accidēt they make a man to sinne, as the disobedience of Gods commandement, or of our Superiours, who forbid some meates for certaine times, and causes, is a sinne. As the apple which our first parēts did eate of, though of itself it did not defile them, yet being eaten against the precept, it did defile. So neither flesh nor fish of itself doth defile, but the breach of the Churches precept defileth.

Gen 3.

Catholike abstinence,

CHAP XVI.

The obstinate Pharisees and Sadducees, as though his foresaid miracles were not sufficient to proue him to be Christ, require to see some one from Heauen. 5. *whervpon forsaking them, he warneth his Disciples to beware of the leauen of their doctrine:* 13. *and Peter (the time now approaching for him to goe into Iurie to his Passion) for confessing him to be Christ, he maketh the Rock of his Church; giuing fulnes of Ecclesiastical power accordingly.* 21. *And after he so rebuketh him for dissuading his Crosse and passion, that he also affirmeth the like suffering in euerie one, to be necessarie to saluation.*

AND there came to him the Pharisees and Sadducees tempting: and they demanded him to shew them a signe from Heauen. 2. But he answered & said to them: When it is euening, you say: It wil be faire-weather, for the element is red. 3. And in the morning: This day there wil be a tempest, for the element doth glow and lowre. The face therfore of the element you haue skil to discerne: & the signes of times can you not? 4. The * naughtie and aduouterous Generation seeketh for a signe: and there shal not a signe be giuen it, but the signe of Ionas the Prophet. And he left them and went away.

Mr. 8, 12. *Luc.* 12, 54.

Mat. 12, 39.

5. And * when his Disciples were come ouer the water, they forgot to take bread 6. Who said to them: Looke wel and beware of the leauen of the Pharisees & Sadducees. 7. But they thought within them selues saying: Because we tooke not bread. 8. And IESVS knowing it, said: why do you

Mr. 6, 14. *Lu.* 12, 1.

do you thinke within your ſelues, Oye of litle faith, for that you haue not bread? 9. Do you not yet vnderſtand, neither do you remember* the fiue loaues among fiue thouſand men, and how many baskets you tooke vp? 10. neither the * ſeauen loaues, among foure thouſand men, and how many maundes you tooke vp? 11. Why do you not vnderſtand that I ſaid not of bread to you: Beware of the leauen of the Phariſees, & Sadducees? 12. Then they vnderſtood that he ſaid not they ſhould beware of the leauen of bread, but of the doctrine of the Phariſees and Sadducees.

Mt. 14, 17. 15, 34.

13. And * IESVS came into the quarters of Cæſarea Philippi: and he asked his Diſciples, ſaying: " whom ſay men that the Sonne of man is? 14. But " they ſaid: Some Iohn the Baptiſt, & otherſome Elias, and others Hieremie, or one of the Prophets. 15. IESVS ſaith to them: But whom do you ſay that I am? 16. Simon Peter anſwered & ſaid: *Thou art Chriſt the Sonne of the liuing God.* 17. And IESVS anſwering, ſaid to him: " Bleſſed art thou Simon Bar-Iona: becauſe fleſh & bloud hath not reuealed it to thee, but my Father which is in Heauen. 18. And " I ſay to thee: *That " thou art* *:: Peter; *and " vpon this"* Rock *wil I " build my Church, and " the gates of Hel ſhal not preuaile againſt it.* 19. *And* I* *wil giue " to thee the " keyes of the Kingdom of Heauen. And " what ſoeuer thou ſhalt bind vpon earth, it ſhal be bound alſo in the Heauens: and what ſoeuer thou ſhalt looſe in earth, it ſhal be looſed alſo in the Heauens.* ⊢

Mr. 8, 27. *Lu.* 9, 18

Io. 1, 24 *Io.* 21, 15.

20. Then he commanded his Diſciples, that they ſhould tel no body that he was IESVS CHRIST.

21. From that time IESVS began to ſhew his Diſciples, that he muſt goe to Hieruſalem, & ſuffer many things of the Ancients & Scribes and Cheefe-Prieſts, and be killed, and the third day riſe againe. 22. And Peter taking him, began to rebuke him, ſaying: Lord, be it farre from thee, this ſhal not be vnto thee. 23. Who turning ſaid to Peter: Goe after me :: Sathan, thou art a ſcandal vnto me: becauſe thou ſauoureſt not the things that are of God, but the things that are of men. 24. Then IESVS ſaid to his Diſciples: If any man wil come after me, let him denie himſelf, and take vp his croſſe, and follow me. 25. For he that wil ſaue his life, ſhal looſe it, and he that ſhal looſe his life for me, ſhal find it. 26. For what doth it profit a man, if he gaine the whole world, and ſuſtaine the damage of his ſoule? Or what permutation ſhal a man giue for his ſoule? 27. For the Sonne of man ſhal come in the glorie of his Father with his Angels: and then wil he render to euery man according to his " workes. ⊢

28. Amen I ſay to you,* there be ſome of them that ſtand here, that ſhal not taſte death, til they ſee the Sonne of man comming in his Kingdom.

Mar. 9, 1. *Luc.* 9, 27.

The Ghoſpel vpon SS. Peter and Paules day Iun. 19. *And in Cathedra Petri Romæ, Ian.* 18. *& Antiochiæ Febr.* 22. *And Petri ad vincula Aug.* 1. And on the day of the creation & coronation of the Pope, & on the Anniuerſarie thereof. And vpō S. Leo his day April 11.

:: That is, a Rock.

:: This word in Hebrew ſignifieth an aduerſarie, as 3. Reg. 5. 4. and ſo it is taken here.

The Ghoſpel for a Martyr that is a Biſhop; And vpō S Laurence Eue.

ANNOTATIONS

CHAP. XVI.

OF PETERS PRIMACIE.

13. *Whom ſay men.*) Chriſt intending here to take order for the founding, regiment, & ſtabilitie of his Church after his deceaſe, & to name the Perſon to whom he meant to giue the general charge thereof, would before by interrogatories draw out (& namely out of that one whom he thought to make the cheefe) the profeſſion of that high and principal Article: that he was the Sonne of the liuing God, which being the ground of the Churches faith, was a neceſſarie qualitie and condition in him that was to be made Head

Head of the ſame Church, and the perpetual keeper of the ſaid faith, and al other points thereon depending.

14. *But they ſaid.*) When Chriſt asked the Peoples opiniō of him, the Apoſtles al indifferently made anſwer: but when he demanded what themſelues thought of him, then loe Peter the mouth and head of the whole felowſhip anſwered for al. *Chryſoſtom. homil. 55 in Mat.*

17. *Bleſſed art thou.*) Though ſome other (as Nathanael Io. 1, 49.) ſeemed to haue before beleeued and profeſſed the ſame thing, for which Peter is here counted bleſſed, yet it may be plainly gathered by this place, & ſo S. Hilarie and others thinke, that none before this did further vtter of him, then that he was the Sonne of God by adoption as other Saints be, though more excellent then other be. For it was of congruitie and Chriſtes ſpecial appointment, that he vpon whom he intended to found his new Church, & whoſe faith he would make infallible, ſhould haue the preeminence of this firſt profeſſion of Chriſtes natural diuinitie, or, that he was by nature the very Sonne of God; a thing ſo farre aboue the capacitie of nature, reaſon, fleſh, and bloud, and ſo repugnant to Peters ſenſe and ſight of Chriſtes humanitie, fleſh, and infirmities, that for the beleefe and publik profeſſion thereof he is counted bleſſed, as Abrahā was for his faith; and hath great promiſes for himſelf and his poſteritie, as the ſaid Patriarch had for him and his ſeed. According as S. Baſil ſaith: Becauſe he excelled in faith, he receaued the building of the Church committed to him.

Hilar. can. 6. in Mat & li. 6. de Trinit. Chryſ. ho. 55. in Mat.

Baſil. li. 2. adu. Eunom.

18. *And I ſay to thee.*) Our Lord recompenſeth Peter for his confeſſion, giuing him a great reward, in that vpon him be builded his Church. *Theophilactus.* vpon this place.

18. *Thou art Peter.*) Chriſt (in the firſt of Iohn v. 42.) foretold and appointed that this man thē named Simon, ſhould afterward be called *Cephas*, or *Petrus*, that is to ſay, a *Rock*; not then vttering the cauſe, but now expreſſing the ſame, *videlicet* (as S. Cyril writeth) *For that vpon him as vpon a firme rock his Church ſhould be builded.* Wherevnto S Hilarie agreeing ſaith: *O happie foundation of the Church in the impoſing of thy new name &c.* And yet Chriſt here doth not ſo much cal him by the name Peter or Rock, as he doth affirme him to be a rock; ſignifying by that Metaphore, both that he was deſigned for the foundation and groundwork of his houſe, which is the Church, & alſo that he ſhould be of inuincible force, firmitie, durablenes, and ſtabilitie, to ſuſtaine al the windes, waues, and ſtormes that might fal or beate againſt the ſame. And the Aduerſaries obiecting againſt this, that Chriſt only is the Rock or fundation, wrangle againſt the very expreſſe Scriptures, & Chriſtes owne wordes, giuing both the name & the thing to this Apoſtle. And the ſimple may learne by S. Baſils wordes, how the caſe ſtādeth. *Though* (ſaith he) *Peter be a rock, yet he is not a rock as Chriſt is. For Chriſt is the true vnmoueable rock of himſelf. Peter is vnmoueable by Chriſt the rock. For Ieſus doth communicate and impart his dignities, not voyding himſelf of them, but holding them to himſelf, beſoweth them alſo vpon others. He is the light and yet* (2) *You are the light: he is the Prieſt, and yet he* (3) *maketh Prieſts; he is the rock, and he made a rock.*

Cyr. l. 8. c. 12. cō. in Io. Hilar. in hunc locū.

Baſil li. de panit.

(2) Mt. 5, 14.

(3) Luc. 22, 19.

Thou art *Cephas*, and vpon this *Cephas*.

πέτρος. πέτρα.] rock.

18. *And vpon this rock*) Vpon that which he ſaid Peter was, wil he build his Church; and therfore by moſt euidēt ſequele he foundeth his Church vpō Peter. And the Aduerſaries wrangling againſt this, doe againſt their owne conſcience & knowledge; ſpecially ſeeing they know and confeſſe that in Chriſtes wordes ſpeaking in the Syriake tōgue, there was no difference at al between *Petrus* and *Petra*; yea and that the Greeke wordes alſo though differing in termination, yet ſignifie one thing, to wit, *a rock*, or *ſtone*, as them ſelues alſo tranſlate it. Io. 1, 42. So that they which profeſſe to folow the Hebrew, or Syriake, & the Greeke, & to tranſlate immediatly out of them into Latin or English, ſhould if they had dealt ſincerely, haue thus turned Chriſtes wordes: *Thou art a rock, & vpon this rock*: or, *Thou art Peter, and vpon this Peter wil I build my Church.* For ſo Chriſt ſpake by their owne confeſſion without any differēce. Which doth expreſly ſtop them of al their vaine euaſiōs, that *Petrus*, the former word is referred to the Apoſtles, and *Petra* the later word, either to Chriſt only, or to Peters faith only; neither the ſaid original tongues bearing it, nor the ſequele of the wordes, *vpon this*, ſuffering any relation in the world but to that which was ſpoken of in the ſame ſentence next before; neither the wordes folowing which are directly addreſſed to Peters Perſon, nor Chriſtes intētion by any meanes admitting it, which was not to make himſelf or to promiſſe himſelf to be the head or foundation of the Church. For his Father gaue him that dignitie, & he took not that honour to himſelf,

ſelf, nor ſent himſelf, nor took the keie of Heauen of himſelf, but al of his Father. He had his commiſſion the very houre of his incarnation. And though S. Aug. ſometimes referre the word (*Petra*) to Chriſt in this ſentence (which no doubt he did becauſe the terminations in Latin are diuers, and becauſe he examined not the nature of the original wordes which Chriſt ſpake, nor of the Greek, and therfore the Aduerſaries which otherwiſe flee to the tōgues, ſhould not in this caſe alleage him) yet he neuer denieth but Peter alſo is the Rock & head of the Church, ſaying that himſelf expounded it of peter * in many places, and alleageth alſo S. Amb. for the ſame in his Hymne which the Church ſingeth. And ſo do we alleage the holy Councel of Chalcedon, *Act 3 pag.* 118. Tertul. *de præſcrip.* Origen, *Ho. 5. in Exo.* S. Cyprian, *De vnit. Ec.* S. Hilarie, *Can. 16. in Mat.* S. Ambroſe, *Ser. 47. 62. li. 6. in c. 9. Lucæ.* S. Hierom, *Li. 1. in Iouin. & in c. 2. Eſa. & in c. 16. Hier.* S. Epiphanius, *In Anchor.* S. Chryſoſtom, *Ho. 55 in Mat.* S. Cyril, *Li. 2 c. 12. com in Io.* S. Leo *Ep. 89.* S. Gregorie, *Li 4. ep. 32 ind. 13.* * and others; euery one of them ſaying expreſly, that the Church was founded and builded vpō peter. For though ſometimes they ſay the Church to be builded on Peters faith, yet they meane not (as our Aduerſaries do vnlearnedly take them) that it ſhould be builded vpon faith either ſeparated from the man, or in any other man: but vpon faith as in him who here confeſſed that faith.

Aug. li. 1. retr. c. 21.

In Pſal. 66. De verb. Do. ſec. Io. ſer. 49. ſer. 15. 16. 26. 29. de Sanctis.

18. *Rock.*) The Aduerſaries hearing alſo the Fathers ſometimes ſay, that Peter had theſe promiſes and prerogatiues, as bearing the Perſon of al the Apoſtles or of the whole Church, deny abſurdly that himſelf in Perſon had theſe prerogatiues. As though Peter had been the Proctour only of the Church or of the Apoſtles, confeſſing the faith and receauing theſe things in other mens names. Where the holy Doctours meane only, that theſe prerogatiues were not giuen to him for his owne vſe, but for the good of the whole Church, and to be imparted to euery vocation according to the meaſure of their callings; and that theſe great priuileges giuen to peter ſhould not decay or die with his Perſon, but be perpetual in the Church in his ſucceſſours. Therfore S. Hierom to Damaſus taketh this Rock not to be peters perſon only, but his ſucceſſours and his Chaire. *I* (ſaith he) *folowing no cheefe or principal but Chriſt, ioyne myſelf to the communion of Peters chaire, vpō that rock I know the Church was built.* And of that ſame Apoſtolike Chaire S. Auguſt. ſaith: *That ſame is the Rock which the proud gates of Hel do not ouercome.* And S. Leo, *Our Lord would the Sacramēt or myſterie of this guift ſo to pertaine vnto the office of al the Apoſtles, that he placed it principally in Bleſſed S. Peter the cheefe of al the Apoſtles, that from him as from a certaine head he might poure out his guiftes, as it were through the whole body; that he might vnderſtand himſelf to be an aliene from the diuin. myſterie that ſhould preſume to reuolt from the ſolidite or ſtedfaſtnes of Peter.*

Hier. ep 7. to. 2.

Pſa. cōt. part. Donat. to. 7 Le ep. 89.

18. *Build my Church.*) The Church or houſe of Chriſt was only promiſed here to be builded vpon him (which was fulfilled. *Io. 21, 15.*) the foundation, ſtone, & other pillers or matter being yet in preparing; and Chriſt himſelf being not only the ſupereminent foundation but alſo the founder of the ſame; which is an other more excellent qualitie then was in peter, for which he calleth it *my Church*: meaning ſpecially the Church of the new Teſtament. Which was not perfectly formed and finiſhed, and diſtincted from the Synagogue til Whitſunday, though Chriſt gaue peter and the reſt their commiſſions actually before his Aſcenſion.

18. *Gates of Hel.*) Becauſe the Church is reſſembled to a houſe or a citie, the aduerſarie powers alſo be likened to a contrarie houſe or towne, the gates whereof, that is to ſay, the fortitude, or impugnations ſhal neuer preuaile againſt the citie of Chriſt. And ſo by this promiſe we are aſſured that no hereſies nor other wicked attempts cā preuail againſt the Church builded vpon peter, which the Fathers cal peters See and the Romane Church. *Count* (ſaith S. Auguſtine) *the Prieſts from the very See of Peter, and in that order of Fathers conſider who to whom hath ſucceeded: that ſame is the rock which the proud gates of Hel do not ouercome.* And in an other place, *that is it which hath obtained the top of authoritie, Heretikes in vaine barking round about it.*

Pſa. cōt. part. Donat. De til. tred. c. 17. Cyp. Ipiſt. 73 Greg. l. 4 ep. 32. ind. 12.

19. *To thee.*) In ſaying, *to thee wil I giue*, it is plaine that as he gaue the keies to him, ſo he builded the Church vpon him. So ſaith S. Cyprian: *To Peter firſt of al, vpon whom our Lord built the Church, and from whom he inſtituted and ſhewed the beginning of vnitie, did he giue this power, that that ſhould be looſed in the Heauens, which he had looſed in earth.* Wherby appeareth the vaine cauil of our Aduerſaries, which ſay the Church was builte vpon Peters Confeſſion only, common to him and the reſt, and not vpon his Perſon, more then vpon the reſt.

19. *The*

The dignities of the keies.

19. *The keies.*) That's, the authoritie or Chaire, of doctrine, knowledge, iudgement and diſcretion betwen true, and falſe doctrine: the height of gouernement, the power of making lawes, of calling Councels, of the principal voice in them, of confirming thē, of making Canons, & holeſom decrees, of abrogating the contrarie, of ordaining Biſhops and Paſtours, or depoſing and ſuſpending them finally the power to diſpenſe the goods of the Church both ſpiritual and temporal. Which ſignification of preeminent power and authoritie by the word, *keies*, the Scripture expreſſeth in many places: namely ſpeaking of Chriſt: *I haue the keies of death and Hel, that is, the rule* And Againe: *I wil giue the key of the houſe of Dauid vpon his ſhoulder.* Moreouer it ſignifieth that men cannot come into Heauen but by him, the keies ſignifiyng alſo authoritie to open and ſhut, as it is ſaid *Apoc.* 3. of Chriſt: *Who hath the key of Dauid, he ſhutteth and no man openeth.* By which words we gather that Peters authoritie is maruelous, to whom the keies, that is, the power to open and ſhut Heauen, is giuen. And therfore by the name of keies is giuen that ſupereminent power which is called, in compariſon of the power granted to other Apoſtles, Biſhops, and Paſtours, *plenitudo poteſtatis*, fulnes of power. *Bernard. lib. 2. de conſiderat. c. 8.* *Apoc.* 1 *Eſa.* 22, 22.

19. *Whatſoeuer thou ſhalt bind.*) Al kind of diſcipline and puniſhment of offenders, either ſpiritual (which directly is here meant) or corporal ſo farre as it tendeth to the execution of the ſpiritual charge, is compriſed vnder the word, *bind* Of which ſort be Excommunications, Anathematiſmes, Suſpenſions, degradations, and other cenſures & penalties, or penāces enioyned either in the Sacrament of Confeſſion, or in the exterior Courts of the Church, for puniſhment both of other crimes, and ſpecially of hereſie & rebellion againſt the Church, and the cheefe paſtours therof.

19. *Looſe.*) To looſe, is as the cauſe and the offenders caſe requireth: to looſe them of any the former bandes, and to reſtore them to the Churches Sacraments, and Communion of the Faithful, and execution of their function; to pardon alſo either al, or part of the pennance enioyned, or what debts ſoeuer man oweth to God, or the Church, for the ſatisfaction of his ſinnes forgiuen. Which kind of releaſing or looſing is called *Indulgence*: finally this *whatſoeuer*, exepteth nothing that is puniſhable or pardonable by Chriſt in earth, for he hath committed his power to Peter. And to the validitie of peters ſentence in binding or looſing whatſoeuer, ſhal by Chriſts promiſe be ratified in Heauē. *Leo Ser. de Tranſfig. & Ser. 2. in anniuerſ. aſſump ad Pontif. Hilar. can. 19. in Matt. Epiph. in Anchorato prope initium.* If now any temporal power can ſhew their warrant out of Scripture for ſuch ſoueraigne power, as is here giuen to peter, & cōſequently to his ſucceſſours, by theſe words, *whatſoeuer thou ſhalt bind*, and by the very keies, wherby greateſt ſoueraigntie is ſignified in Gods Church as in his familie and houſhold, and therfore principally attributed and giuen to Chriſt* who in the Scripture is ſaid to haue the key of Dauid, but here communicated alſo vnto peter as the name of Rock if I ſay any temporal poteſtate can ſhew authoritie for the like ſoueraigntie, let thē chalenge hardly to be head, not only of one particular, but of the whole vniuerſal Church. *Eſa.* 22, *Apoc.* 3

Good workes. Frewil.

27. *Workes.*) He ſaith not, to giue euery man according to his mercie (or their faith) but according to their workes. *Auguſt de verb. Apoſt. Ser.* 31. And againe; How ſhould our Sauiour reward euery one according to their works, if there were no free wil *Auguſt. lib. 2. cap. 4. 5. 8. de Act. cum Fœlic. Manich.*

CHAP. XVII.

As he promiſed, he giueth them a ſight of the glorie, vnto which Suffering doth bring; 5. and then againe doth inculcate his Paſſion. 14. A Diuel alſo he caſteth out which his Diſciples could not for their incredulitie, and lack of praying and faſting. 22. Being yet in Galilee, he reuealeth more about his Paſſion 24. and the tribute that the Collectours exacted for al, he payeth for himſelf and Peter; declaring yet withal his freedom both by word, and miracle,

The tranſfiguration of our Lord, celebrated

AND after ſix dayes IESVS taketh vnto him Peter, and Iames, & Iohn his brother, & bringeth thē into a high mountaine apart: 2. And he was transfigured before thē. And his face did ſhine *Mr.* 9, 2. *Lu.* 9, 28. 2. *Pet.* 1, 17.

as the ſunne: & his garments became white as ſnow. 3. And behold there " appeared to them Moyſes and Elias talking with him. 4. And Peter anſwering, ſaid to IESVS: Lord, it is good for vs to be here: if thou wilt, let vs make here three tabernacles, one for thee, and one for Moyſes, and one for Elias. 5. And as he was yet ſpeaking, behold a bright cloud ouerſhadowed them. And loe a voice out of the cloud, ſaying: This is my welbeloued Sonne, in whom I am wel pleaſed: heare ye him. 6. And the Diſciples hearing it, fel vpon their face, and were ſore afraid. 7. And IESVS came and touched them: and he ſaid to them: Ariſe, and feare not. 8. And they lifting vp their eyes, ſaw no body, but only IESVS. 9. And as they deſcended from the " mount, IESVS commanded them, ſaying: Tel the viſion to no body, til the Sonne of man be riſen from the dead. ✠

in the Church the 6. of Aug. The Ghoſpel of the ſaid feaſt, & of the 2. Sunday in Lent: & on Imber Saturday before.

10. And his Diſciples asked him, ſaying: what ſay the Scribes then, that * Elias muſt come firſt? 11. But he anſwering, ſaid to them: " Elias in deed ſhal come, and reſtore al things. 12. And I ſay to you, that Elias is already come, and they did not know him, but wrought on him whatſoeuer they would. So alſo the Sonne of man ſhal ſuffer of them. 13. Then the Diſciples vnderſtood, that of Iohn the Baptiſt he had ſpoken to them.

Mal. 4, 5.

14. And * when he was come vnto the multitude, there came to him a man falling downe vpon his knees before him, 15. ſaying: Lord haue mercie vpon my Sonne, for he is lunatike, and ſore vexed: for he falleth often into the fire, and often into the water. 16. And I offered him to thy Diſciples, and they could not cure him. 17. IESVS anſwered and ſaid: O faithles and peruerſe Generation, how long ſhal I be with you? How long ſhal I ſuffer you? bring him hither to me. 18. And IESVS rebuked him, and the Diuel went out of him, and the child was cured from that houre. 19. Then came the Diſciples to IESVS ſecretly, and ſaid: " why could not we caſt him out? 20. IESVS ſaid to them, becauſe of your incredulitie: For, Amen I ſay to you, if you haue " faith as a muſtard ſeed, you ſhal ſay to this mountaine, Remoue from hence thither, and it ſhal remoue; and nothing ſhal be impoſſible to you. 21. But this kind is not caſt out but by " prayer and faſting.

Mat. 9, 14. Luc. 9, 37.

22. And * when they conuerſed in Galilee, IESVS ſaid to them: The Sonne of man is to be betraied into the hands of men: 23. and they ſhal kil him, and the third day he ſhal riſe againe. And they were ſtroken ſad exceedingly.

Mr. 9, 31. Luc. 9. 44.

24. And when they were come to Capharnaum, there came they that receaued the didrachmes, vnto Peter, and ſaid to him: Your maiſter doth he not pay the :: didrachmes? 25. He ſaith, Yes. And when he was entered into the houſe, IESVS preuēted him, ſaying: What is thy opinion Simon? The kings of the earth, of whom receaue they tribute or cenſe? of their children, or of ſtrangers? 26. And he ſaid: Of ſtrangers. IESVS ſaid to him: Then the " children are free. 27. But that we may not ſcandalize them, goe thy waies to the ſea, and caſt a hooke: and that fiſh which ſhal firſt come vp, take: and when thou haſt opened his mouth, thou ſhalt find a :: ſtater: take that, and giue it them for " me and thee.

:: These didrachmes were peeces of money which they payed for tribute.

:: This ſtater was a double didrachme, & therfore was payed for two.

ANNO-

ANNOTATIONS.

CHAP. XVII.

Christ can exhibit his body vnder what forme he list.

2. *Transfigured.*) Mark in this Transfiguration many maruelous points: as, that he made not only his owne body, which then was mortal, but also the bodies of Moyses & Elias, the one dead, the other to die, for the time as it were immortal; therby to represent the state and glorie of his body and his Saints in Heauen. By which maruelous transfiguring of his body, you may the lesse maruel that he can exhibit his body vnder the forme of bread and wine, or otherwise as he list.

Saints after their death deale with, and for the liuing.

3. *Appeared Moyses.*) By this that Moyses personally appeared and was present with Christ, it is plaine that the Saints departed may in Person be present at the affaires of the liuing. *August. de cura pro mort. c.* 15. 16. For euen as Angels els where, so here the Saints also serued our Sauiour; and therfore as Angels both in the old Testament & the new, were present often at the affaires of men, so may Saints.

Holy places.

9. *Mount.*) This mount (commonly esteemed and named of the ancient Fathers Thabor) S. Peter calleth *the holy Mount* because of this wonderful vision, like as in the old Testament, where God appeared to Moyses in the bush, and els where to others, he calleth the place of such Apparitions, *holy ground*. Wherby it is euident that by such Apparitions, places are sanctified, and thervpon groweth a religion and deuotion in the Faithful toward such places, and namely to this Mount Thabor (called in S. Hierom *Itabirium Ep.*17.) there was great Pilgrimage in the Primitiue Church, as vnto al those places which our Sauiour had sanctified with his presence and miracles; and therfore to the whole land of promise, for that cause called the holy Land. *See S. Hiero. in Epitap. Paulæ. & ep.* 17. *&* 18. *ad Marcellam.* 2. *Pet.* 1, 18 *Exo.* 3, 5.

Deuotion and Pilgrimage to the same.

The holy land

Elias.

11. *Elias shal come.*) He distinguisheth here plainly between Elias in Person, who is yet to come before the iudgement; and Elias in name, to wit, Iohn the Baptist, who is come already in the spirit and vertue of Elias. So that it is not Iohn Baptist only, nor principally of whom Malachie prophecieth (as our Aduersaries say) but Elias also himself in Person. *Luc.* 1, 17. *Mal.* 4, 5.

True miracles only in the Cath. Church.

19. *Why could not we.*) No maruel if the Exorcists of the Catholike Church which haue power to cast out Diuels, yet doe it not alwayes when they wil, and many times with much a doe; wheras the Apostles hauing receaued this power * before euer vncleane Spirits, yet here cannot cast them out. but as for Heretikes, they can neuer doe it, nor any other true miracle, to confirme their false faith. *Mat.* 10.

Gregorius Thaumaturgus.

20. *Faith as a mustard seed.*) This is Catholike faith, by which only al miracles are wrought; yet not of euery one that hath the Catholike faith, but of such as haue a great and forcible faith, and withal the gift of miracles. These are able, as here we see by Christes warrant, not only to doe other wonderful miracles here signified by this one, but also this very same, that is, to moue mountaines indeed, as S. Paul also presupposeth, and S. Hierom. affirmeth, and Ecclesiastical histories namely telleth of Gregorius Neocæsariensis, that he moued a mountaine to make roome for the foundation of a Church; called therfore, and for other his wonderful miracles, Thaumaturgus. And yet faithlesse Heretikes laugh at al such things and beleeue them not. 1. *Cor.* 13. *Hiero in vita S. Hilarionis. Niceph.* 6, *c.* 17.

Prayer & Fasting.

21. *Prayer and fasting.*) The force of fasting and praying; wherby also we may see that the holy Church in Exorcismes doth according to the Scriptures, whē she vseth beside the name of IESVS, many prayers, and much fasting, to driue out Diuels, because these also are here required beside faith. *Greg. Niss. de vit. Gregorij.*

The priuileges & exemptions of the Clergie.

26. *The Children free.*) Though Christ to auoid scandal, payed tribute, yet indeed he sheweth that both himself ought to be free from such payments (as being the Kings Sonne, aswel by his eternal birth of God the Father, as temporal of Dauid) and also his Apostles as being of his familie, and in them their successours the whole Clergie, who are called in Scripture the lot and portion of our Lord. Which exemption and priuilege being grounded vpon the very law of nature itself, and therfore practised euen among the Heathen (*Gen.* 42. 27.) good Christian Princes haue confirmed and ratified by their lawes, in the honour of Christ, whose ministers they are, and as it were the Kings Sonnes, as S. Hierom declareth plainly in these words: *We for his honour pay not tributes,*

and

and as the Kings Sonnes, are free from such payments. Hiero. vpon this place.

27. *Me and thee.*) A great mysterie in that he payed not only for himself, but for Peter bearing the Person of the Church, and in whom as the cheefe, the rest were contained. *Aug.q.ex no. Test.q.75.to.4.* Peters preeminence.

CHAP. XVIII.

To his Disciples he preacheth against ambition the mother of Schisme: 7. foretelling both the authour whosoeuer he be, and also his folowers, of their woe to come. 10. and shewing on the contrary side, how precious Christian soules are to their Angels, to the Sonne of man, and to his Father. 15. charging vs therfore to forgiue our brethren, when also we haue iust cause against them, be it neuer so often, and to labour their saluation by al meanes possible.

Mr. 9, 34. Lu. 9, 46.

AT that houre the Disciples came to IESVS, saying: "Who, thinkest thou, is the greater in the Kingdom of Heauen? 2. And IESVS calling vnto him a litle child, set him in the middes of them, 3. and said: Amen I say to you, vnles you be conuerted, and become as litle children, you shal not enter into the Kingdom of Heauen. 4. Whosoeuer therfore shal humble himself as this "litle child, he is the greater in the Kingdom of Heauen. 5. And he that shal receaue one such litle child in my name, receaueth me. 6. And * he that shal scandalize one of these litle ones that beleeue in me, it is expedient for him that a milstone he hanged about his neck, and that he be drowned in the depth of the sea.

The Ghospel on Michelmas day Septemb. 29. And vpon his Apparitiõ. Maij 8.

"Humility, innocencie, simplicity, cõmẽded to vs in the state & Person of a child.

Mr. 9, 42. Lu. 17, 2.

7. Woe be to the world for "scandals. For it is necessary that scandals do come: but neuertheless woe to that man by whom the scandal commeth. 8. And * if thy "hand, or thy foot scandalize thee, cut it of, and cast it from thee. It is good for thee to goe into life maimed or lame, rather then hauing two hands or two feet, to be cast into euerlasting fire. 9. And if thine eye scandalize thee, pluck him out, and cast him from thee: It is good for thee hauing one eye to enter into life, rather then hauing two eyes to be cast into the Hel of fire. 10. See that you despise not one of these litle ones: for I say to you, that "their Angels in Heauen alwaies do see the face of my Father which is in Heauen. 11. For * the Sonne of man is come to saue that which was perished. 12. * How thinke you? If a man haue an hundred sheep, and one of them shal goe astray; doth he not leaue ninetie nine in the mountaines, and goeth to seek that which is straied? 13. And if it chance that he find it: Amen I say to you, that he reioyceth more for that, then for the ninetie nine that went not astray. 14. Euen so it is not the wil of your Father, which is in Heauen, that one perish of these litle ones.

Mt. 5, 30. Mar. 9, 43.

Luc. 19, 10

Lu. 15, 4.

Luc. 17, 3.

15. But * if thy brother shal offend against thee, goe, and rebuke him between thee and him alone. If he shal heare thee, thou shalt gaine thy brother. 16. And if he wil not heare thee, ioyne with thee besides, one

The Ghospel vpon Tuesday the 3. week in Lent.

:: That is (as S Chryſoſtõ here expoũdeth it) Tel the Prelates & cheefe Paſtours of the Church; for they haue iuriſdiction to bind & looſe ſuch offenders, by the wordes folowing v. 18.

:: Al ioyning togeather ī the vnity of Chriſtes Church in Councels, and Synods, or publike prayers, is of more force then of any particular man.

The Ghoſpel vpon the 21. Sunday after Pentecoſt.

one or two: that in the mouth of * two or three witneſſes euery word may ſtand. 17. And if he wil not heare them, :: tel the Church. *And if he wil not heare the Church, let him be to thee as" the Heathen and Publican.* 18. Amen I ſay to you, whatſoeuer you ſhal bind vpon earth, ſhal be bound alſo in Heauen: and whatſoeuer you" ſhal looſe vpõ earth, ſhal be looſed alſo in Heauen. 19. Againe I ſay to you, that if two of you ſhal :: conſent vpon earth, concerning euery thing whatſoeuer they ſhal aske, it ſhal be done to them of my Father which is in Heauen. 20. For where there be two or three gathered in my name, there am I" in the middes of them.

21. Then came Peter vnto him and ſaid: * Lord, how often ſhal my brother offend againſt me, & I forgiue him? vntil ſeauen times? 22. IESVS ſaid to him: I ſay not to thee * vntil ſeauen times but vntil" ſeauentie times ſeauen times. ✠ 23. Therfore is the Kingdom of Heauen likened to a man being a King, that would make an account with his ſeruants. 24. And when he began to make the account, there was one preſented vnto him that owed him ten thouſand talents. 25. And hauing not whence to repay it, his Lord commanded that he ſhould be ſold, and his wife and children, and al that he had, and it to be repaied. 26. But that ſeruãt falling downe, beſought him, ſaying: Haue patience toward me, and I wil repay thee al, 27. And the Lord of that ſeruant moued with pitie, dimiſſed him, and the debt he forgaue him. 28. And when that ſeruant was gone forth, he found one of his felow-ſeruants that did owe him an hundred pence: and laying hands vpon him thratled him, ſaying: Repay that thou oweſt. 29. And his felow ſeruant falling downe, beſought him, ſaying: Haue patiẽce toward me, and I wil repay thee al. 30. And he would not: but went his way, and caſt him into priſon, til he repayed the debt. 31. And his felow-ſeruants ſeeing what was done, were very ſorie, and they came, and told their Lord al that was done. 32. Then his Lord called him; and ſaid vnto him: Thou vngratious ſeruant, I forgaue thee al the debt, becauſe thou beſoughteſt me: oughteſt not thou therfore alſo to haue mercie vpon thy felowe-ſeruant, euen as I had mercie vpon thee? 33. And his Lord being angrie deliuered him to the tormenters, vntil he repayed al the debt. 34. So alſo ſhal my Heauenly Father doe to you, if you forgiue not euery one his brother from your harts. ✠

Deu. 19. 15.

Lu. 17. 4.

Lu. 17. 4.

ANNOTATIONS

CHAP. XVIII.

Who is the greater.) The occaſion of this queſtion, & of their contention for Superioritie, among the reſt of their infirmities, which they had before the comming of the Holy Ghoſt, was (as certaine holy Doctours write) vpon emulation toward Peter, whom only they ſaw preferred before the reſt, in the payment of the tribute, by theſe wordes of our Sauiour: Giue it them for me and thee. *Chryſ. ho. 59. Hier. in Matth.* Vpon this place. C. 17. 27.

7. *Scandals.*) The ſimple be moſt annoyed by taking ſcandal of their Preachers, Prieſts,

Priests, and elders ill life, and great damnation is to the guides of the People, whether they be temporal or spiritual, but specially to the spiritual, if by their il example and scandelous life, the People be scandalized.

8. *Hand, foot, eye.*) By these parts of the body so necessarie and profitable for a man, is signified, that whatsoeuer is neereſt and deereſt to vs, wife, children, friendes, riches, al are to be contemned and forsaken for to saue our soule.

10. *Their Angels.*) A great dignitie, and a maruelous benefit, that euery one hath from his Natiuitie an Angel for his custodie and patronage, against the wicked, before the face of God. *Hier. vpon this place.* And the thing is so plaine, that Caluin dare not deny it, and yet he wil needes doubt of it. *lib. 1. Inst. c. 14. sect. 7.* Protection of Angels.

17. *Not heare the Church.*) Not only Heretikes, but any other obstinate offender that wil not be iudged nor ruled by the Church, may be excommunicated, & so made as an Heathen or Publican was to the Iewes, by the discipline of the same, casting him out of the felowship of Catholikes. Which Excommunication is a greater punishment, then if he were executed by sword, fire, & wild beastes. *Aug. cont. Adu. leg. li. 1. c. 17.* And againe he saith: Man is more sharply & pitifully bound by the Churches Keies, then with any iron or adamantine manicles or fetters, in the world. *Aug. ibidem.* Disobedience to the Church. Excommunication.

17. *Heathen.*) Heretikes therfore because they wil not heare the Church, be no better nor no otherwise to be esteemed of Catholikes, then Heathen men and Publicans were esteemed among the Iewes.

Mt. 16, 19. 18. *You shal bind.*) As before he gaue this power of binding and loosing ouer the whole, first of al and principally to Peter, vpon whom he builded his Church; so here not only to Peter, and in him to his successours, but also to the other Apostles, & in them to their successours, euery one in their charge. *Hierom. lib. 1. c. 14. aduers. Iouin. and Epist. ad Heliod. Cyprian. de vnit. Eccl. nu. 3.* Power to bind and loose.

Li. 1. de panit. c. 2. 18. *Shal loose.*] Our Lord gineth no lesse right and authoritie to the Church to loose, then to bind, as S. Ambrose writeth against the Nouatians, who confessed that the Priests had power to bind, but not to loose.

20. *In the middes of them.*) Not al assemblies may chalenge the presence of Christ, but only such as be gathered togeater in the vnity of the Church, and therfore no conuenticles of Heretikes directly gathering against the Church, are warranted by this place. *Cyp. de vnit. Eccl. nu. 7. 8.* Catholike Assemblies.

22. *Seuentie times seauen.*) There must be no end of forgiuing them that be penitent, either in the Sacrament by absolution, or one man an other their offenses.

CHAP. XIX.

He answereth the tempting Pharisees, that the case of a man with his wife shal be (as in the first institution it was) vtterly indissoluble, though for one cause he may be diuorced. 10. And therupon to his Disciples he highly comendeth single life for Heauen. 13. He wil haue children come vnto him. 16. He sheweth what is to be done to enter into life euerlasting; 20. what also, for a rich man to be perfect; 27. As also what passing reward they shal haue which folow that his counsel of perfection: 29. yea though it be but in some one peece.

The fourth part of this Ghospel, Christs comming into Iurie toward his Passion.

Mr. 10, 1. AND it came to passe, when IESVS had ended these wordes, he departed from Galilee, and came into the coastes of Iurie beyond Iordan, 2. and great multitudes folowed him, and he cured them there.

3. And there came to him the Pharisees tempting him, and saying: Is it lawful for a man to dimisse his wife for euery cause? 4. Who answering, said to them: Haue ye not read, that he which did 'make' from the beginning, *made them male & femal*? And he said: 5. *For this cause, man shal leaue father & mother, & shal cleaue to his wife,* The Ghospel for Mariage, And vpon S. Agath's day. Feb. 5.

'make man' *Gen. 1, 27. 7.*

and they two shal be in one flesh. 6. Therfore now they are not two, but one flesh. That therfore which God hath ioyned togeather, let" not man separate. ✠ 7. They say to him: Why then * did Moyses command to giue a bil of diuorce, and to dimisse her? 8. He saith to them: Because Moyses for the hardnes of your hart permitted you to dimisse your wiues: but from the beginning it was not so. 9. And I say to you, that * whosoeuer shal dimisse his wife," but for fornication, and shal mary an other, doth commit aduoutrie: and he that shal mary her that is dimissed, committeth aduoutrie. 10. His Disciples say vnto him: If the case of a man with his wife be so, it is not expedient to mary. 11. Who said to them: " Not al. 1:: take this word, but they to whom it is giuen. 12. For there are Eunuches which were borne so from their mothers wombe: and there are Eunuches which were made by men: and there are Eunuches, which haue" gelded thē selues for the Kingdom of Heauē." He that can take, let him take. ✠

13.. Then * were litle children presented to him, that he should" impose hands vpon them & pray. And the Disciples rebuked them. 14. But IESVS said to them: Suffer the litle children, and stay them not from comming vnto me: for the Kingdom of Heauen is for such. 15. And when he had imposed hands vpon them, he departed from thence.

16. And * behold one came and said to him: Good Maister, what good shal I doe that I may haue life euerlasting? 17. Who said to him: what askest thou me of good? One is good, God. But 2:: if thou wilt enter into life keep the cōmandements. 18. He saith to him, which? And IESVS said: *Thou shalt not murder, Thou shalt not cōmit aduoutrie, Thou shalt not steale, Thou shalt not beare false witnes.* 19. *Honour thy father & thy mother,* * *Thou shalt loue thy neighbour as thyself.* 20. The yong man saith to him: Al these haue I kept frō my youth; what is yet wāting vnto me? 21. IESVS said to him:" If thou wilt be perfect, goe, sel the things that thou hast, & giue to the poore, and thou shalt haue treasure in Heauen: and come," folow me. 22. And when the yong man had heard this word, he went away sad: for he had many possessions. 23. And IESVS said to his Disciples: Amen I say to you, that a rich man shal hardly enter into the Kingdom of Heauen. 24. And againe I say to you, it is easier for a camel to passe through the eye of a needle, 3:: then for a rich man to enter into the Kingdom of Heauen. 25. And when they had heard this, the Disciples marueled very much, saying; who then can be saued? 26. And IESVS beholding, said to them: With men this is impossible: but with God" al things are possible. 27. Then 4 Peter answering, said to him: Behold we haue" left al things, & haue folowed thee:" what therfore shal we haue? 28. And IESVS said to them: Amen I say to you, that you which haue folowed me, in the regeneration, when the Sonne of man shal sit in the seat of his maiestie, you" also shal sit vpon twelue seats, iudging the twelue Tribes of Israel. 29. And euery one that hath left house, or brethren, or sisters, of Father, or mother, or 5:: wife, or children, or landes for my names sake: shal receaue an hundred-fold, & shal possesse life euerlasting. ✠ 30. And * many shal be first, that are last; and last, that are first.

Gen 2, 24. Deut. 14, 1,

Mt. 5, 32. Mr. 10, 11. Luc. 16, 18. 1. Cor. 7. 11.

Mr. 10, 13. Lu. 18, 15.

Mr. 10, 17. Luc. 18, 18.

Exo. 20, 13 * Leu. 19. 18,

Mr. 10, 31. Lu. 13, 30.

1:: χωροῦσι. capiunt.

2:: I see not (saith S. Augustine) why Christ should say, If thou wilt haue life euerlasting, keep the commandements, if without obseruing of thē, by only faith one might be saued. *Aug. de Fid. & op. c.* 15.

3:: S. Marke expoundeth it thus, rich men trusting in their riches. *c.* 10, 24. The 4 Ghospel vpon the Conuersion of S. Paul. Ian. 25.

Also with in the Octaue, and in a votiue Masse of SS. Peter & Paul. And for holy Abbots.

4:: Hereof is gathered that the Apostles among other things, left their wiues also to folow Christ. *Hier. l. 1. adu. Iouin.*

ANNOTATIONS.

CHAP. XIX.

6. *Not man separate.*) This inseparability betwixt man and wife riseth of that, that wedlock is a Sacrament *Aug. li. 2. de pec. origine c. 34. to. 7. De nupt. & concupisc. li. 1. c. 10.*

9. *But fornication.*) For aduoutrie one may dimisse an other. *Mat. 5.* But neither party can mary againe for any cause during life. *Aug. li. 11. de adult. coniug. c. 21. 22. 24* For the which vnlawful act of marying againe, Fabiola that noble matrone of Rome albeit she was the Innocent part, did publike pennance, as S. Hierom writeth in her high commendation therfore. And in S. Paul *Ro. 7.* it is plaine that she which is with an other man, her husband yet liuing, shal be called an aduoutresse: contrary to the doctrine of our Aduersaries. *In Epitaph. Fabiolæ.* Mariage after diuorce vnlawful.

11. *Not al take.*) Whosoeuer haue not this guift giuen them it either for that they wil not haue it, or for that they fulfil not that which they wil; & they that haue this guift or attaine to this word, haue it of God and their owne free wil. *Aug. li. de grat. & lib. arbit c. 4.* So that it is euident no man is excluded from this guift, but (as Origen here saith) it is giuen to al that aske for it; contrarie to our Aduersaries that say it is impossible, & that for excuse of breaking their vowes, wickedly say, they haue not the guift. *Origen. tract. 7. in Mat.*

12. *Gelded them selues.*) They geld them selues for the Kingdom of Heauen which vow chastity. *Aug. de virginitate c. 24.* Which proueth those kind of vowes to be both lawful, and also more meritorious, and more sure to obtaine life euerlasting, then the state of wedlock, contrarie to our Adu. in al respects. Vow of chastitie.

14. *He that can.*) It is not said of the Precepts, keepe them who can, for they be necessarie vnder paine of damnation to be kept; but of Counsels only (as of virginity, abstaining from flesh and wine, and of giuing al a mans goods away to the poore) it is said: He that can attaine to it, let him doe it; which is counsel only, not a commandement. Contrary to our Adu. that say there are no Councels, but only precepts. *Aug. ser. 6. de temp.* Counsels not Precepts.

13. *Impose.*) They knew the valour of Christs blessing, and therfore brought their children to him; as good Christian people haue at al times brought their children to Bishops to haue their blessing. See Annotation before *Chap. 10. 12.* And of Religious mens blessing see Ruffin. *li. 2 c. 8. hist.* S. Hierom *in Epitaph. Paulæ c. 7, & in vit. Hilarionis. Theodoret. in historia Sanctorum Patrum num. 8.* Bishops and Religious mes blessing.

21. *If thou wilt be perfect.*) Loe, he maketh a plaine difference betwixt keeping the commandements, which is necessary for euery man: and being perfect, which he counseleth only to them that wil. And this is the state of great perfection which Religious men doe professe, according to Christes counsel here, leauing al things and folowing him.

21 *Folow me.*) Thus to folow Christ is to be without wife and care of children, to lack proprietie, and to liue in common, and this hath great reward in Heauen aboue other states of life: which S. Augustine saith, the Apostles folowed, and himself, and that he exhorted others to it as much as lay in him. *Aug. ep. 89. in fine, & in ps. 103. Conc. 3. post med.* The Religious state of perfection.

26. *Al things possible.*) This of the camel through a needels eye, being possible to God, although he neither hath done it, nor by like wil doe it: maketh against the blasphemous infidelitie of our Aduersaries that say, God can doe no more then he hath done, or wil doe. We see also that God cā bring a camel through a needels eye, & therfore his body through a doore, and out of the sepulchre shut, and out of his mother a virgin, and generally aboue nature doe with his body as he list.

27. *Left al*) This perfection of leauing al things the Apostles vowed. *Aug. li. 17. de Ciuit. Dei. c. 4.* Vow of pouertie in respect of reward.

27. *What shal we haue.*) They leaue al things in respect of reward, and Christ doeth wel allow it in them by his answer.

28. *You also shal sit*) Note that not only Christ, who is the principal and proper Iudge of the liuing and the dead, but with him the Apostles and al perfect Saints shal iudge; and yet that doeth nothing derogate to his prerogatiue, by whom and vnder whom they hold this and al other dignities in this life and the next. *Aug in ps 121.*

CHAP. XX.

To shew how through Gods grace the Iewes shal be ouerrunne of the Gentils, although they beginne after, he bringeth a parable of men working sooner and later in the vinyard, but the later rewarded in the end euen as the first. 17. *He reuealeth more to his Disciples touching his passion:* 20. *Bidding the ambitious two suiters to thinke rather of suffering with him:* 24. *And teaching vs (in the rest of his Disciples) not to be greeued at our Ecclesiastical Superiours, considering they are (as he was himself) to toile for our saluation.* 29. *Then going out of Iericho, he giueth sight vnto two blind.*

The Ghospel vpon the Sunday of Septuagesme.



THE Kindom of Heauen is like to a man that is an Housholder which went forth early" in the morning to hire workemen into his vineyard. 2. And hauing made couenant with the workemen for a penie a day, he sent them into his vinyard. 3. And going forth about the third houre, he saw other stāding in the market place idle, 4. and he said to them: Goe you also into the vineyard, and that which shal be iust, I wil giue you. 5. And they went their way. And againe he went forth about the sixt & the ninth houre: and did likewise. 6. But about the eleuenth houre he went forth and found other standing, & he saith to them: What stand you here al the day idle? 7. They say to him: Because no man hath hired vs. He saith to them: Goe you also into the vineyard.

8. And when euening was come, the Lord of the vineyard saith to his Bailife: Cal the workmen, and pay them their hire, beginning from the last euen to the first. 9. Therfore when they were come that came about the eleuenth houre, they receaued euerie one" a penie. 10. But when the first also came, they thought that they should receaue more: and they also receaued euerie one a penie. 11. Aud receauing it they" murmured against the Good-man of the house. 12. saying: These last haue continued one houre, and thou hast made them equal to vs that haue borne the burdē of the day & the heats. 13. But he answering said to one of thē Freind, I do thee no wrong: didst thou not couenāt with me for a penie? 14. Take that is thine, and goe: I wil also giue to his last euen as to thee also. 15. Or, is it not lawful for me to doe that I wil? is thine eye naught, because I am good? 16. So shal the last be first, and the first, last. For many be called, but" few elect. ✠

" The Iewes are noted for enuying the vocatiō of the Gentils, and their reward, equal with thē selues.

The Ghospel vpon wenesday the 2. weeke in Lent. And in a votiue masse of the holy Crosse.

17. * And IESVS going vp to Hierusalem, tooke the twelue Disciples secretly, and said to them: 18. Behold we goe vp to Hierusalem, and the Sonne of man shal be deliuered to the chiefe Priests and to the Scribes, and they shal condemne him to death, 19. and shal deliuer him to the Gentils to be mocked, and scourged, and crucified, and the third day he shal rise againe. ✠

Mr. 10, 32. *Luc.* 18, 31.

20. * Then came to him the mother of the sonnes of Zebedee with her sonnes,

Mr. 10. *Luc.* 22, 35.

sonnes, adoring and desiring some thing of him. 21. Who said to her: What wilt thou? She saith to him: Say that these my two sonnes may sit, one at thy right hand, & one at thy left hand in thy Kingdō. 22. And IESVS answering, said: You know not what you desire. Can you drinke of the cup that I shal drinke of? They say to him: We can. 23. He saith to them: My cup indeed you shal drinke of: but to sit at my right hand and left, is not mine to giue to you, but " to whom it is prepared of my Father. ✠

The Ghospel vpon S. Iames day. *Iul* 25. And *S. Iohns ante portam Latinam Maij.* 6.

24. And the ten hearing it, were displeased at the two brethren.

Mr. 10, 41. *Luc.* 22, 25. 25. And IESVS calleth them vnto him, and said: * You know that the Princes of the Gentils :: ouerrule them: and they that are the greater, exercise power against them. 26. It shal not be so among you, but whosoeuer wil be the greater among you, let him be your minister: 27. And he that wil be first among you, shal be your seruant. 28. Euen as the " Sonne of man is not come to be ministred vnto, but to minister, and to giue his life a redemption for many. ✠

:: Superioritie is not here forbidden among Christiās, neither Ecclesiastical nor temporal; but heathnish tyrannie is forbidden, and humilitie commended.

Mr. 10, 46. 29. And * when they went out from Iericho, a great multitude followed him. 30. And behold two blind men sitting by the way side, heard that IESVS passed by, and they cried out saying: Lord, haue mercie vpon vs, Sonne of Dauid. 31. And the multitude rebuked them that they should hold their peace. But they cried out the more, saying: Lord, haue mercie vpon vs, Sonne of Dauid. 32. And IESVS stood, and called them, and said: What wil ye that I doe to you? 33. They say to him: Lord, that our eyes may be opened. 34. And IESVS hauing compassion on them, :: touched their eyes. And immediatly they saw, and folowed him.

:: Our Sauiour, who alwaies could, and often did cure the diseased, by his only wil, or word, here gaue sight to these blind men, by touching their eyes with his holie hand.

ANNOTATIONS.

CHAP. XX.

1. *In the morning.*) God calleth some in the morning, that is, in the beginning of the world, as Abel, Enoch, Noe, and other the iust and faithful of the first Age; at the thrid houre, Abraham, Isaac, and Iacob, and the rest of their Age; at the 6. houre of the day, Moyses, Aaron, and the rest; at the 9. houre, the Prophets; at the eleuenth, that is, at the later end of the world, the Christian Nations. *Aug. de verb. Domini ser.* 59. Briefly, this calling at diuerse houres signifieth the calling of the Iewes from time to time in the first Ages of the world, and of the Gentils in the later Age thereof. It signifieth also that God calleth countries to the faith some sooner, some later; and particular men to be his seruants, some yonger, some elder, of diuerse ages.

Diuersitie of glorie in Heauen.

1. Cor. 15. 9. *Penie.*) The penie promised to al, was life euerlasting, which is common to al that shal be saued. But in the same life there be degrees of glorie, as * betwixt starre and starre in the element. *Aug. li. de virgin. c.* 26.

16. *Few elect.*) Those are elect which despised not their caller, but folowed and beleeued him; for men beleeue not but of their owne free wil. *Aug li* 1. *ad Simplic. q.* 2.

Difference of merits and reward.

Mat. 16, 27. *Ro.* 2, 6. *Mt.* 25, 34. 23. *To whom it is prepared.*) The Kingdom of Heauen is prepared for them that are worthie of it and deserue it by their wel doing; as in holy Scripture it is very often: That *God wil repay euery man according to his workes.* And, *Come ye blessed, possesse the Kingdom prepared for you.* Why? *Because I was hungrie, and you gaue me meate; I was thirstie, and you gaue me drinke &c.* Therfore doth Christ say here: *It is not mine to giue.* Because he is iust and wil not giue it to euerie man without respect of their deserts; yea nor alike to euerie one, but diuersly according to greater or lesser merits; as here S. Chrysostō. maketh it plaine, when our

weeke.

Sauiour telleth them, that although they ſuffer martyrdom for his ſake, yet he hath not to giue thē the two cheefe places. *See S. Hier. vpon this place, and li. 2. adu. Iouin. c. 15.* This alſo is a leſſon for them that haue to beſtow Eccleſiaſtical benefices, that they haue no carnal reſpect & c. but to the worthines of the perſons *Chryſ. ho. 6. in Mat.*

Purianes.

28. *As the Sonne of man.*) Chriſt himſelf as he was the Sonne of man, was their and our Superiour, and * Lord & Maiſter, notwithſtanding his humilitie, and therfore it is pride and haughtines which is forbidden, and not Superioritie or Lordſhip, as ſome Hereticks would haue it. *Io. 13, 13.*

CHAP. XXI.

Being now come to the place of his paſsion, he entreth with humilitie and triumph togeather: 12. Sheweth his zeale for the houſe of God ioyned with great maruels. 15. And to the Rulers he boldly defendeth the acclamations of the children. 18. He curſeth alſo that fruitles leafie tree: 23. auoucheth his power by the witnes of Iohn: 28. and foretelleth in two parables their reprobation (with the Gentils vocation) for their wicked deſerts, 42. and conſequently their irreparable damnation that shal enſue therof.

THE FIFTH part of this Ghoſpel. Of the Holy week of his Paſſion in Hieruſalem.

The Ghoſpel on Palme Sunday before the benediction of the Palmes.

AND when they drew nigh to Hieruſalem, and were come to Beth-phagee vnto Mount-oliuet, then IESVS ſent two *Mr. 11, 1.* Diſciples, 2. ſaying to them: Goe ye into the towne that *Luc. 19, 30.* is againſt you, and immediatly " you ſhal find an aſſe tied *Io. 12, 15.* and a colt with her: looſe them & bring them to me: 3. And if any man ſhal ſay ought vnto you, ſay ye, that our Lord hath need of them: and forthwith he will let them goe. 4. And this was done *Eſa. 62, 11.* that it might be fulfilled which was ſpoken by the Prophet, ſaying: 5. *Say ye to the daughter of Sion: Behold thy King commeth to thee, meeke, & ſitting vpon an aſſe and a colt the fole of her that is vſed to the yoke.* 6. And the Diſciples going, did as IESVS commanded them. 7. And they brought " the aſſe and the colt: and laid their garments vpon them, and made him to ſit theron. 8. And a very great multitude ſpred their " garments in the way: and others did cut boughs from the trees, and ſtrawed them in the way: 9. and the multitudes that went before and that folowed, cried, ſaying: " *Hoſanna to the Sonne of Dauid: Bleſſed is he that commeth in the name of our Lord.* ✠ *Hoſanna in the higheſt.* *Zach. 9, 9.* *Pſ. 117, 26.*

PALME SVNDAY.

The Ghoſpel vpon Tueſday the firſt weeke in Lent.

" How much the abuſe of Churches by merchādiſing, walking, or other profane occupying of them, diſpleaſeth God, here we may ſee.

10. And when he was entred Hieruſalem, the whole citie was moued, ſaying: who is this? 11. And the People ſaid: This is IESVS the Prophet, of Nazareth in Galilee. 12. And * IESVS, entred in the temple of God, *Mr. 11, 15.* and caſt out al that " ſold and bought in the temple, and the tables of the *Lu. 19, 45.* bankers, & the chaires of them that ſold pigeons he ouerthrew: 16. and he ſaith to them: It is written, *My houſe shal be called the " houſe of prayer: but you haue made it a denne of theeues.* 14. And there came to him the blind, and *Eſa. 56, 7.* the lame in the temple; and he healed them. 15. And the cheefe Prieſtes *Ier. 7, 11.* & Scribes ſeeing the maruelous things that he did, and the children crying in the tēple, & ſaying, *Hoſanna to the Sonne of Dauid*; they had indignation, 16. and ſaid to him: Heareſt thou what theſe ſay? And IESVS ſaid to them: Very wel, haue you neuer read: *That out of the " mouth of infants and ſucklings thou haſt perfited praiſe?* 17. And leauing thē, he went forth out of *Pſ. 8, 3.*

the

the citie into Bethania, and remained there. ✠

18. * And in the morning returning into the citie, he was an hungred. MVNDAY.

Mr. 11, 13. 19. * And seeing a certaine :: figtree by the way side, he came to it, and found nothing on it but leaues only, and he saith to it: Neuer grow there fruit of thee for euer. And incontinent the figtree was withered. 20. And the Disciples seeing it marueled saying: How is it withered incontinent? 21. b And IESVS answering said to them: Amen I say to you, * if you shal haue faith, and stagger not, not only that of the figtree shal you doe, but and if you shal say to this mountaine, Take vp and throw thyself into the sea, it shal be done. 22. And al things whatsoeuer you shal aske in prayer" beleeuing, you shal receaue.

:: The Iewes hauiug the wordes of the law, and not the deedes, were the fig tree ful of leaues, and void of fruit. *Aug. de verb. Do. Serm.* 44.

Mt. 17, 20.

23. And when he was come into the temple, there came to him as he was teaching, the cheefe Priests and Ancients of the People, saying: * " In what power doest thou these things? and who hath giuen thee this power? 24. IESVS answering said to them: I also wil aske you one word, which if you shal tel me, I also wil tel you in what power I doe these things. 25. The Baptisme of Iohn whence was it? from Heauen, or from men? But they thought within themselues, saying: 26. If we shal say from Heauen, he wil say to vs, why then did you not beleeue him? But if we shal say from men, we feare the multitude, for al hold Iohn as a Prophet. 27. And answering to IESVS they said: We know not. He also said to them: Neither do I tel you in what power I doe these things.

b TVESDAY.

Mr. 11, 28. Lu. 20, 2.

28. But what is your opinion? A certaine man had two sonnes, and comming to" the first, he said: Sonne, goe worke to day in my vineyard. 29. And he answering, said: I wil not. But afterward moued with repentance he went. 30. And comming to the other, he said likewise. And he answering, said: I goe Lord, and he went not: 31. which of the two did the fathers wil? They say to him: The first. IESVS saith to them: Amen I say to you, that the Publicans and whoores goe before you into the Kingdom of God. 32. For Iohn came to you in the way of iustice, and you did not beleeue him. But the publicans and whoores did beleeue him: but you seeing it, neither haue ye had repentance afterward, to beleeue him.

The Ghospel vpō friday the 2. weeke in Lent.

Es. 5, 1. Mr. 12, 1. Iu. 20, 9.

33. An other parable heare ye: A man there was an housholder who * planted a vineyard, and made a hedge round about it, and digged in it a presse, and builded a towre, and let it out to husbandmen: and went forth into a strange countrie. 34. And when the time of fruits drew nigh, he sent his seruants to the husbandmen, to receaue the fruits therof. 35. And the husbandmen apprehending his seruants, one they beat, an other they killed, and an other they stoned. 36. Againe he sent other seruants more then the former: and they did to them likewise. 37. And last of al he sent to them his sonne, saying: They wil reuerence my sonne. 38. But the husbandmen seeing the sonne, said within themselues: This is the Heire, come, let vs kil him, and we shal haue his inheritance. 39. And apprehending him they cast him forth out of the vineyard, & killed him. 40. When therfore the Lord of the vineyard shal come, what wil he doe to those husbandmen? 41. They say to him: The

naughtie men he wil bring to naught: and his vineyard he wil let out to other huſhandmen, that ſhal render him the fruit in their ſeaſons.

42. IESVS ſaith to them: Haue you neuer read in the Scriptures: *The ſtone which the builders reiected, the ſame is made into the head of the corner? By our Lord was this done, and it is maruelous in our eyes.* 43. Therfore I ſay to you, that the Kingdom of God ſhal be taken away from you, and ſhal be giuen to a Nation yealding the fruits therof. 44. And * he that falleth vpon this ſtone, ſhal be broken: and on whom it falleth, it shal al to bruiſe him. 45. And when the cheefe Prieſts and Phariſees had heard his parables, they knew that he ſpake of them. 46. And ſeeking to lay hands vpon him, they feared the multitudes: becauſe they held him as a Prophet. ✠

Pſa.117 22.

Eſ 8.14.

ANNOTATIONS.

CHAP. XXI.

2. *You shal find.*) Chriſt by diuine power both knew where theſe beaſts were, being abſent, and commanded them for his vſe being an other mans, and ſuddenly made the colt fit to be ridden on, neuer broken before.

7. *The aſſe and the colt.*) This aſſe vnder yoke ſignifieth the Iewes vnder the Law and vnder God their Lord, as it were his old and ancient People: the yong colt now firſt ridden on by Chriſt, ſignifieth the Gentils, wild hitherto and not broken, now to be called to the faith and to receaue our Sauiours yoke. And therfore the three laſt Euangeliſts writing ſpecially to the Gentils, make mention of the colt only.

Hiero. in Mat. Aug. li. 12 cont. Fauſt. c. 42.

Proceſsion on Palme-ſunday with the B. Sacrament. Al deuout offices in that kinde, exceeding grateful.

8. *Garments in the way.*) Theſe offices of honour done to our Sauiour extraordinarily, were very acceptable: and for a memorie hereof the holy Church maketh a ſolemne Proceſſion euery yeare vpon this day, ſpecially in our Countrie when it was Catholike, with the B. Sacrament reuerently caried, as it were Chriſt vpon the aſſe, and ſtrawing of ruſhes and floures, bearing of Palmes, ſetting vp boughes, ſpreading and hanging vp the richeſt clothes, the quire and queriſters ſinging, as here the children and the People; al done in a very goodly ceremonie to the honour of Chriſt, and the memorie of his triumph vpon this day. The like ſeruice and the like duties done to him in al other ſolemne Proceſsions of the B. Sacrament, and otherwiſe, be vndoubtedly no leſſe grateful.

HOSANNA.

9. *Hoſanna.*) Theſe very wordes of ioyful crie and triumphant voice of gratulation to our Sauiour, holy Church vſeth alwaies in the Preface of the Maſſe, as it were the voice of the Prieſt and al the People (who then ſpecially are attent and deuout) immediatly before the Conſecration & Eleuation, as it were expecting, & reioycing at his cõming.

13. *Houſe of prayer.*) Note here that he calleth external Sacrifice (out of the Prophet Eſay) prayer. For he ſpeaketh of the Temple, which was builded properly and principally for Sacrifice.

16. *Mouth of infants.*) Yong childrens prayers proceeding from the inſtinct of Gods Spirit, be acceptable: and ſo the voices of the like, or of other ſimple folke now in the Church, though them ſelues vnderſtand not particularly what they ſay, be maruelous grateful to Chriſt.

Prayers not vnderſtood of the partie, are acceptable.

22. *Beleeuing.*) In reſpect of our own vnworthineſſe, and of the thing not alwaies expedient for vs, we may wel doubt when we pray, whether we ſhal obtaine or no: but on Gods part we muſt beleeue, that is, we muſt haue no diffidence or miſtruſt either of his power or of his wil, if we be worthie, and the thing expedient. And therfore S. Marke hath thus: *Haue ye faith of God.*

23. *In what power?*) The Heretikes preſumptuouſly thinke themſelues in this point like to Chriſt, becauſe they are aſked, in what power they come, and who ſent them: but when they haue anſwered this queſtion as fully as Chriſt did here, by that which he inſinuateth of Iohns teſtimonie for his authority, they ſhal be heard, and til then they ſhal be ſtil takē for thoſe of whom God ſpeaketh by the Prophet: *They ranne, and I ſent thē not.*

Mr. 11. 22.

Heretikes runne, not ſent.

Iere. 23.

28. *The firſt.*) The firſt ſonne here is the People of the Gentils, becauſe Gentilitie was before there was a peculiar and choſen People of the Iewes, and therfore the Iewes here as the later, are ſignified by the other ſonne.

CHAP.

CHAP XXII.

Yet by one other parable he foresheweth the most deserued reprobation of the earthly & persecuting Iewes, and the gratious vocation of the Gentils in their place. 15. Then he defeateth the snare of the Pharisees and Herodians about paying tribute to Cæsar. 23. He answereth also the inuention of the Sadducees against the Resurrection: 34, and a question that the Pharisees aske to pose him: turning and posing them againe, because they imagined that Christ should be no more then a man: 46. and so he putteth al the busy sects to silence.

AND IESVS answering, spake againe in parables to them, saying: 2. The Kingdom of Heauen is likened to a man being a King, which made a" mariage to his sonne. 3. And he sent his" seruants to cal them that were inuited to the mariage: and they would not come. 4. Againe he sent other seruants, saying: Tel them that were inuited, Behold I haue prepared my dinner; my beeues & fatlings are killed, and al things are ready: cōme ye to the mariage. 5. But they neglected, and went their waies," one to his farme, and an other to his merchādise: 6. and the rest laid hands vpon his seruants, and spitefully intreating them, murdered them. 7. But when the King had heard of it, he was wroth, and sending his hosts, destroied those murderers, and burnt their citie. 8. Then he saith to his seruants: The mariage indeed is ready: but they that were inuited, were not worthie. 9. Goe ye therfore into the high wayes; and whosoeuer you shal find, cal to the mariage. 10. And his seruants going forth into the wayes, gathered togeather al that they found," bad and good: and the mariage was filled with ghests. 11. And the King went in to see the ghests: and he saw there" a man not attired in a wedding garment. 12. And he saith to him: Freind, how camest thou in hither not hauing a wedding garment? But he was dumme. 13. Then the King said to the waiters: Bind his hands and feet, and cast him into the vtter darkenes: there shal be weeping & gnashing of teeth. 14. For many be called, but few elect. ✠

The Ghospel vpon the 19. Sunday after Pentecost.

" Not only good men be within the Church, but also euil mens against the Heretikes of these daies.

Mr. 12, 13. Lu. 20, 20.

15. * Then the Pharisees departing, consulted among them selues for to entrap him in his talke. 16. And they send to him their Disciples with the Herodians, saying: Maister, we know that thou art a true speaker, and teachest the way of God in truth, neither carest thou for any man. For thou dost not respect the person of men: 17. Tel vs therfore what is thy opinion, is it lawful to giue tribute to Cæsar, or not? 18. But IESVS knowing their naughtines, said: What do you tempt me Hypocrites? 19. Shew me the tribute coine. And they offred him a penie. 20. And IESVS saith to them: Whose is this image and superscription? 21. They say to him, Cæsars. Then he saith to them: Render therfore the things that are Cæsars," to Gæsar: and the things that are Gods, to God. ✠ 22. And hearing it they marueled, and leauing him went their wayes.

The Ghospel vpon the 21. Sunday after Pentecost.

23. * That

23.* That day there came to him the Sadducees, that say there is no Resurrection, and asked him, 24. saying: Maister, Moyses said, *If a man die not hauing a child, that his brother marie his wife, and raise vp seed to his brother.* 25. And there were with vs seauen brethren: and the first hauing maried a wife, died; and not hauing issue, left his wife to his brother. 26. In like manner the second and the third euen to the seauenth. 27. And last of al the woman died also. 28. In the Resurrection therfore whose wife of the seauen shal she be? for they al had her. 29. And IESVS answering, said to them: You doe erre, not knowing the Scriptures, nor the power of God. 30. For in the Resurrection neither shal they marie nor be maried: but are " as the Angels of God in Heauen. 31. And concerning the Resurrection of the dead, haue you not read that which was spoken of God saying to you. 32. *I am the God of Abraham, and the God of Isaac, and the God of Iacob?* He is not God " of the dead, but of the liuing. 33. And the multitudes hearing it, marueled at his doctrine.

Mr. 12, 18. *Luc.* 20, 27. *Act* 23, 8. *Deu.* 25, 5. *Exo.* 3, 6.

The Ghospel vpon the 17. Sunday after Pentecost.

34. * But the Pharisees hearing that he had put the Sadducees to silēce, came togeather: 35. and one of them a Doctour of law asked of him, tempting him: 36. Maister, which is the great commandement in the law? 37. IESVS said to him: *Thou shalt loue the Lord thy God from thy whole hart, and with thy whole soul, and with thy whole mind.* 38. This is the greatest & the first commandement. 39. And the second is like to this: *Thou shalt loue thy neighbour as thy self.* 40. " On these two commandements dependeth the whole Law and the Prophets.

Mr. 12, 28. *Deut.* 6, 5. *Lu.* 19, 18.

41. And the Pharisees being assembled, IESVS asked them 42. saying: What is your opinion of Christ? whose sonne is he? They say to him, Dauids. 43. He saith to them: How then doth Dauid in spirit cal him Lord, saying: 44. *The Lord said to my Lord, sit on my right hand, vntil I put thine enemies the foot-stole of thy feet?* 45. If Dauid therfore cal him Lord, how is he his sonne? 46. And no man could answer him a word: neither durst any man from that day ask him any more. ✠

Mr. 12, 35. *Luc.* 20, 41. *Ps.* 109, 1.

ANNOTATIONS.

CHAP. XXII.

2. *Mariage.*) Then did God the Father make this mariage, when by the mysterie of the Incarnation he ioyned to his Sonne our Lord, the holy Church for his spouse. *Greg. hom.* 38.

3. *Seruants.*) The first seruants here sent to inuite, were the Prophets, the second, were the Apostles, and al that afterward conuerted Countries, or that haue and doe reconcile men to the Church,

Worldly excuse against reconciliation.

5. *One to his farme.*) Such as refuse to be reconciled to Christes Church, alleage often vaine impediments, and worldly excuses, which at the day of iudgement wil not serue them.

11. *A man not attyred*) It profiteth not much to be within the Church and to be a Catholike, except a man be of good life, for such an one shal be dāned, because with faith he hath not good workes, as is euident by the example of this man, who was within, & at the feast as the rest, but lacked the garment of charitie & good workes. And by this man are represented al the bad that are called. And therfore they also are in the Church as this man was at the feast: but because he was called, and yet none of the elect, it is euident that the Church doth not consist of the elect only, contrarie to our Aduersaries.

The Church consisteth of good and bad.

21. To

21. *To Cæsar.*) Temporal duties and payments exacted by worldly Princes must be payd, so that God be not defrauded of his more soueraigne dutie. And therfore Princes haue to take heed how they exact, and others how they giue to Cæsar, that is, to their Prince, the things that are due to God, that is, to his Ecclesiastical ministers. Where-vpon S. Athanasius reciteth these goodly wordes out of an epistle of the ancient & famous Confessour Hosius Cordubensis to Constantius the Arian Emperour: Cease I beseech thee and remember that thou art mortal, feare the day of iudgement, intermedle not with Ecclesiastical matters, neither doe thou command vs in this kind but rather learne them of vs. To thee God hath committed the Empire, to vs he hath committed the things that belong to the Church. And as he that with malicious eyes carpeth thine Empire, gainesaieth the ordinance of God: so doe thou also beware, lest in drawing vnto thee Ecclesiastical matters, thou be made guilty of a great crime It is writtē: Giue ye the things that are Cæsars, to Cæsar: and the things that are Gods, to God. Therfore neither is it lawful for vs in earth to hold the Empire, neither hast thou (O Emperour) power ouer incense and sacred things. *Athan. Ep. ad Solit. vitam agentes.* And S. Ambrose to Valentinian the Emperour (who by the il counsel of his mother Iustina an Arian, required of S. Ambrose to haue one Church in Millan deputed to the Arian Heretikes) saith: We pay thay which is Cæsars, to Cæsar: and that which is Gods, to God. Tribute is Cæsars, it is not denied: the Church is Gods, it may not verily be yealded to Cæsar: because the Temple of God can not be Cæsars right. Which no man can denie but it is spoken with the honour of the Emperour, for what is more honorable then that the Emperour be said to be the sōne of the Church? For a good Emperour is within the Church, not aboue the Church. *Ambr. l. 5. Epist. Orat. de Basil. trad.*

Neither must tēporal Princes exact, nor their Subiects giue vnto thē, Ecclesiastical iurisdiction.

The Saints heare our prayers.

30. *As Angels.*) As Christ proueth here, that in Heauen they neither marie not are maried, because there they shal be as Angels; by the very same reason, is proued, that Saints may heare our prayers and help vs, be they neer or farre of; because the Angels do so, and in euery moment are present where they list, and need not to be neer vs, when they heare, or help vs,

Religious single life, Angelical.

30. *As Angels.*) Not to marie nor be maried, is to be like to Angels: therfore is the state of Religious men, and women, and Priests, for not marying, worthily called of the Fathers, an Angelical life. *Cyp. lib. 2. de discipl. & hab. Virg. sub finem.*

32. *Of the dead.*) S. Hierom by this place disproueth the Heretike Vigilantius, and in him these of our time, which to diminish the honour of Saints, cal them of purpose, dead men.

Not only faith

40. *On these two.*) Hereby it is euident that al dependeth not vpon faith only, but much more vpō charitie (though faith be the first) which is the loue of God, and of our neighbour, which is the summe of al the law and the Prophets: because he that hath this double charitie expressed here by these two principal commandements, fulfilleth and accomplisheth al that is commanded in the Law and the Prophets.

CHAP. XXIII.

The Scribes and Pharisees after al this, continuing stil incorrigible, although he wil haue the doctrine of their Chaire obeied, yet against their workes (and namely their ambition) he openly inueigheth, crying to them eight woes for their eightfold hypocrisie and blindnes: 34. and so concluding with the most worthy reprobation of that persecuting Generation and their mother citie Ierusalem, with her Temple.

The Ghospel vpon Tuesday the 2. weeke in Lent.

THEN Iesvs spake to the multitudes and to his Disciples, 2. saying: Vpon " the chaire of Moyses haue sitten he Scribes & the Pharisees. 3. Al things therfore " whatsoeuer they shal say to you, obserue ye and doe ye: but according to their workes doe ye not, for they say and doe not. 4. For * they bind heauie burdens & importable: & put them vpon mens shoulders: but

Lu. 11, 46.
Act. 15, 10.

but with a finger of their owne they wil not moue them. 5. But they doe al their workes for to be ſeen of men. For they make brode their :: phylacteries, and enlarge their * fringes. 6. And they " loue the firſt places at ſuppers, and * the firſt chaires in the Synagogues, 7. and ſalutations in the market-place, and to be called of men, Rabbi. 8. But be not you called Rabbi. For one is your Maiſter, and al you are brethen. 9. And cal none Father to yourſelf vpon earth: for one is your Father, he that is in Heauen. 10. Neither * be ye called " Maiſters: for one is your Maiſter, Chriſt. 11. He that is the greater of you, ſhal be your ſeruitour. 12. And he that exalteth himſelf, ſhal be humbled: and he that humbleth himſelf, ſhal be exalted. ✠

Deu. 22, 12. Nu. 15, 38. Mr. 12, 38. Ia. 3, 1,

:: These phylacteries were peeces of parchement, wherein they wrote the ten commandements, and folded it, and caried it on their forehead before their eyes, imagining grosly and superstitiously, that so they fufilled that which is said Deu. 6. *They shal be immoueable before thine eyes.* Hiero. in 2. Mat.

13. But woe to you " Scribes & Phariſees, Hypocrites: becauſe you ſhut the Kingdom of Heauen before men. For your ſelues do not enter in: & thoſe that are going in, you ſuffer not to enter.

14. Woe to you Scribes and Phariſees, Hypocrites: becauſe you * deuoure widowes houſes, " praying long prayers. For this you ſhal receaue the greater iudgement.

Luc. 20, 47.

15. Woe to you Scribes and Phariſees, Hypocrites: becauſe you goe round about the ſea and the land to make one Proſelyte: and when he is made, you make him the child of Hel " double more then your ſelues.

16. Woe to you blind guides, that ſay, whoſoeuer ſhal ſweare by the temple, it is nothing: but he that ſhal ſweare by the gold of the temple, is bound. 17. Ye fooliſh and blind; for whether is greater, the gold, or the temple that ſanctifieth the gold? 18. And whoſoeuer ſhal ſweare by the Altar, it is nothing: but whoſoeuer ſhal ſweare by the guift that is vpon it, is bound. 19. Ye blind; for whether is greater, the guift, or the Altar that " ſanctifieth the guift? 20. He therfore that ſweareth by the Altar, ſweareth by it, and by al things that are vpon it: 21. And whoſoeuer ſhal ſweare by the temple, ſweareth by it and " by him that dwelleth in it: 22. And he that ſweareth by Heauē, ſweareth by the throne of God, and by him that ſitteth thereon.

23. Woe to you Scribes and Phariſees, Hypocrites: becauſe you tithe mint, and aniſe, and cummin, and haue left the weightier things of the law, iudgement, and mercie, and faith. Theſe things you ought to haue done, & not to haue omitted thoſe. 24. Blind guides, that ſtraine a gnat, and ſwallow a camel.

25. Woe to you Scribes and Phariſees, Hypocrites: becauſe you make cleane that on the outſide of the cup and diſh, but within, 'you are ful of rapine and vncleannes. 26. Thou blind Phariſee, firſt make cleane the inſide of the cup and the diſh that the outſide may become cleane.

' *they are ful*

27. Woe to you Scribes and Phariſees, Hypocrites: becauſe you are like to whited ſepulchres, which outwardly appeare vnto men beautiful, but within are ful of dead mens bones, and al filthines. 28. So you alſo outwardly indeed " appeare to men iuſt; but inwardly you are ful of hypocriſie and iniquitie.

29. Woe to you Scribes and Phariſees, Hypocrites: becauſe you build the Prophets ſepulchres, and " garniſh the moniměts of iuſt men, 30. and ſay: If we had been in our Fathers dayes, we had not been their felowes

in the

in the bloud of the Prophets. 31. Therfore you are a teſtimonie to your owne ſelues, that you are the ſonnes of them that killed the Prophets. 32. And fil you vp the meaſure of your Fathers. 33. You ſerpents, vipers broods, how wil you flee from the iudgemēt of Hel? 34. Therfore behold I ſend vnto you Prophets, and wiſe men, and Scribes, and of them you ſhal kil & crucifie, and of them you ſhal ſcourge in your Synagogues, and perſecute from citie into citie: 35. that vpon you may come al the iuſt bloud that was ſhed vpon the earth, from the bloud of * Abel the iuſt, euen vnto the bloud of * Zacharias the ſonne of Barachias, whom you murdered between the temple & the Altar. 36. Amen I ſay to you, al theſe things ſhal come vpon this Generation. 37. * Hieruſalem, Hieruſalem, which killeſt the Prophets, and ſtoneſt them that were ſent to thee, how often would I gather togeather thy children as the henne doth gather togeather her chickens vnder her wings, and thou ⁘ wouldeſt not? 38. Behold, your houſe ſhal be left deſert to you. 39. For I ſay to you, you ſhal not ſee me from hence forth til you ſay: Bleſſed is he that commeth in the name of our Lord. ✠

The Ghoſpel vpō S. Steuens day Decemb. 26. And his Inuention, Aug. 3.

Gen. 4, 8. 2. Par. 24, 22.

Lu. 13, 34.

⁘ Free wil.

ANNOTATIONS.

CHAP. XXIII.

2. *Chaire of Moyſes.*) God preſerueth the truth of Chriſtian Religion in the Apoſtolike See of Rome, which is in the new Law anſwerable to the chaire of Moyſes, notwithſtanding the Biſhops of the ſame were neuer ſo wicked of life: yea though ſome traitour as il as Iudas were Biſhop thereof, it ſhould not be preiudicial to the Church and innocent Chriſtians, for whom our Lord prouiding ſaid: Doe that which they ſay, but doe not as they doe. *Auguſt. Epiſt. 165.*

The See of Rome preſerued in truth.

Contra lit. Petil. l. 2. c. 51.

3. *Whatſoeuer they ſhal ſay.*) Why (ſaith S. Auguſtin) *doeſt thou cal the Apoſtolike Chaire the Chaire of peſtilence? If for the men, Why? Did our Lord Ieſus Chriſt for the Phariſees, any wrong to the Chaire wherin they ſate? Did he not commend that chaire of Moyſes, and preſeruing the honour of the Chaire, reprone them? For he ſaith: They ſit vpon the Chaire of Moyſes, that which they ſay, doe ye. Theſe things if you did wel conſider, you would not for the men whom you defame, blaſpheme the See Apoſtolike wherwith you doe not communicate.* And againe he ſaith: *Neither for the Phariſees (to whom you compare vs not of wiſdom but of malice) did our Lord command the* Chaire of *Moyſes to be forſaken, in which Chaire verily he figured his owne, for he warned the People to doe that which they ſay, and not to doe that which they doe, and that the holineſſe of the* Chaire *be in no caſe forſaken, nor the vnity of the flock deuided, for the naughty Paſtours.*

The dignitie of the See of Rome, notwithſtanding ſome euil Bishops therof.

6. *Loue the firſt places.*) He condemneth not due places of Superiority giuen or taken of men according to their degrees, but ambitious ſeeking for the ſame, and their proud hart and wicked intention, which he ſaw within them, and therfore might boldly reprehend them.

8. *One is your Maiſter.*) In the Catholike Church there is one Maiſter, Chriſt our Lord, and vnder him one Vicar, with whom al Catholike Doctours and teachers are one, becauſe they teach al one thing. But in Archheretikes it is not ſo; where euery one of them is a diuerſe Maiſter, and teacheth contrarie to the other, and wil be called Rabbi & Maiſter, euery one, of their owne Diſciples: Arius a Rabbi among the Arians, Luther among the Lutherans, and among the Caluiniſts Caluin.

Many Maiſters are many Archheretikes.

1 Tim. 1.

10. *Maiſters.*) Wiclefe, and the like Heretikes of this time, doe herevpon condemne degrees of Schoole & titles of Doctours and Maiſters: where they might as wel reproue S. Paul for calling himſelf *Doctour and Maiſter of the Gentiles*: and for ſaying * that there ſhould

Doctours, Maiſters, and ſpiritual Fathers.

2. Tim. 1.

*Eph. 4.

should be alwayes *Doctours* in the Church. And whereas they bring the other words following, against Religious men who are called Fathers; as wel might they by this place take away the name of carnal fathers, and blame S. Paule for calling himself the only spiritual Father of the Corinthians. But indeed nothing is here forbidden but the contentious diuision and partiality of such as make themselues Ringleaders of Schismes & Sects, as Donatus, Arius, Luther, Caluin. 1. Cor 4, 15.

The honour of Priesthood.

13. *Scribes and Pharisees*) In al these reprehensions it is much to be noted, that our Sauiour for the honour of Priesthood neuer reprehendeth Priests by that name. *Cypr. ep. 65.* whereas our Heretikes vse this name of purpose in reproach and despite.

The intention.

14. *Praying long prayers.*) They are not reprehended here for the things them selues, which for the most part are good, as, long prayer, making Proselytes, garnishing the Prophets sepulchres, &c, but for their wicked purpose and intention, as before is said of fasting, prayers, almes. *Mat. 6.*

Not only faith.

15. *Double more.*) They that teach that it is enough to haue only faith, doe make such Christians, as the Iewes did Proselytes children of Hel farre more then before. *Aug lib. de fide & oper. cap. 26.*

The Altar is sanctified by our Lords body therevpon.

19. *Sanctifieth*) Note that donaries and guifts bestowed vpon Churches and Altars, be sanctified by dedication to God, and by touching the Altar and other holy things: as now specially the vessels of the Sacrifice and Sacrament of Christes body and bloud, by touching the same, and the Altar itself whervpon it is consecrated. Wherof Theophylact writeth thus vpon this place: *In the old law Christ, permitteth not the guift to be greater then the Altar; but with vs, the Altar is sanctified by the guift; for the hostes by the diuine grace are turned into our Lords body, and therfore is the Altar also sanctified by them.* Theoph. 21. in Mat.

21. *By him that dwelleth in it.*) By this we see that swearing by creatures, as by the Ghospel, by Saints, is al referred to the honour of God, whose Ghospel it is, whose Saints they are.

28. *Appeare to men.*) Christ might boldy reprehend them so often and so vehemently for hypocrisie, because he knew their harts and intentions: but we that can not see within men, may not presume to cal mens external good doings, hypocrisie: but iudge of men as we see, and know.

29. *Garnish.*] Christ blameth not the Iewes for adorning the sepulchres of the Prophets, but rebuketh them of their malice toward him, and of that which by his diuine knowledge he foresaw, that they would accomplish the wickednes of their Fathers in sheeding his bloud, as their Fathers did the bloud of the Prophets. *Hilar.*

CHAP. XXIV.

To his Disciples (by occasion of Hierusalem and the Temples destruction) he foretelleth, 4. what things shal be before the consummation of the world, as specially 14. the Churches ful preaching vnto al Nations: 15. then, what shal be in the very consummation, to wit, Antichrist with his passing great persecution and seduction, but for a short time: 29. then incontinent, the Day of iudgement, to our great comfort in those miseries vnder Antichrist. 35. As for the moment, to vs it pertaineth not to know it, 37. but rather euery man to watch, that we be not vnprouided when he commeth to each one particularly by death.

The Ghospel for a votiue Masse in time of warre, & for many Martyrs.

AND IESVS being gone out of the temple, went. And his Disciples came to shew him the buildings of the temple. 2. And he answering said to them: Doe you see al these things? Amen I say to you, there shal" not be left here a stone vpon a stone that shal not be destroied. Mr. 13, 1. Luc. 21, 5.

3. And when he was sitting vpon Mount-oliuet, the Disciples came to him secretly, saying: Tel vs when shal these things be? and what shal

shal be " the signe of thy comming, and of the consummation of the world? 4. And IESVS answering, said to thē: Beware that no man " seduce you: 5. for many shal come in my name saying, " I am Christ; and they shal seduce many. 6. For you shal heare of warres, & bruits of warres. See that ye be not troubled. For these things must be done, but the end is not yet. 7. For Nation shal rise against Nation, and Kingdom against Kingdom; and there shal be pestilences, and famines, and earth-quakes in places; 8. and al these things are the beginnings of sorowes. ✠ 9. Then
Mt. 10, 17. * shal they deliuer you into tribulation, and shal kil you: and you shal be odious to al Nations for my names sake. 10. And then many shal be scandalized: and they shal deliuer vp one an other: and they shal hate one an other. 11. And many :: False-Prophets shal rise, and shal seduce many. 12. And because " iniquitie shal abound, the charitie of many shal waxe cold. 13. But he that shal persever to the end, he shal be saued. ✠ 14. And this Ghospel of the Kingdom " shal be preached in the whole world, for a testimonie to al Nations, and then shal come the consummation.

:: There were in the People false Prophets, as among you also shal be lying Maisters, which shal bring in Sects of perdition. *2. Pet. 2.*

The Ghospel vpon the last Sunday after Pentecost.

Dan. 9, 27. 15. Therfore when you shal see " *the abomination of desolation*, which was spoken of by Daniel the Prophet, standing in the holy place (he that readeth, let him vnderstand) 16. then they that are in Iewrie, let them flee to the mountaines: 17. and he that is on the house-top let him not come downe to take any thing out of his house: 18. and he that is in the field, let him not goe back to take his coate. 19. And woe to them that are with child, and that giue suck in those dayes. 20. But pray that your flight be not in the winter, or on the Sabboth. 21. For there shal be then great tribulatiō, such as hath not been from the beginning of the world vntil now, neither shal be. 22. And vnles those daies had been shortned, no flesh should be saued: but for the Elect the daies " shal be shortned. 23. Then if any man shal say vnto you: Loe :: here is Christ, or there; doe not beleeue him. 24. For there shal rise false Christes and false-Prophets, and shal shew " great signes and wonders, so that the Elect also (if it be possible) may be induced into errour. 25. Loe I haue foretold you. 26. If therfore they shal say vnto you: Behold he is in the desert; goe ye not out: Behold " in the closets, beleeue it not. 27. For as lightning commeth out of the east, and appeareth euen into the west, so shal also the aduent of the Sonne of man be. 28. Whersoeuer the body is, thither shal the Egles also be gathered togeather.

:: Whosoeuer draweth Christ or his Church from the Communion & fellowship of al Nations Christened, to one corner, towne, or Countrie, beleeue him not. *Aug. de vnit. Ec. c. 3.*

:: This signe of the Sonne of mā, is the holy Crosse, which thē shal appeare to the Iewes to their confusion. *chrys. in Mat hom. 77.* It shal be no lesse confusion to Heretikes that can not abide the signe thereof.

Eze. 32, 7. Ioel. 3, 15. Dan. 7, 15. 29. And " immediatly after the tribulation of those dayes * the sunne shal be darkned, and the moone shal not giue her light, and the starres shal fal from Heauen, and the powers of Heauen shal be moued: 30. and then shal appeare :: the signe of the Sonne of man in Heauen: and then shal al Tribes of the earth bewaile: and they shal see the Sonne of man comming in the cloudes of Heauen with much power and maiestie. 31. And he shal send his Angels with a trumpet, and a great voice: and they shal gather togeather his Elect from the foure windes, from the furtheste parts of Heauen euen to the ends thereof. 32. And of the figtree learne a parable: When now the bough thereof is tender, and the leaues come forth, you know that sommer is nigh. 33. So you also

also, when you shal see these things, know ye that it is nigh euen at the doores. 34. Amen I say to you, that this Generation shal not passe, til al these things be done. 35. Heauen and earth shal passe, but my words shal not passe. ✠

36. But of that day and houre no body knoweth, neither the Angels of Heauen, but the Father alone. 37. And as* in the dayes of Noe, so shal also the comming of the Sonne of man be. 38. For as they were in the dayes before the floud, eating and drinking, marying and giuing to mariage, euen vnto that day in which Noe entred into the arke, 29. and knew not til the floud came, & tooke thē al: so also shal the comming of the Sonne of mā be. 40. Then two shal be in the field: one shal be taken, & one shal be left. 41. Two woman grinding in the mill: one shal be taken, & one shal be left. 42. Watch therfore because you know not what houre your Lord wil come. 43. But this know ye, that *if the Good-man of the house did know what houre the theefe would come, he would surely watch, and would not suffer his house to be broken vp. 44. Therfore be you also ready, because at what houre you know not, the Sonne of man wil come.

Gen. 7. 5

The Ghospel vpō S. Clemēt martyr his day Nouemb. 23. And for some Confessours Bishops.

1. Thes. 5, 1.

45. Who, thinkest thou, is a faithful and wise seruant whom his Lord hath appointed ouer his familie, to giue them meate in season? 46. Blessed is that seruant, whom when his Lord commeth, he shal find so doing. 47. Amen I say to you, that ouer al his goods shal he appoint him. ✠ 48. But if that naughtie seruant shal say in his hart: My Lord is long a comming: 49. and shal begin to strike his felow-seruants, and eateth, & drinketh with drunkards: 50. the Lord of that seruant shal come in a day that he hopeth not, & an houre that he knoweth not, 51. and shal deuide him, & appoint his portion with the Hypocrites: there shal be weeping and gnashing of teeth.

ANNOTATIONS.

CHAP XXIV.

2. *Not left.*) This was fulfilled 40. yeares after Christes Ascension by Vespasian the Emperour and his sonne Titus. *Euseb. li. 3. c. 6. & seq. ex Iosepho.* Vpon which words, *There shal not be left &c*, which threaten the destruction of the Iewes Temple; and those words, *vpon this Rock I wil build my Church*, which promise the building of the Catholike Church of al Nations; S. Chrysostome making a long comparison of these two Propheties of Christ, saith thus: Thou seest in both, his great and vnspeakable power, in that that he increased and built vp them that worshipped him, and those that stumbled at him, he abased, destroyed, and plucked them vp by the root. Doest thou see how whatsoeuer he hath built, no man shal destroy: and whatsoeuer he hath destroyed, no man shal build? He builded the Church, and no man shal be able to destroy it; he destroyed the Temple, and no man is able to build it, and that in so long time: For they haue endeauoured both to destroy that, and could not: and they haue attempted to build vp this, and they could not doe that neither, &c.

Mat. 16. Li. adu. Gentes quod Christus sit Deus, prope finem.

The Church cā neuer faile.

1. *The signe.*) Our Maister knowing that it was not profitable nor seemly for them to know these secrets, gaue them by way of Prophecie warning of diuers miseries, signes, and tokens, that should fal, some further of, and some neerer the later day: by which the Faithful might alwayes prepare them selues, but neuer be certaine of the houre, day, month,

month, nor yeare, when it should fal. *Aug. ep. 80.*

4. *Seduce.*) The first and principal warning, needful for the faithful from Christes Ascension to the very end of the world, is, that they be not deceaued by Heretikes, which vnder the titles of true teachers, and the name of Christ and his Ghospel, wil seduce many. Heretikes seduce vnder faire titles.

5. *I am Christ.*) Not only such as haue named them selues Christ, as Simon, Menander, and such like; but al Arch heretikes be Christs to their folowers, Luther to the Lutherans, Caluin to the Caluinists, because they beleeue them, rather then Christ speaking in his Church.

12. *Iniquity abound.*) When Heresie and false teachers raigne in the world, namely toward the later day, wicked life aboundeth, and charitie decayeth. The Ghospel now preached to Infidels.

14. *Shal be preached.*) The Ghospel hath been preached of late yeares, and now is, by holy Religious men of diuers Orders in sundry great Countries which neuer heard the Ghospel before, as it is thought.

15. *Abomination of desolation.*) This abomination of desolation foretold, was first partly fulfilled in diuerse prophanations of the Temple of Hierusalem, when the Sacrifice and seruice of God was taken away, but specially it shal be fulfilled by Antichrist and his Precursours, whē they shal abolish the holy Masse, which is the Sacrifice of Christes body and bloud, & the only soueraigne worship due to God in his Church: as S. Hypolitus writeth in these words: The Churches shal lament with great lamentations, because there shal neither Oblation be made, nor incense, nor worship grateful to God. But the sacred houses of Churches shal be like to cottages, and the pretious body and bloud of Christ shal not be extant (openly in Churches) in those dayes, the Liturgie (or Masse) shal be extinguished, the Psalmodie shal cease, the reciting of the Scriptures shal not be heard. *Hippol. de Antichristo.* By which it is plaine, that the Heretikes of these daies be the special fore-runners of Antichrist. The abomination of desolation. The abolishing of the holy Sacrifice of the Masse by Antichrist, and his ministers.

22. *Shal be shortned.*) The raigne of Antichrist shal be short, that is, three yeares and a half. *Dan. 7. Apoc. 11.* Therfore the Heretikes are blasphemous and ridiculous, that say, Christes Vicar is Antichrist, who hath sitten these 1500. yeares. Antichrist.

24. *Great signes.*) These signes and miracles shal be to the outward appearance only; for S Paul calleth them * lying signes, to seduce them only that shal perish. Wherby we see that if Heretikes could worke feyned and forged miracles, yet we ought not to beleeue them, much lesse when they can not so much as seeme to doe any. 2. *Thes.* 2.

26. *In closets.*) Christ hauing made the Churches authority bright and cleare to the whole world, warneth the Faithful to take heed of Heretikes and Schismatikes, which haue their cōuenticles aside in certaine odd places and obscure corners, alluring curious Persons vnto them. *Aug. li. 1. q. Euang. q. 38.* For as for the comming togeather of Catholikes to serue God in secret places, that is a necessarie thing in time of persecution, and was vsed of Christians for three hundred yeares togeather after Christ; * & the Apostles also and Disciples came so togeather in Hierusalem for feare of the Iewes. And Catholikes doe the same at this day in our countrie, not drawing religion into corners from the society of the Catholike Church, but practising secretly the same faith, that in al Christendom shineth and appeareth most gloriously. The secret cōuenticles of Heretikes. Catholike Christians secretly assembling in time of persecution. *Act 1, 12.*

29. *Immediatly.*) If the later day shal immediatly folow the persecution of Antichrist, which is to endure but three yeares and a halfe, as is afore said, then is it mere blasphemie to say, Gods Vicar is Antichrist, & that (by their owne limitation) these thousand yeares almost. Antichrist.

CHAP. XXV.

Continuing his Sermon, he bringeth two parables, of ten Virgins, and of Talents, to shew how it shal be in Domesday with the Faithful that prepare, and that prepare not them selues. 31. Then also without parables he sheweth that such Faithful as doe workes of mercy, shal haue for them life euerlasting: and such as doe not, euerlasting damnation.

weeke.

The Ghoſpel vpon S. Catharines day. Nouemb. 25. And for ſome other holie Virgins.



THEN ſhal the Kindom of Heauen be like to ten Virgins, which taking their lamps went forth to meet the Bridegrome and the Bride. 2. And fiue of them were fooliſh, and fiue wiſe. 3. But the fiue fooliſh, hauing taken their lamps, did not take oile with them: 4. but the wiſe did take oile in their veſſels with the lamps. 5. And the Bridegrome tarying long they ſlumbered al and ſlept. 6. And at midnight there was a clamour made: Behold the Bridegrome commeth, goe ye forth to meet him. 7. Then aroſe al thoſe Virgins, and they trimmed their lamps. 8. And the fooliſh ſaid to the wiſe: Giue vs of your oile, becauſe our lamps ars going out. 9. The wiſe anſwered, ſaying: Leſt peraduenture there ſuffice not for vs and you, goe rather to them that ſel, and buy for your ſelues. 10. And whiles they went to buy, the Bridgrome was come: and they that were ready, entred with him to the mariage, and the gate was ſhut. 11. But laſt of al come alſo the other Virgins ſaying: Lord, Lord, open to vs. 12. But he anſwering ſaid: Amen I ſay to you, I know you not. 13. Watch ye therfore, becauſe you know not the day nor the houre. ✠

:: If we be not in the fauour of God, and haue not our owne merits, we ſhal not be holpen by other mens deſerts at the day of iudgement.

The Ghoſpel vpon S. Nicolas day Decēb. 6 and for ſome other Confeſſours Biſhops.

14. For * euen as a man going into a ſtrange countrie, called his ſeruants, and deliuered them his goods. 15. And to one he gaue fiue talents, and to an other two, and to an other one, to euery one according to his proper facultie: and immediatly he tooke his iourney. 16. And he that had receaued the fiue talents, went his way, and occupied with the ſame, and gained other fiue. 17. Likewiſe alſo he that had receaued the two, gained other two. 18. But he that had receaued the one, going his way digged into the earth, and hid his Lords money. 19. But after much time the Lord of thoſe ſeruāts cōmeth, & made acount with thē. 20. And there came he that had receaued the fiue talents, & offred other fiue talēts, ſaying: Lord fiue talēts thou didſt deliuer me, behold I haue gained other fiue beſides. 21. His Lord ſaid vnto him: Wel-fare thee good & faithful ſeruant, becauſe thou haſt been faithful ouer a few things I wil place thee ouer many things: enter into the ioy of thy Lord. 22. And there came alſo he that had receaued the two talents, & ſaid: Lord two talents thou didſt deliuer me: behold I haue gained other two. 23. His Lord ſaid to him: Wel-fare thee good & faithful ſeruāt: becauſe thou haſt been faithful ouer a few things, I wil place thee ouer many things, enter into the ioy of thy Lord. ✠ 24. And he alſo that had receaued the one talēt, came forth, and ſaid: Lord, I know that thou art a hard man; thou reapeſt where thou didſt not ſow, and gathereſt where thou ſtrawed not: 25. and being afraid I went, and hid thy talent in the earth: behold here thou haſt that which thine is. 26. And his Lord anſwering, ſaid to him: Naughtie and ſloughful ſeruant, thou didſt know that I reape where I ſow not, & gather where I ſtrawed not: 27. thou oughteſt therfore to haue committed my money to the bankers, and comming I might haue receaued mine owne with vſurie. 28. Take ye away therfore the talent from

Lu. 10, 12.

:: Free wil with Gods grace doth merit,

:: A terrible example for al ſuch as doe not employ the very leaſt guift of God, to his glorie.

Mr. 13, 12. Luc. 8, 18. from him, and giue it him that hath ten talents. 29. For to * euery one that hath ſhal be giuen, and he ſhal abound: but from him that hath not, that alſo which " he ſeemeth to haue, ſhal be taken away from him. 30. And the vnprofitable ſeruant caſt ye out into the vtter darknes. There ſhal be weeping and gnaſhing of teeth.

31. And when the Sonne of man ſhal come in his maieſtie, and al the Angels with him, then ſhal he ſit vpon the ſeat of his maieſtie: 31. and al Nations ſhal be gathered togeather before him, and he ſhal " ſeparate them one from an other, as the paſtour ſeparateth the ſheep from the goats: 33. and ſhal ſet the ſheep at his right hand, but the goats at his left. 34. Then ſhal the King ſay to them that ſhal be at his right hand: " Come ye Bleſſed of my Father, poſſeſſe you the Kingdom " prepared for you from the foundation of the world 35. For I was an hungred, and " you gaue me to eate: I was a thirſt, and you gaue me to drinke. 36. I was a ſtranger, and you tooke me in: naked, and you couered me: ſick, and you viſited me. I was in priſon, and you came to me. 37. Then ſhal the iuſt anſwer him, ſaying: Lord, when did we ſee thee an hungred, and fed thee, a thirſt, and gaue thee drinke? 38. and when did we ſee thee a ſtranger, and tooke thee in? or naked, and couered thee? 39. or when did we ſee thee ſick or in priſon, and came to thee? 40. And the King anſwering, ſhal ſay to them: Amen I ſay to you, as long as you did it to one of theſe my leaſt brethren, you did it to me. 41. Then he ſhal ſay to them alſo that ſhal be at his left hand: " Get ye away from me you curſed into fire euerlaſting, which was prepared for the Diuel and his Angels. 42. For I was an hungred, & you " gaue me not to eat; I was a thirſt, & you gaue me not to drinke. 43. I was a ſtranger, and you tooke me not in: naked, and you couered me not: ſick, & in priſon, and you did not viſit me. 44. Then they alſo ſhal anſwer him, ſaying: Lord, when did we ſee thee an hungred, or a thirſt, or a ſtranger, or naked, or ſick, or in priſon, & did not miniſter to thee? 45. Then he ſhal anſwer them, ſaying: Amen I ſay to you, as long as you did it not to one of theſe leſſer, neither did you it to me. 46. And theſe ſhal goe into puniſhment euerlaſting: but the iuſt, into life euerlaſting. ✠

The Ghoſpel vpon munday the firſt weeke of Lent.

" This Kingdō then is prepared for thoſe only that doe good works: as Chriſt alſo ſignifieth els where, ſaying that it is not in his power to giue it otherwiſe. *See the annot. 6. 20. 23.*

ANNOTATIONS.

CHAP. XXV.

1. *Virgins.*) Theſe Virgins fiue wiſe, and fiue fooliſh, ſignifie that in the Church militant there be good and bad: which bad ſhal be ſhut out at the later day, although they haue lamps (that is faith) as the other, becauſe their lamps are out; that is, their faith is dead without charitie and good works to lighten them. *Greg. ho. 12.* Good works neceſſarie.

1. *Lamps.*) Theſe lamps lighted, be good works, namely of mercy, and the laudable conuerſation which ſhineth before men. *Aug. ep. 120. c. 13.*

3. *Oyle.*) This oyle is the right inward intention directing our works to Gods glorie, and not to the praiſe of our ſelues in the ſight of men. *Aug. ep. 120. c. 33.* Right intētiō.

weeke.

17. *With vsurie.*) Vsurie is here taken for the lawful gaine that a man getteth by wel employing his goods. When God giueth vs any talent or talents, he looketh for vsurie, that is, for spiritual increase of the same by our diligence and industrie.

We must vse Gods guifts.

29. *That which he seemeth to haue.*) He is said to haue Gods guifts, that vseth them, and to such an one God wil increase his guifts. He that vseth them not, seemeth to haue, rather then hath them, and from him God wil withdraw that which before he gaue.

Good and bad in the Church.

31. *Separate.*) Loe here is the separation; for in the Church militant they liued both togeather. As for Heretikes, they went out of the Church before, and separated themselues, and therfore are not to be separated here, as being iudged already.

Heauen is the reward of good workes, and Hel of the contrarie.

34. *Come ye.* 41. *Get ye away.*) It is no incongruitie that God should say: Goe into euerlasting fire, to them that by their free wil haue repelled his mercie; and to the other: Come ye Blessed of my Father, take the Kingdom prepared for you, that by their free wil haue receaued faith, and confessed their sinnes, and done pennance. *Aug. li. 2. act. cum Fel. Manich. c. 8.*

35. *You gaue me.*) Hereby we see how much almes-deeds and al works of mercy preuaile towards life euerlasting, and to blot out former sinnes, *Aug. in Ps. 49.*

42. *Gaue me not.*) He chargeth them not here that they beleeued not, but that they did not good works. For such did beleeue but they cared not for good works, as though by dead faith they might haue come to Heauen. *Aug. de fid. & op. c. 15. & ad Dulcit. q. 2. 4.*

CHAP. XXVI.

To the Councel of the Iewes, Iudas by occasion of Marie Magdalens ointment, doth sel him for litle. 17. After the Paschal lamb, 26. he giueth them that bread of life (promised Io. 6.) in a mystical Sacrifice or Separation of his Body and Bloud. 31. And that night he is after his prayer 47. taken of the Iewes men, Iudas being their Captaine: and forsaken of the other eleuen for feare: 57. is falsely accused, and impiously condemned of the Iewes Councel, 67. and shamefully abused of them: 69. and thrise denied of Peter: Al, euen as the Scriptures and himself had often foretold.

The Passion according to S. Matthew in these two Chapters, is the Ghospel at Masse vpon Palme Sunday

TENEBRE-wenesday.

AND it came to passe, when IESVS had ended al these wordes, he said to his Disciples: 2. You know that after two dayes shal be Pasche, and the Sonne of man shal be deliuered to be crucified. 3. Then were gathered togeather the cheefe Priests and Ancients of the People into the court of the high Priest, who was called Caiphas: 4. and they consulted how they might by some wile apprehend IESVS, and kil him. 5. But they said: Not on the festiual day, lest perhaps there might be a tumult among the People. *Mr. 14, 1. Luc. 22, 1.*

6. And * when IESVS was in Bethania in the house of Simon the Leper 7. * there came to him a woman hauing an alabaster-boxe of pretious ointment, and powred it out vpon his head as he sate at the table. 8. And the Disciples seeing it, had indignation saying: Whereto is" this waste? 9. For this might haue been sold for much, and giuen to the poore. 10. And IESVS knowing it, said to them: Why doe you molest this woman? for she hath wrought a good" worke vpon me. 11. For the poore you haue alwayes with you: but me" you haue not alwayes. 12. For she in powring this ointment vpon my body hath done it to burie me. 13. Amen I say to you, whersoeuer this Ghospel shal be preached in the whole world, that also which she hath done, * shal *Mr. 14, 3. Io. 12, 3.*

HOLY weeke.

" shal be reported for a memorie of her. 14. * Then wēt one of the Twelue, which was called Iudas Iscarioth, to the cheefe Priests, & said to them: What wil you giue me, and I wil deliuer him vnto you? But they appointed vnto him thirtie peeces of siluer. 16. And from thenceforth he sought opportunitie to betray him.

17. And * the first day of the Azymes the Disciples came to IESVS saying: Where wilt thou that we prepare for thee to eate the Pasche? 18. But IESVS said: Goe ye into the citie to a certaine man, and say to him: The Maister saith, my time is at hand, with thee doe I make the Pasche with my Disciples. 19. And the Disciples did as IESVS appointed thē, and they prepared the Pasche. 20. But when it was Euen, he sate downe with his " twelue Disciples. 21. And while they were eating, he said: Amen I say to you, that one of you shal betray me. 22. And they being very sad, began euery one to say: Is it I Lord? 23. But he answering said: * He that dippeth his hand with me in the dish, he shal betray me. 24. The Sonne of man indeed goeth as it is written of him: but woe be to that man, by whom the Sonne of man shal be betrayed. It were good for him, if that man had not been borne. 25. And Iudas that betrayed him, answering said: Is it I Rabbi? He saith to him: Thou hast said.

26. And * whiles they were at supper, IESVS " tooke bread, and " blessed, and brake: and he gaue to his Disciples, and said: Take ye, and eate: " THIS IS " MY BODY. 27. And taking the chalice, " he gaue thankes: and gaue to them, saying: Drinke :: ye al of this. 28. For THIS IS " MY BLOVD OF THE NEW TESTAMENT WHICH SHAL BE SHED FOR MANY VNTO REMISSION OF SINNES. 29. And I say to you, I wil not drinke from henceforth of this " fruit of the vine, vntil that day when I shal drinke it with you new in the Kindom of my Father. 30. And an hymne being said, they went forth vnto Mount-oliuet.

:: Hereby we learne that the good works of Saints are to be recorded and set forth to their honour in the Church after their death. Whereof rise their holy daies & Commemorations.

MAVNDY-thursday.

:: See the marget note *Mar.* 12, 23.

THVRSDAY night.

31. Then IESVS saith to them: Al you shal be scandalized in me in this night. For it is written: *I wil strike the Pastor, and the sheep of the flock shal be dispersed.* 32. But after I shal be risen againe, I wil goe before you into Galilee. 33. And Peter answering, said to him: Although al shal be scandalized in thee, I wil neuer be scandalized. 34. IESVS said to him: Amen I say to thee, that in this night before the cock crow, thou shalt denie me thrise. 35. Peter saith to him: Yea though I should die with thee, I wil not denie thee. Likewise also said al the Disciples.

The Nocturne of Mattins in the Churches Seruice answereth to this night part of our Sauiours Passion, and so consequently the other Canonical houres to the rest.

36. Then IESVS commeth with them into a village called Gethsemani: and he said to his Disciples: Sit you here til I goe yonder, and pray. 37. And taking to him Peter and the two sonnes of Zebedee, he began to waxe sorowful and to be sad. 38. Then he saith to them: My soul is sorowful euen vnto death: stay here, and watch with me. 38. And being gone forward a litle, he fel vpon his face, praying, and saying: My Father, if it be possible, let this chalice passe from me. Neuertheless " not as I wil, but as thou. 40. And he commeth to his Disciples, and findeth them sleeping, and he saith to Peter: Euen so? Could you not watch one houre with me? 41. watch ye, & pray that ye enter not

into tentation. The Spirit in deed is prompt, but the fleſh weak. 42. Againe the ſecond time he went, and prayed, ſaying: My Father, if this chalice may not paſſe, but I muſt drinke it, thy wil be done. 43. And he commeth againe, and findeth them ſleeping, for their eyes were become heauy. 44. And leauing them, he went againe: and he prayed the third time, ſaying the ſelf ſame word. 45. Then he commeth to his Diſciples, and ſaith to them: Sleepe ye now and take reſt. Behold the houre approcheth, and the Sonne of man ſhal be betrayed into the hands of ſinners. 46. Riſe, let vs goe: behold he approcheth that ſhal betray me.

47. * As he yet ſpake, behold Iudas one of the Twelue came, and with him a great multitude with ſwordes and clubs, ſent from the cheefe Prieſts and the Ancients of the People. 48. And he that betrayed him, gaue them a ſigne, ſaying: Whomſoeuer I ſhal kiſſe, that is he, hold him. 49. And forthwith comming to IESVS, he ſaid: Haile Rabbi. And he kiſſed him. 50. And IESVS, ſaid to him: Freind, wherto art thou come? Then they drew nere, and laid hands on IESVS, and held him. 51. And behold one of them that were with IESVS, ſtretching forth his hand, drew out his ſword; and ſtriking the ſeruant of the high Prieſt, cut of his eare. 52. Then IESVS ſaith to him: Returne thy ſword into his place: for al that take the ſword ſhal periſh with the ſword. 53. Thinkeſt thou that I can not aske my Father, and he wil giue me preſently more then twelue legions of Angels? 54. How then ſhal the ſcriptures be fulfilled, that ſo it muſt be done? 55. In that houre IESVS ſaid to the multitudes: You are come out as it were to a theefe with ſwords and clubs to apprehend me. I ſate daily with you teaching in the temple, and you laid no hands on me. 56. And al this was done, that the ſcriptures of the Prophets might be fulfilled. Then the Diſciples al leauing him, fled. Io. 18, 3.

57. But they taking hold of IESVS, led him to Caiphas the high Prieſt, where the Scribes and Ancients were aſſembled. 58. And Peter folowed him a farre off, euen to the court of the high Prieſt. And going in he ſate with the ſeruants, that he might ſee the end. 59. And the cheefe Prieſts and the whole Councel ſought falſe witnes againſt IESVS, that they might put him to death: 60. and they found not, whereas many falſe witneſſes had come in. And laſt of al there came two falſe witneſſes; 61. and they ſaid: * This man ſaid, I am able to deſtroy the temple of God, and after three dayes to reedifie it. 62. And the high Prieſt riſing vp, ſaid to him: Anſwereſt thou nothing to the things which theſe doe teſtifie againſt thee? 63. But IESVS held his peace. And the high Prieſt ſaid to him: I adiure thee by the liuing God, that thou tel vs if thou be Chriſt the Sonne of God. 64. IESVS ſaith to him: Thou haſt ſaid. Neuertheles I ſay to you, hereafter you ſhal ſee * the Sonne of man ſitting on the right hand of the power of God, and comming in the clouds of Heauen. 65. Then the high Prieſt rent his garments, ſaying: He hath blaſphemed, what need we witneſſes any further? Behold, now you haue heard the blaſphemie; 66. how thinke you? But they anſwering ſaid: He is guilty of death. 67. Then did they ſpit on his face, and buffeted him, & other ſmote his face with the palmes of their hands, 68. ſaying: Prophecie vnto vs ô Chriſt; who is he that ſtrook thee? Io. 2, 19. Dan. 7, 13.

69. But

69. But Peter ſate without in the court; and there came to him one " wench, ſaying: Thou alſo waſt with IESVS the Galilean. 70. But he denied before them al, ſaying: I wot not what thou ſayeſt. 71. And as he went out of the gate, an other wench ſaw him, and ſhe ſaith to them that were there: And this felow alſo was with IESVS the Nazarite. 72. And againe he denied with an oth: That I know not the man. 73. And after a litle they came that ſtood by, and ſaid to Peter: Surely thou alſo art of them: for euen thy ſpeach doth bewray thee. 74. Then he began" to curſe and to ſweare that he knew not the man. And incontinent the cock crew. 75. And Peter remembred the word of IESVS which he had ſaid: Before the cock crow, thou ſhalt deny me thriſe. And going forth, " he wept bitterly.

To this time the LAVDES do anſwer in the Churches Seruice.

ANNOTATIONS.

CHAP. XXVI.

8. *This waſte.*) Coſt beſtowed vpon Chriſts body then aliue, being to the ſame not neceſſary, ſeemed to the Diſciples loſt and fruitles: ſo the like beſtowed vpon the ſame body in the Sacrament, vpon Altars or Churches, ſeemeth to the ſimple loſt, or leſſe meritorious, then if the ſame were beſtowed vpon the poore.

Coſt vpon Churches, Altares &c.

10. *Good worke.*) Coſt beſtowed for religion, deuotion, & ſignification, is a meritorious worke, and often more meritorious then to giue to the poore; though both be very good, and in ſome caſe the poore are to be preferred: yea * in certaine caſes of neceſsity, the Church wil breake the very conſecrated veſſels & iewels of ſiluer, and gold, and beſtow them in works of mercy. But we may remember very wel, and our Fathers knew it much better, that the poore were then beſt releeued, when moſt was beſtowed vpon the Church.

Ambr. l. 2. Off. c. 28.

Releeſe of the poore.

11. *Haue not.*) We haue him not in viſible manner as he conuerſed on the earth with his Diſciples, needing releeſe like other poore men; but we haue him after an other ſort in the B. Sacrament, and yet haue him truly and really the ſelf ſame body. Therfore he ſaith, they ſhould not haue him, becauſe they ſhould not ſo haue him, but after an other manner. As when he ſaid *Luc.* 24. *When I was with you*; as though he were not then with them.

Chriſt alwaies with vs in the B. Sacrament.

20. *Twelue.*) It muſt needs be a great myſterie that he was to worke in the inſtitution of the new Sacrifice by the maruelous tranſmutation of bread and wine into his body and bloud: whereas he admitted none (although many preſent in the citie) but the twelue Apoſtles, which were to haue the adminiſtration and conſecration thereof by the Order of Prieſthood, which alſo was there giueu them to that purpoſe. Whereas at the eating of the Paſchal lamb al the familie was wont to be preſent.

A wonderful myſterie in the inſtitution of the B. Sacrament.

26. *He tooke bread.*) Here at once is inſtituted, for the continuance of the external office of Chriſtes eternal Prieſthood, according to the order of Melchiſedech, both a Sacrifice, and a Sacrament, though the Scriptures giue neither of theſe names to this action, and our Aduerſaries without al reaſon or religion accept in a ſort the one, and vtterly deny the other. A Sacrifice, in that it is ordained to continue the memory of Chriſtes death and oblation vpon the Croſſe, and the application of the general vertue thereof to our particular neceſsities, by conſecrating the ſeueral elements, not into Chriſtes whole Perſon as it was borne of the Virgin, or now is in Heauen, but the bread into his body apart, as bettrayed, broken, and giuen for vs, the wine into his bloud apart, as shed out of his body, for remiſsion of ſinnes, and dedication of the new Teſtament; which be conditions of his Perſon as he was in Sacrifice and Oblation. In which myſtical and vnſpeakable manner, he would haue the Church to offer and Sacrifice him daily, and he in myſterie and Sacrament dyeth, though now not only in Heauen, but alſo in the Sacrament, he be indeed *per Concomitantiam* (as the Church calleth it; that is, by ſequele of al his partes to each other) whole, aliue,

The holy Eucharist is both a Sacrifice and a Sacrament.

and inmortal. Which point becauſe our aduerſaries vnderſtand not, *not knowing the Scriptures nor the power of God*, they blaſpheme, and abuſe the People to their damnation. It is alſo a Sacrament, in that it is ordained to be receaued into our bodies, and to feede the ſame to reſurrection and immortality, & to giue grace and ſaluation to our ſoules, if we worthily receaue it. *Mt.* 22. 29.

The bleſſing of Chriſt referred to the creatures and working an effect in them.

26. *Bleſſed*) Our Aduerſaries for the two wordes that are in Greeke and Latin, *benedixit*, and, *gratias egit, he bleſſed, he gaue thankes*, vſe only the later, of purpoſe, to ſignifie that Chriſt bleſſed not nor conſecrated the bread and the wine, & ſo by that bleſſing wrought any effect vpon them, but gaue thankes only to his Father, as we doe in ſaying grace. But the truth is that the word, εὐλογειν, ſignifieth properly to bleſſe, and is referred to the thing that is bleſſed, as *Luc.* 9. of the fiſhes, εὐλόγησεν αὐτὸς, *benedixit eis, he bleſſed them*: and thereby wrought in them that wonderful multiplication. So the bleſſing of God is alwayes affectual; and therfore here alſo he bleſſed the bread, and by that bleſſing with the wordes folowing, made it his body. *Ambro. li. de his qui initi. myſt. c. 9. Aug. ep. 55. ad Paulinum.* Now whereas taking the cup it is ſaid: *he gaue thankes*. We ſay that it is al one with bleſſing, and that he bleſſed the cup, as before the bread: as it is euident by theſe wordes of S. Paul, *Calix cui benedicimus*, the cup which we bleſſe: and therfore he calleth it, *Calicem benedictionis*, the cup of bleſsing, vſing the ſame Greeke word that is ſpoken of the bread. But why is it then ſaid here, he gaue thankes? becauſe we tranſlate the wordes faithfully as in the Greeke and the Latin, and becauſe the ſenſe is al one, as we are taught by S. Paul before alleaged, and by the Fathers, which cal this giuing of thankes ouer the cup or ouer the bread, the bleſsing therof. *S.* Iuſtin. *In fin. 2. Apol. Panem Euchariſtiſatum.* S Irenee *li. 4. c. 34. Panem in quo gratiæ actæ ſunt* S. Cyprian *de cœn. Do. Calix ſolemni benedictione ſacratus*, that is, *The bread bleſſed by giuing thākes vpon it, The cup conſecrated by ſolemne bleſsing.* *1. Cor.* 10, 16.

Conſecration.

τὸν ἄρτον εὐχαριςηθέντα.

Tranſſubſtantiation.

26. *This is.*) *The bread and the wine be turned into the body and bloud of Chriſt by the ſame omnipotent power by which the world was made, and the Word was incarnate in the wombe of the Virgin. Damaſc. li. 4. c. 14. Cypr. de Cœn. Domini. Amb. li. de myſt. init. c. 9.*

No figuratiue but a real preſence.

26. *My body*) *He ſaid not: This bread is a figure of my body; or, This wine, is a figure of my bloud, but, This is my body, and, This is my bloud. Damaſc. li. 4. c. 14. Theophyl. in hunc locum. Conc. 2. Nic. act. 6, to. 4. einſdem actionis in fine.* When ſome Fathers cal it a figure or ſigne, they meane the ourward formes of bread and wine.

28. *Bloud of the new Teſtament.*) As the old Teſtament was dedicated with bloud in theſe words: *This is the bloud of the Teſtament &c. Heb.* 9. ſo here is the inſtitution of the new Teſtament in Chriſts bloud, by theſe wordes: *This is the bloud of the new Teſtament &c* Which is here myſtically ſhed, and not only afterward vpon the Croſſe: for the Greeke is the preſent tenſe in al the Euangeliſtes, and S. Paul: and likewiſe ſpeaking of the body 1. *Cor.* 11. it is in the Greeke the preſent tenſe, and *Lu*: 22. and there alſo in the Latin. And the Heretikes them ſelues ſo put it in their tranſlations.

ἐκχυνόμενον. κλώμενον. διδόμενον.

The clements after conſecration called bread & wine.

29. *Fruit of the vine.*) S. Luke putteth theſe words before he come to the conſecration, wherby it ſeemeth that he ſpeaketh of the wine of the Paſchal lamb; and therfore nameth it, the fruit of the vine. But if he ſpeake of the wine which was now his bloud, he nameth it notwithſtanding wine, as S. Paul nameth the other bread, for three cauſes. Firſt becauſe it was ſo before: as Eue is called Adams bone, and, *Aarons rod deuoured their rods.* Wheras they were not now rods, but ſerpents. And: *He taſted the water turned into wine.* Wheras it was now wine & not water; and ſuch like. Secondly, becauſe it keepeth the formes of bread & wine, and things are called as they appeare, as when Raphael is called a yong man *Tob.* 5. and, *Three men appeared to Abraham Gen.* 18. Whereas they were three Angels. Thirdly, becauſe Chriſt in this Sacrament is very true and principal bread and wine, feeding & refreshing vs in body & ſoule to euerlaſting life. *Gen.* 2. *Exo.* 7. *Io.* 2.

39. *Not as I wil*) A perfect example of obedience & ſubmitting our ſelf and our willes to Gods wil and ordinance in al aduerſity; and that we ſhould deſire nothing temporal, but vnder the condition of his holy pleaſure and appointment.

Vigils and Nocturnes.

41. *Watch and pray.*) Hereof came Vigils and Nocturnes, that is, watching and praying in the night, commonly vſed in the Primitiue Church of al Chriſtians, as is plaine by S. Cyprian and *S. Hierom; but afterward & vntil this day, ſpecially of Religious Perſons. *De orat. Dom. 15. *Adu. Vigilant. ep. 53.

The vertue of the holy Ghoſt.

69. *Wench.*) S. Gregorie declaring the difference of the Apoſtles before the receauing of the Holy Ghoſt and after, ſaith thus: *Euen this very Paſtour of the Church himſelf, at whoſe moſt ſacred body we ſit, how weake he was, the wench can tel you, but how ſtrong he was after, his anſwer to the high Prieſt declareth, Act.* 5. 29. *We muſt obey God rather then men.* Greg. ho. 20. *Io. Euang.*

74. *To curse.*) A goodly example and warning to mans infirmity, to take heed of presumption, and to hang only vpon God in tentations. weeke. Mans infirmitie.

75. *Wept bitterly.*) S. Ambrose in his Hymne that the Church vseth at Laudes, speaking of this, saith: *Hoc ipsa Petra ecclesia canente, culpam diluit.* When the Cock crew, the Rock of the Church him self washed away his fault. *S. Auguſt 1. Retract. c. 21.* Peters teares & repentance.

CHAP. XXVII.

The cheefe of the Iewes accuse him to Pilat the Gentil (his betrayer, and the Iudge, and the Iudges wife, testifying in the meane time manifoldly his innocencie:) 20. and perswade the common People also, not only to preferre the murderer Barabbas, but also to crie, CRVCIFIGE: (*Al, to the reprobation of their whole Nation, and nothing but fulfilling the Scriptures*) *27. After many illusions, 31. he is crucified by the Gentils. 38. Which the Iewes seeing, doe triumph as if they had now the victorie. 45. But euen then by many wonderful works he declareth his might, to their confusion. 57. Finally being buried, they to make al sure, set souldiars to keepe his sepulcher.*

Mr. 15, 1. Lu. 23, 1. Io. 18, 28. AND when morning was come, al the cheefe Priests and Ancients of the People consulted togeather against IESVS, that they might put him to death. 2. And they brought him bound and deliuered him to Ponce Pilate the President. PRIME, or Hora prima, in the Churches Seruice. GOOD FRIday.

3. Then Iudas that betrayed him, seeing that he was condemned " repenting him, returned the thirtie siluer peeces to the cheefe Priests and Ancients, 4. saying: I haue sinned, betraying iust bloud. But they said: What is that to vs? looke thou to it. 5. And casting downe the siluer peeces in the temple, he departed: and went and " hanged himself with an halter. 6. And the cheefe Priests hauing taken the siluer peeces, said: It is not lawful to cast them into the :: Corbana, becaufe it is the price of bloud. 7. And after they had consulted togeather, they bought with them the potters field, to be a burying place for strangers. 8. For this cause that field was called *Haceldama*, that is, *the field of bloud*, euen to this present day. 9. Then was fulfilled that which was spoken by Ieremie the Prophet, saying: *And they tooke the thirtie peeces of siluer, the price of the priced, whom they did price of the children of Israel. 10. And they gaue them into the potters field, as our Lord did appoint to me.*

:: This Corbana was a place about the Tẽple, which receaued the Peoples guifts, or offerings. See Mar. 12, v. 42.

Zac. 11, 12.

11. And IESVS stood before the President, and the President asked him, saying: Art thou the King of the Iewes? IESVS saith to him: Thou sayest. 12. And when he was accused of the cheefe Priests and Ancients, he answered nothing. 13. Then Pilate saith to him: Doest thou not heare how great testimonies they alleage against thee? 14. And he answered him not to any word: so that the President did maruel excedingly.

15. And vpon the solemne day the President had accustomed to releasse vnto the People one prisoner, whom they would. 16. And he had then a notorious prisoner, that was called Barabbas. 17. They ther- HORA TERTIA, in the Churches Seruice.

therfore being gathered togeather, Pilate ſaid: whom wil you that I releaſe to you, Barabbas, or IESVS that is called Chriſt? 18. For he knew that for enuie they had deliuered him. 19. And as he was ſitting in place of iudgement, his wife ſent vnto him, ſaying: Haue thou nothing to doe with that iuſt man. For I haue ſuffred many things this day in my ſleep for him. 20. But the cheefe Prieſts and Ancients perſuaded the People, that they ſhould aske Barabbas, and make IESVS away. 21. And the Preſident anſwering, ſaid to them: Whether wil you of the two to be releaſed vnto you? But they ſaid, Barabbas. 22. Pilat ſaith to them: What ſhal I doe then with IESVS that is called Chriſt? They ſay al: Let him be crucified. 23. The Preſident ſaid to them: Why what euil hath he done? But they cried the more, ſaying: Let him be crucified. 24. And Pilat ſeeing that he nothing preuailed, but rather tumult was toward; taking water he waſhed his hands before the People, ſaying: I am " innocent of the bloud of this iuſt man: looke you to it. 25. And the whole People anſwering, ſaid: His bloud be vpon vs, and vpon our children. 26. Then he releaſed to them Barabbas, and hauing ſcourged IESVS, deliuered him vnto them for to be crucified.

27. Then the Preſidents ſouldiars taking IESVS into the Palace, gathered togeather vnto him the whole band: 28. * and ſtripping him, put a ſcarlet cloke about him, 29. and platting a crowne of thornes, put it vpon his head, and a reed in his right hand. And bowing the knee before him, they mocked him, ſaying: Haile King of the Iewes. 30. And ſpitting vpon him, they tooke the reed, and ſmote his head. 31. And after they had mocked him, they tooke of the cloke from him, and put on him his owne garments, and led him away to crucifie him. 32. And in going they found a man of Cyréne, named Simon: him they forced to take vp his Croſſe. 33. And they came into the place that is called Golgotha, which is the place of Caluarie. 34. And they gaue him wine to drinke mingled with gal. And when he had taſted, he would not drinke.

HORA ſexta in the Churches Seruice.

35. And after they had crucified him, they deuided his garments, caſting lots; that it might be fulfilled which was ſpoken by the Prophet, ſaying: *They deuided my garments among them; and vpon my veſture they did caſt lots.* 36. And they ſate and watched him. 37. And they put ouer his head his cauſe written: THIS IS IESVS THE KING OF THE IEWES, 38. Then were crucified with him two theeues, one on the right hand, and one on the left. 39. And they that paſſed by, blaſphemed him wagging their heads, 40. and ſaying: Vah, thou that deſtroyeſt the Temple of God and in three daies doeſt reedifie it; ſaue thine owne ſelf: " if thou be the Sonne of God, come downe from the Croſſe. 41. In like manner alſo the cheefe Prieſts with the Scribes and Ancients mocking, ſaid: 42. He ſaued other; himſelf he can not ſaue: if he be the King of Iſrael, let him now come downe from the Croſſe, and we wil beleeue him. 43. * He truſted in God; let him now deliuer him if he wil: for he ſaid that I am the Sonne of God. 44. And the ſelf ſame thing the theeues alſo that were crucified with him, reproched him withal.

45. And from the ſixt houre there was darkeneſſe made vpon the whole earth, vntil the ninth houre. 46. And about the ninth houre

IESVS

Io. 19, 2.

Pſa. 21, 19.

Pſ. 21, 9. Sap. 2. 18.

IESVS cried with a mighty voice, saying: *Eli, Eli, lamma-sabacthani?* that is, *My God, my God,* " *why hast thou forsaken me?* 47. And certaine that stood there and heard, said: He calleth Elias. 48. And incontinent one of them running, tooke a sponge, & filled it with vinegre; and put it on a reed, and gaue him to drinke. 49. And other said: Let be, let vs see whether Elias come to deliuer him. 50. And IESVS againe crying with a mighty voice, yealded vp the ghost. 51. And behold the vele of the Temple was rent in two peeces, from the top euen to the botome, and the earth did quake, and the rocks were rent, 52. and the graues were opened: and many bodies of the Saints that had slept, rose. 53. And they going forth out of the graues after his Resurrection, came into the holy citie, and appeared to many. 54. And the Centurion and they that were with him watching IESVS, hauing seen the earth-quake and the things that were done, were sore afraid, saying: In deed this was the Sonne of God.

HORA nona in the Churches Seruice.

55. And there were there many women a farre of which had folowed IESVS from Galilee, ministring vnto him: 56. among whom was Marie Magdalene, and Marie the mother of Iames and Ioseph, and the mother of the Sonnes of Zebedee. 57. And when it was euening, there came a certaine rich man of Arimathæa, named Ioseph, who also him self was Disciple to IESVS. 58. He went to Pilate, and asked the body of IESVS. Then Pilate cõmanded that the body should be deliuered. 59. And Ioseph taking the body," wrapt it in cleane sindõ, 60. & laid it in his owne new monumẽt, which he had hewed out in a rock. And he roled a great stone to the doore of the monument, & went his way. 61. And there was there Marie Magdalene, & the other Marie sitting ouer against the sepulchre.

HORA Vesperarum, or Euensong.

HORA Completorij, or Complin.

62. And the next day, which is after the Parasceue, the cheefe Priests and the Pharisees came togeather to Pilate, 63. saying: Sir, we haue remembred, that that seducer said yet liuing, After three dayes I wil rise againe. 64. Command therfore the sepulchre to be kept vntil the third day; lest perhaps his Disciples come, and steale him, & say to the People, he is risen from the dead: and the last errour shal be worse then the first. 65. Pilat said to them: You haue a gard: goe, gard it as you know. 66. And they departing, made the sepulchre sure; sealing vp the stone, with watchmen.

SATVRDAY called Sabbatum sanctum.

ANNOTATIONS.

CHAP. XXVII.

3. *Repenting him.*) Note how speedily the plague of God falleth after sinne; and specially men must note what torment of conscience, and desperation often foloweth the sheading of innocent bloud. Horrour of conscience.

5. *Hanged himself.*) If he had rightly repentend, notwithstandiug his horrible treason, he might haue obtained mercy: but by hanging himself he tooke away al meanes of mercy and saluation, because he died finally impenitent. Desperation.

24. *Innocent of his bloud.*) Though Pilate was much more innocent then the Iewes, and would haue been free frõ the murder of our Sauiour, seeking al the meanes that he could (without offending the People & the Emperours lawes) to dimisse him: Yet he is dãned for being the minister of the Peoples wicked wil against his owne cõscience. Euen as al Officers They that execute lawes against their conscience, are like to Pilate.

Officers be, and ſpecially the Iudges and Iuries which execute lawes of temporal Princes againſt Catholike men: for al ſuch be guilty of innocent bloud, and be nothing excuſed by that they execute other mens wil according to the lawes, which be vniuſt. For they ſhould rather ſuffer death them ſelues, then put an innocent man to death.

Chriſt derided in the B. Sacrament, euen as vpō the Croſſe.

40. *If thou be the Sonne.*) Maruel not, when thou heareſt our Sauiour in the B. Sacrament mocked at, or ſeeſt him abuſed of wicked men that he ſtraight reuengeth not ſuch blaſphemies: or he ſheweth not him ſelf there viſibly and to the ſenſes, when faithles Heretikes wil ſay: Let me ſee him, taſt him, &c. for he ſuffered here the like on the Croſſe, when he might at his wil haue come downe with as much eaſe as he roſe when he was dead.

Deteſtable blaſphemie of Caluin. And other Miniſters of his ſchoole.

46. *Why haſt thou forſaken me.*) Beware here of the deteſtable blaſphemie of Caluin and the Caluiniſts, who thinking not the bodily death of Chriſt ſufficient, ſay, that he was alſo here ſo forſaken and abandoned of his Father, that he ſuſtained in ſoule and conſcience, the very feares and torments of the damned. Which ſtrange doctrine we find alſo anouched in an Engliſh Catechiſme ſet forth by R.H. Anno. 1583. in theſe wordes: *Queſt. By what meanes hath Chriſt appeaſed his Father wrath, and ranſomed vs? Anſwer. By ſuffering death of the Croſſe, and the torment of Hel in ſoule, and conſcience.* Quite contrary to the holie Scriptures, which alwayes attribute our Redemption to Chriſts death, and ſheding of his moſt precious bloud, as to a moſt ſufficient, & onlie ranſom for al mankind. Ro. 5, 10. Heb. 9, 14. 1 Pet. 1, 19. 1. Io. 1, 7. and in innumerable other places. But Caluin and his Diſciples hold this wicked paradox, to take away the Article of Chriſts deſcending into Hel after his death, ſaying that his deſcending was nothing els, but that his ſoule (remaining as yet in his bod e) ſuffered the very paines of Hel vpon the Croſſe. Whereas indeed his deſcending was in ſoule (parting forth of the bodie) into that place, where the Fathers of the old Teſtament were detained, expecting his comming to deliuer them (and that with triumph, and not in paine) as is proued by the Scriptures, and manie ancient Fathers, in the Annotations vpon S. Luke. c. 16, 22. Act. 2, 27. 1. Pet. 3, 19. and in other places. And concerning the true ſenſe of theſe wordes: *Why haſt thou forſaken me?* as wel by conferring them with other holie Scriptures, as by the vniforme conſent of the ancient Fathers, our Sauiour would ſignifie hereby, that his paines (being now ſo long on the Croſſe, and readie to die) were very great; and therfore according to the infirmitie of his humane nature, for very anguiſh (as before in the garden he ſweat bloud, when he was but toward his Paſſion) he ſaith, he was forſaken, for two cauſes. Firſt becauſe it was the wil of God not to deliuer him, but that he ſhould die. Secondly, becauſe his diuine nature did ſo repreſſe itſelf for the time, that he felt no comfort thereof at al, but was left to die in extreme paines, as a mere man. Yea deſtitute of ſuch conſolation, as his holie Martyrs commonly haue in their laſt agonie. See Origin, Tract. 35. in Mat. S. Hilarie li. 10. de Trinit. S. Leo ſer. 17. de Paſſione S. Bede and others vpon this place.

Catech. Calu. & Inſtit. 2. 16, §. 10.

Reuerent vſing of our Lords Body.

59. *Wrapped.*) This honour and duty done to Chriſts body being dead, was maruelous grateful and meritorious. And this wrapping of it in cleane ſindon may ſignifie by S. Hierom, that the body of our Lord is to be wrapped not in gold, pretious ſtones, and ſilke, but in pure linnen. And ſo in the whole Church it is obſerued by * S. Silueſters conſtitution, that the Corporal whereupon our Lordes body lieth on the Altar, muſt be pure and plaine linnen.

Corporals.

S. Hier. in hunc locum.

* 10. 1. Concil.

CHAP. XXVIII.

He riſeth againe the third day, & (the blind moſt obſtinate Iewes by bribery working to their owne reprobation) he appeareth to his Diſciples in Galilee (as both before his Paſsion he foretold them Mat. 26. and now after his Reſurrection. firſt the Angel, then alſo himſelf appointed by the women) 18. and ſendeth them to al Nations, to build his Church among the Gentils.

The Ghoſpel for the night Maſſe of Chriſtes Reſurrection, which is now vſed to be ſaid on Easter eue.

EASTER day.

Mr. 16, 1. *Luc.* 24, 1. *Io* 20, 1. 1. AND in the euening of the Sabboth which dawneth on the firſt of the Sabboth, came Marie Magdalene, and the other Marie" to ſee the ſepulchre. 2. And behold there was made a great earth-quake. For an Angel of our Lord deſcended from Heauen: and comming, roled back the ſtone, and ſate vpon it: 3. and his countenance was as lightning, and his garment as ſnow. 4. And for feare of him, the watchmen were frighted, and became as dead. 5. And the Angel anſwering ſaid to the women: Feare not you. For I know that you ſeeke IESVS that was crucified. 6. He is not here, for he is riſen, * as he ſaid. Come, and ſee the place where our Lord was laid. 7. And going quickly tel ye his Diſciples that he is riſen: and behold he goeth before you into Galilee: there you ſhal ſee him. Loe I haue foretold you.

Mt. 24, 32.

8. And they went forth quickly out of the monument with feare and great ioy, running to tel his Diſciples. 9. And behold IESVS met them, ſaying: Al haile. But they came neere and tooke hold of his feet, and adored him. 10. Then IESVS ſaid to them: Feare not. Goe, tel my brethren that they goe into Galilee, there they ſhal ſee me.

11. Who when they were departed, behold certaine of the watchmen came into the citie, and told the chiefe Prieſts al things that had been done. 12. And being aſſembled togeather with the Ancients, taking counſel, they gaue a great ſumme of money to the ſouldiars, 13. ſaying: Say you, that his Diſciples came by night, and ſtole him away when we were aſleep. 14. And if the Preſident ſhal heare of this, we wil perſuade him, and make you ſecure. 15. But they taking the money, did as they were taught. And this word was bruited abrode among the Iewes, euen vnto this day.

The Ghoſpel vpon Friday in Easter weeke

16. And the eleuen Diſciples went into Galilee, vnto the mount where IESVS had appointed them. 17. And ſeeing him they adored, but ſome doubted. 17. And IESVS comming neere ſpake vnto them, ſaying: Al power is giuen to me in Heauen and in earth. 19." going therfore teach ye al Nations: BAPTIZING THEM IN THE NAME OF THE FATHER, AND OF THE SONNE, AND OF THE HOLY GHOST, 20. teaching them to obſerue al things whatſoeuer I haue cõmanded you: and behold I am with you" al daies, euen to the conſummation of the world. H

The Ghoſpel in the feaſt of the B. Trinitie.

ANNO-

ANNOTATIONS.

CHAP. XXVIII.

The holy Sepulcher, and Pilgrimage therunto.

1. *To see the Sepulcher.*) The deuout women came to visit our Sauiours sepulcher, and for their deuotion first deserued to know the Resurrection, and to see him risen. The honour of the which Sepulcher, and the Pilgrimage thereunto in the Primitiue Church, S. Hierom declareth in these wordes: *The Iewes sometime honoured Sancta Sanctorum, because there were the Cherubs & the Propitiatorie, & the Arke of the Testament, Manna, Aarons rod, & the golden Altar. Doth not the Sepulcher of our Lord seeme vnto thee more honorable? Which as often as we enter into so often doe we see our Sauiour lie in the sindon & staying there a while, we see the Angel againe sit at his feet, & at his head the napkin wrapped togeather. The glorie of whose Sepulcher, we know was long prophecied before Ioseph hewed it out, by Esay saying: And his rest shal be honour, to wit, because the place of our Lordes burial should be honoured of al men.* And at this present, notwithstanding the Turkes dominion, yet doe the Religious Christian Catholike men by Gods mighty prouidence keepe the holy Sepulcher, which is within a goodly Church, and Christians come out of al the world in Pilgrimage to it. *In Ep. 17. Paulæ & Eustoch. ad Marcel. to. 1. Esa. 11.*

a The Catholike Church to be gathered of al Nations.

19. *Going therfore.*) a Commission to baptize and preach to al Nations giuen to the Apostles, and grounded vpon Christs soueraigne authority, to whom was giuen al power in Heauen and in earth.

b Christs continual protection of the same Church.

20. *With you al daies.*) b Here Christ doth promise his concurrence with his Apostles & their Successours, as wel in preaching as ministring the Sacraments, and his protection of the Church neuer to cease til the worlds end: contrary to our Aduersaries, saying that the Church hath failed many hundred yeares til Luther and Caluin.



THE ARGVMENT OF S. MARKES GHOSPEL.

S. Markes Ghospel may be wel diuided into foure parts.

The first part, of the preparation that was made to the manifestation of Christ: Chap 1. in the beginning.

The Second, of his manifesting himself by Preaching & Miracles, & that in Galilee: the residue of the 1. chap. vnto the 10. chap.

The third, of his comming into Iurie, towards his Passion: chap. 10..

The fourth, of the Holy weeke of his Passion in Hierusalem: chap. 11. to the end of the booke.

Of S. Marke and his conuersation with the two Apostles S. Paul and S. Barnabee, we haue at large Act. 12. and 15. some what also Col. 4 and 2. Tim. 4. and to Philemon. Moreouer of his familiaritie with the Prince of the Apostles S. Peter, we haue 1. Pet. 5. For so it pleased our Lord, that only two of the Euangelists should be of his twelue Apostles, to wit, S. Matthew and S. Iohn. The other two, S. Marke and S. Luke, he gaue vnto vs of the Disciples of his two most principal and most glorious Apostles S. Peter and S. Paul. Whose Ghospels therfore were of Antiquitie counted as the Ghospels of S. Peter and S. Paul them selues. Marke the Disciple, and interpreter of Peter (saith S. Hierom) according to that which he heard of Peters mouth, wrote at Rome a briefe Ghospel at the request of the Brethren (about 10. or 12. yeares after our Lordes Ascension.) which when Peter had heard, he approued it, and with his authoritie did publish it to the Church to be read, as Clemens Alexandrinus writeth li. 6. Hypotypos. In Catal. Script. Eccle-siast.

In the same place S. Hierom addeth, how he went into Ægypt to preach, and was the first Bishop of the cheefe Citie there, named Alexandria: and how Philo Iudæus at the same time seeing & admiring the life & conuersation of the Christians there vnder S. Marke, who were Monkes, wrote a booke thereof, which is extant to this day. And not only S. Hierom (in Marco, & in Philone) but also Eusebius Hist. li. 2. ca. 15. 16. 17. Epiphanius Secta 29. Nazaræorum, li. 1. to. 2. Cassianus de Inist. Cænobiorum li. 2. c. 5. Sozomenus li. 1. c. 12. Nicephorus lib. 2. c. 15. and diuerse others doe make mention of the said Monkes out of the same Authour. Finally, He died (saith S. Hierom.) the 8. yeare of Nero, and was buried at Alexandria, Anianus succeeding in his place. But from Alexandria he was * translated to Venice, Anno Dom. 830. Philo de Supplicibus. In Catalogo. * Naucler. generat. 28.

It is also to be noted, that in respect of S. Peter, who sent S. Marke his scholer to Alexandria, and made him the first Bishop there, this See was esteemed next in dignitie to the See of Rome, and the Bishop thereof was accounted the cheefe Metropolitan or Patriarch of the East, and that by the first Councel of Nyce. Whereof see S. Leo ep. 53. S. Gregorie li. 5. ep. 60. & li. 6. ep. 37.

THE



Picquet. incidit.

Forma Leonis adest MARCO: instar namq; leonis
Rugit et exclamat: sit via plana Dei.

THE HOLY GHOSPEL OF IESVS CHRIST ACCORDING TO MARKE.

CHAP. I.

Iohn (the Eremite, of whom the Prophets) preaching pennance, and liuing himself accordingly, baptizeth the People to prepare them to Christ, 7. telling them that it is not his, but Christs Baptisme, in which they shal receaue the Holy Ghost. 9. IESVS there is manifested from Heauen: 12. and by and by he also goeth into the wildernes 14. Beginning in Galilee, 16. after that he hath called foure Disciples, 21. he preacheth first in Capharnaum, confirming his doctrine with beneficial Miracles, to the great admiration of al: 35. then also (but first retiring into the wildernes) in al the rest of Galilee, with like miracles.

THE FIRST part of this Ghospel: of the preparatiō to Christs manifestation.



Mal. 3, 1 Esa. 40, 3. Mat. 3, 1. Lu. 3, 4. Io. 1, 15.

THE beginning of the Ghospel of IESVS CHRIST the Sonne of God. 2. As it is written in Esay the Prophet: (*Behold I send mine Angel before thy face, who shal prepare thy way before thee.*) 3. *A voice of one crying in the desert. Prepare ye the way of our Lord, make straight his pathes.* 4.* Iohn was in the desert baptizing, and preaching the Baptisme of pennance" vnto remission of sinnes. 5. And there went forth to him al the countrie of Iewrie, and al they of Hierusalem, and were baptized of him in the riuer of Iordan," confessing" their sinnes. 6. And Iohn was" clothed with camels haire, and a girdle of a skinne about his loines: and he did eate locustes and wild honie. 7. And he preached, saying: There commeth a stronger then I after me, whose latchet of his shoes I am not worthie stouping downe to loose. 8. I haue baptized you" with water; but he shal baptize you with the Holy Ghost.

"Iohns Baptisme put them in hope only of remissiō of sinnes as a preparatiue to Christes Sacrament by which sinnes were indeed to be remitted *Aug. li. 5. de Bapt. c. 10.*

9. And it came to passe, in those daies came IESVS from Nazareth of Galilee; and was" baptized of Iohn in Iordan. 10. And forthwith comming vp out of the water, he saw the Heauens opened, and" the Spirit as a doue descending, and remaining on him. 11. And a voice was made

from Heauen: Thou art my beloued Sonne, in thee I am wel pleased.

12. And forthwith * the Spirit droue him out into" the desert. *Mat. 4, 1. Lu. 4, 1.*
13. And he was in the desert fourtie daies, and fourtie nights: and was tempted of Sathan, and he was with beasts, and the Angels ministred to him.

14. And * after that Iohn was deliuered vp, IESVS came into Galilee, preaching the Ghospel of the Kingdom of God, 15. and saying: That the time is fulfilled, and the Kingdom of God is at hand: :: be penitent, and beleeue the Ghospel. *Mt. 4, 12. Lu. 4, 14.*

The second part of this Ghospel: of Christs manifestation.

:: He doth not preach beleefe or faith only, but pennance also.

16. * And passing by the sea of Galilee, he saw Simon and Andrew his brother, casting nets into the sea (for they were fishers) 17. and IESVS said to them: Come after me, and I wil make you to become fishers of men. 18. And immediatly leauing their nets, they folowed him. 19. And being gone thence a litle further, he saw Iames of Zebedee, and Iohn his brother, and them repairing their nets in the ship: 20. and forthwith he called them. And leauing their father Zebedee in the ship with his hired men, they folowed him. *Mt. 4, 18. Lu. 5, 2.*

21. And * they enter into Capharnaum, and he forthwith vpon the Sabboths going into the Synagogue, taught them. 22. And they were astonished at his doctrine. For he was teaching them as hauing power, and not as the Scribes. 33. And * there was in their Synagogue a man in an vncleane Spirit; and he cried out, 24. saying: What to vs and to thee IESVS of Nazareth? art thou come to destroy vs? I know who thou art, the Saint of God. 25. And IESVS threatned him, saying: Hold thy peace, and goe out of the man. 26. And the vncleane Spirit tearing him, and crying out with a great voice, went out of him. 27. And they marueled al, in so much that they questioned among them selues, saying: What thing is this? what is this new doctrine? for with power he commandeth the vncleane Spirits also, and they obey him. 28. And the bruit of him went forth incontinent into al the countrie of Galilee. *Mt. 4, 13. Lu. 4, 32. Lu. 4, 32.*

29. And immediatly * going forth out of the Synagogue, they came into the house of Simon and Andrew, with Iames and Iohn. 30. And Simons wiues mother lay in a fit of a feuer: and forthwith they tel him of her. 31. And comming neere he lifted her vp taking her by the hand: and incontinent the ague left her, and she ministred vnto them. 32. And when it was euening after sunne set, they brought to him al that were il at ease and that had Diuels. 33. And al the citie was gathered togeather at the doore. 34. And he cured many that were vexed with diuerse diseases; and he cast out many Diuels, and he suffred not them to speake that they knew him. *Mt. 8, 14. Lu. 4, 42.*

35. And rising very early, and going forth he went into" a desert place: and there he prayed. 36. And Simon sought after him, and they that were with him. 37. And when they had found him, they said to him, That al seeke for thee. 38. And he saith to them: Let vs goe into the next townes and cities, that I may preach there also; for to this porpose am I come.

39. And he was preaching in their Synagogues, and in al Galilee, and casting out Diuels. 40. And a * leper commeth to him beseeching him, and *Mt. 8, 2. Lu. 5, 12.*

and kneeling downe ſaith to him: If thou wilt, thou canſt make me cleane. 41. And IESVS hauing compaſſion of him, ſtretched forth his hand; and touching him, he ſaith vnto him: I wil. Be thou made cleane. 42. And when he had ſpoken, immediatly the leproſie departed from him, and he was made cleane. 43. And he threatned him, and forthwith caſt him forth. 44. And he ſaith to him: See thou tel no body, but goe, ſhew thyſelfe :: to the high Prieſt, and offer for thy cleanſing the things Leu.14, 3. that Moyſes * commanded, for a teſtimonie to them. 45. But he being gone forth, began to publiſh, and to blaſe abrode the word: ſo that now he could not openly goe into the citie, but was abrode in deſert places, and they came togeather vnto him from al ſides.

:: Our Sauiour euen when he healed the leper by extraordinarie miraculous power, would yet for order ſake ſend the partie to the Prieſt.

ANNOTATIONS.

CHAP. I.

5. *Confeſſing their ſinnes.*] A certaine confeſſion of ſinnes there vvas euen in that pennance which Iohn preached, and which was made before men were baptized. Wherby it is cleere that Iohn made a preparation to the Sacramẽt of Pennance which afterward was inſtituted by Chriſt, as wel as he did by baptizing prepare the way to Chriſts Baptiſme. — Confeſſion.

5. *Their ſinnes.*) He doth not ſay that they confeſſed them ſelues to be ſinners, which may be done by a general confeſſion: but that they confeſſed their ſinnes, which is a particular confeſſion. — Particular confeſſion.

6. *Clothed.*) The Holy Ghoſt thought it worthy of ſpecial reporting how ſtraitly this Prophet liued, and how he abſtained from delicate meates and apparel. *See Mat. 6. 3* — Iohns example of pennance.

Calu.li. 4. inſt.c. 15. 8. *With water.*) Iohn with water only, Chriſt with the Holy Ghoſt, not only, as the Heretikes hold, that ſay water is not neceſſary, but with water and the Holy Ghoſt, as it is plaine Io. 3. *vnles a man be borne againe of water and the Holy Ghoſt, he shal not enter into the Kingdom of Heauen.* — Baptiſme in water.

9. *Baptized of Iohn.*) The humility of Chriſt not diſdaining his ſeruants Baptiſme. Which is an example for al faithful not to diſdaine Chriſts Sacraments of any Prieſt, be he neuer ſo ſimple, being by the Catholike Church lawfully called. *Aug. li. 5. de bapt. c. 9.*

10. *The Spirit.*) Expreſſe mention of the B. Trinitie; the Father ſpeaketh from Heauen, the Holy Ghoſt appeareth in the likeneſſe of a doue, the Sonne alſo is recommended vnto vs. *Ambroſ. li. 1. de Sacramen. c. 1.* — The B. Trinitie.

12. *Deſert.*) Chriſt doing pennance by long faſting, ſolitarineſſe, and conuerſing with wilde beaſtes, gaue example and inſtruction to the Church for Lent faſt, and to holy Eremites of retiring themſelues to the wilderneſſe and prayer. — Chriſts exãple of pennance.

35. *Deſert place.*) Chriſt vſed very often to retire into ſolitary places, no doubt for our example to teach vs that ſuch places are beſt for prayer and contemplation, and that we ſhould often retire our ſelues from worldly matters to ſolitary meditation of heauenly things. — Solitarie contemplation.

CHAP. II.

Againſt the Scribes and Phariſees he defendeth firſt his power to remit ſinnes in earth, 13. and his eating with ſinners (as being the Phyſicion of ſoules, ſignified in thoſe his miraculous cures vpon bodies): 18. then alſo he defendeth his Diſciples, not hauing as yet any faſtes by him preſcribed vnto them, and plucking eares of corne vpon the Sabboth: ſignifying withal that he wil change their ceremonies.

AND againe he entred into Capharnaum after ſome daies, and it was heard that he was in the houſe, 2. and many came togeather, ſo that there was no place, no not at the doore; & he ſpake to them the Word. 3. And they came to him bringing one ſick of the palſey, who was caried of foure. 4. And when they could not offer him vnto him for the multitude, they " vncouered the roofe where he was: and opening it they did let downe the couch wherin the ſick of the palſey lay. 5. And when IESVS had ſeene :: their faith, he ſaith to the " ſick of the palſey: Sonne, " thy ſinnes are forgiuen thee. 6. And there were certaine of the Scribes ſitting there and thinking in their harts: 7. Why doth he ſpeake ſo? he blaſphemeth. * Who can forgiue ſinnes but only God? 8. Which by and by IESVS knowing in his Spirit, that they ſo thought within them ſelues, ſaith to them: Why thinke you theſe things in your harts? 9. Whether is eaſier, to ſay to the ſick of the palſey: Thy ſinnes are forgiuen thee; or to ſay: Ariſe, take vp thy couch, and walke? 10. But that you may know that " the Sonne of man hath power " in earth to forgiue ſinnes (he ſaith to the ſick of the palſey) 11. I ſay to thee, ariſe, take vp thy couch, and goe into thy houſe. 12. And forthwith he aroſe; and taking vp his couch, went his way in the ſight of al, ſo that al marueled, and glorified God, ſaying: That we neuer ſaw the like.

Mt. 9, 1. Lu. 5, 18.

:: Our Lord is moued to be merciful to ſinners by other mens faith and deſires, and not only by the parties owne meanes alway.

Iob. 14, 4. Eſa. 43, 25.

13. And he went forth againe to the ſea; and al the multitude came to him, and he taught them. 14. And when he paſſed by, * he ſaw Leui of Alphæus ſitting at the cuſtome place; and he ſaith to him: Folow me. And riſing vp he folowed him. 15. And it came to paſſe, as he ſate at meate in his houſe, many Publicans and ſinners did ſit downe togeather with IESVS and his Diſciples. For they were many, who alſo folowed him. 16. And the Scribes & the Phariſees ſeeing that he did eate with Publicans and Sinners, ſaid to his Diſciples: Why doth your Maiſter eate & drinke with Publicans and ſinners? 17. IESVS hearing this, ſaith to them: The whole haue not need of a Phyſicion, but they that are il at eaſe. For I came not to cal the iuſt, but ſinners.

Mt. 9, 9. Lu. 5, 27.

18. And * the Diſciples of Iohn and the Phariſees did vſe to faſt: and they come, and ſay to him: Why doe the Diſciples of Iohn and of the Phariſees faſt; but thy Diſciples doe not faſt? 19. And IESVS ſaid to them: Why, can the children of the mariage faſt, as long as the bridegrome is with them? So long time as they haue the bridegrome with them, they can not faſt. 20. But the daies wil come when the bridegrome ſhal be taken away from them; and then they ſhal :: faſt in thoſe daies. 21. No body ſoweth a peece of raw cloth to an old garment: otherwiſe he taketh away the new peecing from the old, and there is made a greater rent. 22. And no body putteth new wine into old bottels: otherwiſe the wine burſteth the bottels, and the wine wil be ſhed, and the bottels wil be loſt. But new wine muſt be put into new bottels.

Mt. 9, 13. Lu. 5, 33.

:: He fortelleth that faſting ſhal be vſed in his Church, no leſſe then in the old law, or in the time of Iohn the Baptiſt. *See Mat. c. 9. 15.*

23. And * it came to paſſe againe when he walked through the corne on the Sabboths, and his Diſciples began to goe forward and to pulck the eares. 24. And the Phariſees ſaid to him: Behold, why do they on the Sab-

Mt. 12, 1. Lu. 6, 1.

Sabboths that which is not lawful? 25. And he ſaid to them: Did you neuer read what Dauid did, when he was" in neceſſitie, and himſelf was an hungred and they that were with him? 26. how * he entred into the houſe of God vnder Abiathar the high Prieſt, and did eate the loaues of Propoſition, which it was not lawful to eate * but for the Prieſts, and did giue vnto them which were with him? 27. And he ſaid to them: The Sabboth was made for man, and not man for the Sabboth. 28. Therfore the Sonne of man is :: Lord of the Sabboth alſo.

1.Re.21, 6. Leu.24, 9.

:: The maker of the law may abrogate or diſpenſe when and where for iuſt cauſe it ſeemeth good to him.

ANNOTATIONS.

CHAP. II.

4. *Vncouered.*) Such diligence ought to be vſed to bring ſinners to Chriſt in his Sacraments, as was vſed to procure this man and others, by Chriſt, the health of their bodies.

5. *Sick of the palſey.*) Such as this man was in body by diſſolution of his limmes, ſuch alſo was he in ſoule, by the noiſome deſires of the world occupying his hart, and withdrawing him from al good works. *Aug. de Paſtor. c. 6. to. 9.*

5. *Th ſinner.*) Hereby it appeareth that Chriſt healed this ſick man firſt in his ſoule, before he tooke away his bodily infirmity: which may be an inſtruction for al men in bodily diſeaſe, firſt to cal for the Sacraments, which be medicines of the ſoule. As hereby alſo may be gathered that many diſeaſes come for ſinne, and therfore can not be healed til the ſinnes be remitted.

The Sacramẽts to be called for in ſicknes.

10. *The Sonne of man.*) As Chriſt proueth vnto them, that him ſelf as man, and not as God only, hath power to remit ſinnes, by that in al their ſights he was able to doe miracles, and make the ſick man ſodenly ariſe; ſo the Apoſtles hauing power granted them to doe miracles, though they be not God, may in like manner haue authority from God to remit ſinnes, not as God, but as Gods miniſters.

Mā hath power to remit ſinnes.

10. *In earth.*) This power that the Sonne of man hath to remit ſinnes in earth, was neuer taken from him, but dureth ſtil in his Sacraments, and miniſters, by whom he remitteth ſinnes in the Church, and not in Heauen only. For concerning ſinne, there is one court of conſcience in earth, and an other in Heauen, and the iudgement in Heauen foloweth and approueth this on earth, as is plaine by the wordes of our Sauiour to Peter firſt, & then to al the Apoſtles: a *Whatſoeuer you ſhal bind vpon earth, ſhal be bound in Heauen: whatſoeuer you ſhal looſe vpon earth, ſhal be looſed in Heauen*: Wherevpõ S. Hierom ſaith: b *That Prieſts hauing the keies of the Kingdom of Heauen iudge after a ſort before the day of iudgement.* And S. Chryſoſt li. 3 de Sacerd. paulo poſt princip. *more at large.*

Chriſt remitteth ſinnes by the Prieſts miniſterie.

a *Mt.* 16,16. *Mt.* 18, 18.

b *ad Helid. ep.* 1.

c *Amb. l.* 2. *off. c.* 28.

15. *In neceſſity.*) In neceſſity many things be done without ſinne, which els might not be done, and ſo c the very chalices and conſecrated iewels and veſſels of the Church, in caſes of neceſſity, are by lawful authority turned to profane vſes, which otherwiſe to alienate to a mans priuate commoditie is ſacrilege.

CHAP. III.

The blind Phariſees ſeeking his death for doing good vpon the Sabboths, he meekly goeth out of the way: where the People that flock vnto him, and his Miracles, are innumerable. 13. Yea to his Twelue alſo (hauing need of moe workmen) he giueth power to worke Miracles. 20. He ſo occupieth himſelf for ſoules, that his kinne thinke him mad 22. The Scribes of Hieruſalem come ſo farre, and yet haue nothing but abſurdly to blaſpheme his caſting out Deuels, to their owne damnation. 31. That

the Iewes should not (after their manner) think it enough, that he is of their blood: he telleth that such rather are deare to him, as keepe Gods commandements.

AND he entred againe into the Synagogue, and there was a man there that had a withered hand. 2. And they watched him whether he would cure on the Sabboths; that they might accuse him. 3. And he saith to the man that had the withered hand: Rise vp into the middes. 4. And he saith to them: Is it lawful on the Sabboths to doe wel or il? to saue a soule, or to destroy? but they held their peace 5. And looking round about vpon them, with anger, being sorrowful for the blindnes of their hart, he saith to the man: Stretch forth thy hād. And he stretched it fort; hand his hand was restored vnto him. *Mt.* 12, 9. *Lu.* 6, 6.

6. And the Pharisees going forth, immediatly made a consultation with the Herodians against him, how they might destroy him. 7. But IESVS with his Disciples retired to the sea: and a great multitude from Galilee & Iewrie followed him, 8. and from Hierusalē, & from Idumæa, and beyond Iordan. And they about Tyre and Sidon, a great multitude, hearing the things which he did, came to him. 9. And he spake to his Disciples that a boat might attend on him because of the multitude, lest they should throng him. 10. For he healed many, so that there preassed in vpon him for ⁂ to touch him, as many as had hurts. 11. And the vncleane Spirits, when they saw him, fel downe vnto him: and they cryed saying: 12. " Thou art the Sonne of God. And he vehemently charged them that they should not disclose him.

⁂ The only touching of Christs holy Person, or any part of his clothes, or whatsoeuer belonged to him, did heale al diseases.

13. And * ascending into a mountaine, he called vnto him whom he would him self, and they came to him. 14. And he made that " twelue should be with him, and that he might send them to preach. 15. And he gaue them power to cure infirmities, and to cast out Diuels. 16. And he gaue to Simon the name " Peter. 17. And Iames of Zebedee, and Iohn the brother of Iames; and he called their names, *Boanerges*, which is, *the Sonnes of thunder*. 18. And Andrew and Philippe, and Bartlemew and Matthew, and Thomas and Iames of Alphæus, and Thaddæus and Simon Cananæus, 19. and Iudas Iscariote, who also betrayed him. *Mt.* 5, 1. 10, 1. *Lu.* 6, 12. 9, 1.

20. And they come to a house; and the multitude resorteth togeather againe, so that they could not so much as eate bread. 21. And when his had heard of it, they went forth to lay hands on him. For they said that he was become ⁂ mad. 22. And the Scribes which were come downe from Hierusalem, said: * That he hath Beelzebub; and that in the Prince of Diuels he casteth out Diuels. 23. And after he had called them togeather, he said to them in parables: How can Satan cast out Satan? 24. And if a " Kingdom be deuided against it self, that Kingdom can not stand. 25. And if a house be deuided against it self, that house can not stand. 26. And if Satan be risen against himself, he is deuided, and can not stand, but hath an end. 27. No body can rifle the vessel of the strong, being entred into his house, vnles he first bind the strong, & then shal he rifle his house. 28. Amen I say to you, that al sinnes shal be forgiuen the sones of men, & the blasphemies wherewith they shal blaspheme: 29. But he *Mt.* 12, 24. *Lu.* 11, 15.

⁂ See here the conceit of worldly friendes, who thinke the Zeale of Religion, madnes: and therfore count thē mad, that are Zelous in Gods cause, and for the Catholike faith: and the more Zelous, the more mad.

he that ſhal blaſpheme againſt the Holy Ghoſt, he hath not forgiueneſſe for euer, but ſhal be guilty of an" eternal ſinne. Becauſe they ſaid: He hath an vncleane Spirit.

Mt. 12, 46. Lu. 8, 19. 30. And * there come his mother and brethren; and ſtanding without they ſent vnto him calling him, 31. and the multitude ſate about him; and they ſay to him: 32. Behold thy mother and thy brethren without ſeeke thee. 33. And anſwering them, he ſaid: Who is my mother and my brethren? 34. And looking about vpon them which ſate round about him, he ſaith: Behold my mother and my brethren. 35. For whoſoeuer ſhal doe the wil of God, he is my brother and my ſiſter and mother.

ANNOTATIONS.

CHAP. III.

12. *Thou art the Sonne.*) The confeſſion of the truth is not grateful to God, proceeding from euery perſon. The Diuel acknowledging our Sauiour to be the Sonne of God, was bidden hold his peace: Peters confeſsion of the ſame was highly allowed and rewarded. *Aug. tract. 10. in ep. Ioan. Ser. 30. 31. de verb. Apoſt.* Therfore neither Heretikes ſermons muſt be heard, no not though they preach the truth So is it of their prayer and ſeruice, which being neuer ſo good in it ſelf, is not acceptable to God out of their mouthes, yea it is no better then the howling of wolues *Hier. in 7. Oſee.* — Sermons, Seruice, & praier of Heretikes.

14. *Twelue.*] This number of twelue Apoſtles is myſtical and of great importance (as appeareth * by the chooſing of Mathias into Iudas place to make vp againe this number) prefigured in the 12. Patriarkes, *Gen.* 49. the 12. Princes of the children of Iſrael, *Num.* 1, 12. fountaines found in Elim, *Exod.* 15. the 12. pretious ſtones in the Rational of Aaron, *Exod.* 39. the 12. Spies ſent by Moyſes, *Num.* 13. the 12. ſtones taken out of Iordan whereof the Altar was made, *Ioſu* 4. the 12. loues of Propoſition, *Leuit.* 24. &c. *Anſelm. in Mt. c.* 10. And theſe are the 12. foundations of heauenly Hieruſalem. *Apoc* 21. — *Act.* 1* The number of Twelue, myſtical.

16. *Peter.*) Peter in numbring the Twelue is alwayes the firſt, and his name is ſo giuen him for ſignification of his calling to be the * Rock or Foundation of the Church vnder Chriſt: as here alſo the name BOANERGES is giuen to other two Apoſtles for ſignification, and ſo diuers names elswhere in the old Teſtament and in the new. — *Mt.* 16. Peters preeminence.

24. *Kingdom againſt Kingdom*) As this is true in al Kingdoms and Common-weales where Ciuil diſſenſion raigneth, ſo is it ſpecially verified in hereſies & Heretikes, which haue alwayes diuiſions among themſelues as the plague of God, for diuiding themſelues and others from the Church. — *Greg. li. 9. ep. 3.* Diſſenſion of Heretikes.

29. *Eternal ſinne.*) That which is here called eternal, is (as S. Matthew expreſſeth it) that which ſhal neither be remitted in this life, nor in the life to come. Where we learne by S. Marke, that there are alſo ſinnes not eternal; and by S. Matthew, that they are ſuch, as ſhal be forgiuen either here, or in the life to come. — *Mt.* 12, 32. Venial ſinnes forgiuen after death.

33. *Who is my mother.*) Neither is it here ſaid, that he had no mother, as ſome vpon theſe wordes falſly gather; nor ingratitude to our parents is taught vs by this anſwer: but we be hereby admoniſhed to preferre the ſpiritual mother of the Faithful, which is the Church Catholike, and our brethren in her, and their ſpiritual good, aboue our carnal parents or kinne. For ſo our Maiſter being occupied here about heauenly things, accounted al them his mother and brethren, which did the wil of his Father, in which number our Lady his mother was alſo included, for ſhe did his Fathers wil. *Aug. ep.* 38. Yea and aboue al others, becauſe ſhe had ſo much grace giuen her that ſhe neuer ſinned not ſo much as venially in al her life. *Aug. de nat. & grat. c.* 36. — Spiritual kinred and buſines preferred before carnal and worldly. — The B. Virgin without ſinne.

CHAP. IV.

The parables (in which he ſpeaketh to the Iewes becauſe they were reprobate) he expoundeth to his Diſciples, ſhewing that in his ſowing, three parts of foure shal perish, through the fault of the hearers. 21. And that his ſeruants muſt confeſſe their faith, 24. and vſe their guifts (contrary to thoſe ſtony and thorny heares.) And that his Church (notwithſtanding the loſing of thoſe three parts of the ſeed) shalbe brought by his prouidence to the harueſt, that is, to the end of the world: 30. growing ouer al in time, though in the beginning it be as the litle muſtard-ſeed, 35. and though ſuch tempeſts of perſecution in the ſea of this world doe riſe againſt it.

AND againe he began to teach at the ſea ſide; and a great multitude was gathered togeather vnto him ſo that he went vp into a boat, and ſate in the ſea, and al the multitude about the ſea was vpon the land. 2. And he taught them in parables many things, and ſaid to them in his doctrine: 3. Heare ye; Behold, the ſower went forth to ſow. 4. And whiles he ſoweth, ſome fel by the way ſide, and the foules of the aire came, and did eate it. 5. And otherſome fel vpon rocky places where it had not much earth: and it ſhot vp immediatly, becauſe it had not deepnes of earth: 6. and when the ſunne was riſen, it parched, and becauſe it had not roote, it withered. 7. And ſome fel among thornes: and the thornes grew vp, and choked it, and it yealded not fruit. 8. And ſome fel vpon good ground; and it yealded fruit that grew vp & increaſed, and it brought forth, one thirtie, one ſixtie, and one an hundred. *Mt. 13, 1. Lu. 8, 4.*

9. And he ſaid: He that hath eares to heare, let him heare. 10. And when he was alone, the Twelue that were with him, asked him the parable. 11. And he ſaid to them: To you it is giuen to know the myſterie of the Kingdom of God; but to ‡ them that are without, al things are done in parables: 12. that * ſeeing they may ſee, and not ſee; and hearing they may heare, and not vnderſtand: " leſt at any time they ſhould be conuerted and their ſinnes be forgiuen them. 13. And he ſaith to them: Doe you not know this parable? And how ſhal you know al parables? 14. He that ſoweth, ſoweth the Word. 15. And they by the way ſide, are theſe: where the Word is ſowen, and when they ſhal haue heard, immediatly commeth Satan, and taketh away the Word that was ſowen in their harts. 16. And they likewiſe that are ſowen vpon the rocky places, are theſe: who when they heare the Word, immediatly with ioy receaue it; 17. And they haue not root in them ſelues, but are temporal: afterward when tribulation is riſen and perſecution for the Word, forthwith they are ſcandalized. 18. And other there be that are ſowen among thornes: theſe are they that heare the Word, 19. and the cares of the World and the deceitfulnes of riches, and concupiſcences about other things entring in choke the Word, and it is made fruitles. 20. And theſe are they that were ſowen vpon the good ground, which heare the Word, and receaue it, and yeald fruit one thirtie, one ſixtie, and one *Eſa. 6, 9*

‡ Such as be out of the Church, though they heare and read neuer ſo much, they cannot vnderſtand. *Bed, in 4. Marc.*

one an hundred.

Luc. 8, 16.

21. And he ſaid to them: * Cómeth a candle to be put " vnder a buſhel, or vnder a bed? and not to be put vpon the candleſtick? 22. For there is nothing hid, which ſhal not be made manifeſt: neither was any thing made ſecret, but that it ſhal come to light. 23. If any man haue eares to heare, let him heare.

:: Chriſt came not to teach his doctrine in corners and hucker mucker as Heretikes doe, but to lighten the whole world therewith.

Luc. 8, 18.

24. And he ſaid to them: See what you heare. * In what meaſure you mete, it ſhal be meaſured to you againe, and more ſhal be giuen' to you'. 25. For he that hath, to him ſhal be giuen: and he that hath not, that alſo which he hath, ſhal be taken away from him.

'to you that heare.

26. And he ſaid: So is the Kingdom of God, as if a man caſt ſeed into the earth, 27." and ſleep, and riſe vp night and day, and the ſeed ſpring, and grow vp whiles he knoweth not, 28. For the earth of it ſelf bringeth forth fruit, firſt the blade, then the eare, afterward the ful corne in the eare. 29. And when the fruit hath brought out it ſelf, immediatly he putteth in the ſickle, becauſe harueſt is come.

Mt. 13, 31. Lu. 13, 19.

30. * And he ſaid: To what ſhal we liken the Kingdom of God? or to what parable ſhal we compare it? 31. As a " muſtard ſeed, which when it is ſowen in the earth, is leſſe then al the ſeeds that are in the earth: 22. And when it is ſowen, it riſeth vp, and becometh greater then al herbes, and maketh great boughes, ſo that the " birdes of the aire may dwel vnder the ſhadow thereof.

33. And with many ſuch parables he ſpake to them the Word, according as they were able to heare: 34. and without parable he did not ſpeake vnto them; but apart, he explicated al things to his Diſciples.

Mat. 8. 23. Luc. 8, 22.

35. And he ſaith to them in that day, when euening was come: * Let vs paſſe ouer to the other ſide. 36. And dimiſſing the multitude, they take him ſo as he was in the boat: and there were other boats with him. 37. And there aroſe a great ſtorme of wind, and the waues beatt into the boat, ſo that the boat was filled. 38. And he was in the hinder part of the boat ſleeping vpon a pillow; and they raiſe him, and ſay to him: Maiſter, doth it not pertaine to thee that we perish? 39. And riſing vp he threatned the wind, and ſaid to the ſea: Peace, be ſtil. And the wind ceaſed; and there was made a great calme. 40. And he ſaid to them: Why are you feareful? neither yet haue you faith? And they feared with great feare: and they ſaid one to an other, who is this (thinkeſt thou) that both wind and ſea obey him?

ANNOTATIONS.

CHAP. IV.

God is not author of ſinne, but mans owne wil.

12. *Leſt they should be conuerted.*) Theſe ſpeaches here and els where, we muſt not ſo vnderſtand as though he ſpake in parables of purpoſe & to this end, that the heares might not vnderſtand, leſt they ſhould be conuerted; which were as much to ſay as that he would not haue them vnderſtand, nor be conuerted: but we muſt learne the true ſenſe of this

of this very place in S. Matthew and in the Actes, where our Sauiour and S. Paul speake thus: *They haue heard heauily, and haue shut their eyes, lest perhaps they may see, and vnderstand, and be cõuerted, and I heale them.* Wherby it is euidẽt, that the speaking in parables was not the cause (for many beside the Apostles heard and vnderstood) but them selues would not heare, and vnderstand, and be conuerted: and so were the cause of their owne wilful & obstinate infidelity. And therfore also he spake in parables, because they were not worthy to vnderstand, as the other to whom he expounded them. *Mt.* 13, *Act.* 28,

27. *And sleep*) The Church, and Christs doctrine, (sleep we, wake we) increaseth by the great prouidence of God, only the Preachers must sow, and plant, and water, and* God wil giue the increase, nourishing the seed in mens harts. And therfore we may not giue ouer, or be impatient and solicitous, if we haue not alwaies good successe: but doing our duty, commit the rest to God. *1. Cor. 3.*

The Church visibly increasing.

31. *Mustard seed.*] If the Church and Truth had more and more decaied and been obscured after the Apostles time vnto ours, as the Heretikes hold: thẽ had it been great in the beginning, & smal afterward: where this Parable saith contrary, that it was a mustard seed first, and afterward a great tree. *vide Chrys. to. . contra Gentiles in vita S. Babylæ Mart.*

Christian religion wonderfully spreading.

32. *The birds*] Of al Sectes or doctrine, Christs religion at the beginning was the smalleſt, and most contemptible; but the successe therof farre passed al mans doctrine: in so much that afterward al the wisest and greatest of the world made their residence and rest therein.

CHAP. V.

To the Gerasens (and in them to al men) Christ manifesteth how the Diuel of his malice would vse them, if he would permit: 17. and yet they like not their Sauiours presence. 21. A woman Gentil, that began her sicknes when the Iewes daughter began her life (signifying Abrahams time) he cureth by the way as he was comming to heale the Iewes: And euen then the Iewes doe die; but yet them also he wil reuiue, as here the Iewes daughter.

AND they came beyond the strait of the sea into the countrie of the Gerasens. 2. And as he went out of the boat, immediatly there met him out of the sepulchres a man in an vncleane Spirit, 3. that had his dwelling in the sepulchres, and neither with chaines" could any man now bind him: 4. For being often bound with fetters and chaines, he had burst the chaines, and broken the fetters, and no body could tame him. 5. And he was alwaies day and night in the sepulchres and in the mountaines, crying and cutting him self with stones. 6. And seeing IESVS a farre off, he ranne and adored him: 7. And crying with a great voice, said: What to me and thee IESVS, the Sonne of God most high: I adiure thee by God that thou torment me not. 8. For he said vnto him: Goe out of the man thou vncleane Spirit. 9. And he asked him, what is thy name? And he saith to him: My name is Legion; because we are many. 10. And he besought him much, that he would not expel him out of the countrie. 11. And there was there about the mountaine a great heard of swine, feeding. 12. And the Spirits besought him, saying: Send vs" into the swine, that we may enter into them. 13. And IESVS immediatly granted vnto them. And the vncleane Spirits going out, entred into the swine: and the heard with great violence was caried headlong into the sea, about two thousand, and were stifled in the sea. 14. And they that fed *Mt.* 8, 28. *Lu.* 8, 16.

"It is not without mysterie that the Diuels desired, and Christ suffred them to enter into the swine; signifying that filthy liuers be meet dwelling places for Diuels. *Aug. tract. 9. in ep.* 10.

fed them, fled, and caried newes into the citie and into the fields. And they went forth to see what was done: 15. And they come to IESVS, and they see him that was vexed of the Diuel, sitting, clothed, and wel in his wits. & they were afraid. 16. And they that had seen it, told thē, in what māner he had been dealt withal that had the Diuel; & of the swine. 17. And they began to desire him, that he would depart from their coasts. 18. And when he went vp into the boat, he that had been vexed of the Diuel, began to beseech him that he might be with him: 19. And he admitted him not, but saith to him: Goe into thy house to thine, and tel them how great things the Lord hath done for thee, and hath had mercie vpon thee. 20. And he went his way, and began to publish in Decapolis how great things IESVS had done to him: and al marueled.

Mt. 9, 18. Lu. 8, 41. 21. * And when IESVS had passed in boat againe ouer the strait, a great multitude assembled togeather vnto him, and he was about the sea. 22. And there commeth one of the Arch-synagogues, named Iairus: and seeing him, he falleth downe at his feet. 23. And besought him much, saying: That my daughter is at the point of death, come, impose thy hands vpon her, that she may be safe and liue. 24. And he went with him, and a great multitude folowed him, and they thronged him.

Archsynagogue, cheefe gouerner of a Synagogue.

25. And a woman which was in an issue of bloud twelue yeares, 26. and had suffred many things of many Physicions, and had bestowed al that she had, neither was any thing the better, but was rather worse: 27. when she had heard of IESVS, she came in the preasse behind him, and touched his garment. 28. For she said: That " if I shal touch but his garment, I shal be safe. 29. And forthwith the fountaine of her bloud was dried; nd she felt in her body that she was healed of the maladie. 30. And immediatly IESVS knowing in him self " the vertue that had proceeded from him, turning to the multitude, said: Who hath touched my garments? 31. And his Disciples said to him: Thou seest the multitude thronging thee, & sayest thou, who hath touched me? 32. And he looked about to see her that had done this. 33. But the woman fearing and trembling, knowing what was done in her, came and fel downe before him, and told him al the truth. 34. And he said to her: Daughter, thy faith hath made thee safe, goe in peace, and be whole of thy maladie.

'from' 35. As he was yet speaking, they come 'to' the Archsynagogue, saying: That thy daughter is dead: why doest thou trouble the Maister any further? 36 But IESVS hauing heard the word that was spoken, saith to the Archsynagogue: Feare not; " only beleeue. 37. And he admitted not any man to follow him, but Peter & Iames and Iohn the brother of Iames. 38. And they come to the Archsynagogues house, and he seeth a tumult, and folke weeping and wailing much. 39. And going in, he saith to them: Why make you this adoe and weep? the wench is not dead, but " sleepeth. 40. And they derided him. But he hauing put forth al, taketh the father and the mother of the wench, and them that were with him, and they goe in where the wench was lying. 41. And holding the wenches hand, he saith to her: *Talitha cumi*, which is being interpreted, *wench* (I say to thee) *arise*. 42. And forthwith the wench rose vp, and walked, and she was twelue yeares old: and they were

" To Christ that can more easily raise a dead man then we can do one that is but asleep, death is but sleep. *Aug. de verb. Do. Ser.* 44.

were astonished with great astonishment. 43. And he commanded them earnestly that no body should know it: and he bad that some thing should be giuen her to eate.

ANNOTATIONS.

CHAP. V.

Profane and natural men.

3. *Could bind him.*) We see here that mad men which haue extraordinary strength are many times possessed of the Diuel: as there is also a deafe and a dumme Diuel, and vncleane spirits, which worke these effects in men possessing their bodies. Al which things infidels & carnal men, folowing only nature and reason, attribute to natural causes: and the lesse faith a man hath, the lesse he beleeueth that the Diuel worketh such things.

The touch of Relikes

28. *If I shal touch.*) So the good Catholike saith: If I might but touch one of his Apostles, yea one of his Apostles napkins, yea but the shade of one of his Saints, I should be better for it. *Act.* 5. and 19. *See S. Chrys. to.* 5. *cont. Gent. in principio, in vit. Babylæ* Yea S. Basil saith: He that toucheth the bone of a Martyr, receaueth in some degree holinesse of the grace or vertue that is therin. *Basil. in Ps.* 115.

30. *Vertue.*) Vertue to heale this womans maladie, proceeded from Christ, though she touched but his coate: so when the Saints by their Relikes or garments doe miracles, the grace and force therof commeth from our Sauiour, they being but the meanes or instrumēts of the same.

36. *Only beleeue.*) It is our common speach, when we require one thing specially, though other things also be as necessarie, and more necessarie. As the Physition to his patient, *Only haue a good hart*: when he must also keep a diet and take potions, things more requisit. So Christ in this great infidelity of the Iewes, required only that they would beleeue he was able to doe such a cure, such a miracle, & thē he did it: otherwise it foloweth in the next Chapter: *He could not doe miracles there because of their incredulity.* Againe, for this faith he gaue thē here & in al like places health of body, which they desired And therfore he saith not: Thy faith hath iustified thee: but, hath made thee safe or whole. Againe this was the fathers faith, which could not iustifie the daughter. Wherby it is most euident, that this Scripture, and the like, are foolishly abused of the Heretikes to proue that only faith iustifieth.

Scripture fōdly applied to proue only faith.

41. *Wench arise.*) Christs miracles, besides they be wonders & wayes to shew his power, be also significatiue: as these which he corporally raised frō death, put vs in mind of his raising our soules from sinne. The Scripture maketh special mention only of three raised by our Sauiour, of which three, this wench is one, within the house: an other, the widowes sonne in Naim, now caried out toward the graue; the third, Lazarus hauing been in the graue foure daies, and therfore stinking. Which diuersity of dead bodies, signifie diuersity of dead soules, some more desperate then other, some past al mans hope, and yet by the grace of Christ to be reuiued and reclaimed. *Aug. de verb. Do ser.* 44.

By three dead, are signified three kinds of sinners.

CHAP. VI.

In his owne countrey (signifying the reprobate Iewes) he is contemned and therfore worketh litle in respect. 7. His Apostles preach euery where and worke miracles, so that King Herod (who shamefully killed Iohn Baptist) and others are striken with great admiration. 30. After Iohns death he goeth into the Desert, where great concurse being vnto him, he feedeth 5000 with fiue loaues. 46 And after he hath praied long in the mountaine he walketh vpon the sea. 53. And with the very touch of his garments hemme he healeth innumerable.

AND

AND going out from thence, he went into his countrie; and his Disciples folowed him. 2. And when the Sabboth was come, he began to teach in the Synagogue: and many hearing him were in admiration at his doctrine, saying: How came this felow by al theſe things? & what wiſedom is this that is giuen to him, and ſuch vertues as are wrought by his hands? 3. Is not this " the Carpenter, the Sonne of MARIE, the brother of Iames, and Ioſeph, and Iude, and Simon? why, are not alſo his ſiſters here with vs? And they " were ſcandalized in him. 4. And IESVS ſaid to them: That there is not a Prophet without honour, but in his owne countrie, and in his owne houſe, and in his owne kinred. 5. And " he could not doe any miracle there, but only cured a few that were ſick, impoſing his hands. 6. And he marueled becauſe of their incredulity, and he went about the townes in circuit teaching.

Mt. 13, 54. Lu. 4, 16.

Mt. 10, 1. Lu. 9, 1,

7. * And he called the Twelue; and began to ſend them two and two, and gaue them power ouer vncleane Spirits. 8. And he commanded them that they ſhould take nothing for the way, but a rod only: not skrip, not bread, nor money in their purſe, 9. but ſhod with ſandals, and that they ſhould not put on " two coats. 10. And he ſaid to them: Whitherſoeuer you ſhal enter into an houſe, there tarie til you depart thence. 11. And whoſoeuer ſhal not receaue you, nor heare you; going forth from thence ſhake of the duſt from your feet for a teſtimonie to them. 12. And going forth they preached that they ſhould doe pennance: 13. And they caſt out many Diuels, and * anointed " with :: oile many ſick, and healed them.

Ia. 5, 14.

:: A preparatiue to the Sacrament of extreme vnction. Iac. 5.

Mt. 14, 1 Lu. 9, 7.

14. And * King Herod heard (for his name was made manifeſt) and he ſaid: That Iohn the Baptiſt is riſen againe from the dead, and therfore vertues worke in him. 15. And others ſaid: That it is Elias. But others ſaid: That it is a Prophet, as one of the Prophets. 16. Which Herod hearing, ſaid: Iohn whom I beheaded, he is riſen againe from the dead.

17. For the ſaid Herod ſent and apprehended Iohn, and bound him in priſon for Herodias the wife of :: Philippe his brother, becauſe he had maried her. 28. For Iohn ſaid to Herod: * It is not lawful for thee to haue thy brothers wife, 19. And Herodias lay in waite for him: and was deſirous to kil him, and could not. 20. For Herod feared Iohn, knowing him to be a iuſt and holy man: and he kept him, and by hearing him did many things: and he heard him gladly. 21. And when a conuenient day was fallen, Herod made the ſupper of his birth-day to the Princes, and the Tribunes, and the cheefe of Galilee. 22. And when the daughter of the ſame Herodias came in, and had danced, and pleaſed Herod, and them that ſate with him at the table, the King ſaid to the damſel: Aske of me what thou wilt, and I wil giue it thee. 23. And he ſware to her: That whatſoeuer thou ſhalt aske I wil giue thee, though the halfe of my Kingdom. 24. Who when ſhe was gone forth, ſaid to her mother, what ſhal I aske? But ſhe ſaid: The head of Iohn the Baptiſt. 25. And when ſhe was gone in by and by with haſt to the King, ſhe asketh ſaying: I wil that forthwith thou giue me in a platter the head of Iohn the Baptiſt.

Le. 18, 16, 20, 21.

The Ghoſpel vpon the decollation of S. Iohn Baptiſt. Aug. 29.

:: He might & ſhould by Moyſes law haue maried his brothers wife if he had been dead without iſſue: but this Philip was yet aliue, and had alſo this daughter that danced.

26. And

26. And the King was ſtroken ſad. Becauſe of his othe and for them that ſate togeather at table he would not diſpleaſe her: 27. but ſending the hangman, commanded that his head ſhould be brought in a platter. 28. And he beheaded him in the priſon, and brought his head in a platter: and gaue it to the damſel, and the damſel gaue it to her mother. 29. Which his Diſciples hearing came, and tooke his body; and they put it in a monument. ✠

30. And * the Apoſtles gathering togeather vnto IESVS, made relation to him of al things that they had done and taught. 31. And he ſaid to them: Come apart into the deſert place, and reſt a litle. For there were that came and went, many: and they had not ſo much as ſpace to eate. 32. And * going vp into the boat, they went into a deſert place apart. 33. And they ſaw them going away, and many knew: and they ranne flocking thither on foot from al cities, and preuented them.

Lu. 9, 10.

Mt. 14, 13.

34. And going forth, IESVS ſaw a great multitude; and he had compaſſion on them, becauſe they were as ſheep not hauing a ſhepheard, and he began to teach them many things. 35. And * when the day was now farre ſpent, his Diſciples came to him, ſaying: This is a deſert place, and the houre is now paſt: 36. dimiſſe them, that going out into the next villages and townes, they may buy them ſelues meats to eate. 37. And he anſwering ſaid: Giue ye them to eate. And they ſaid to him: Let vs goe and buy bread for two hundred pence, and we wil giue them to eate. 38. And he ſaith to them: How many loaues haue you? goe and ſee. And when they knew, they ſay: Fiue, and two fiſhes. 39. And he commanded them that they ſhould make al ſit downe, by companies vpon the greene graſſe. 40. And they ſate downe in rankes by hundreds and fifties. 41. And when he had taken the fiue loaues, and the two fiſhes: looking vp vnto Heauen, he bleſſed, and brake the loaues, and gaue to his Diſciples to ſet before them: and the two fiſhes he deuided to al. 42. And al did eate, and had their fill. 43. And they tooke vp the leauings, twelue ful baskets of fragments, and of the fiſhes. 44. And they that did eate, were fiue thouſand men. 45. And immediatly he compelled his Diſciples to goe vp into the boat, that they might goe before him beyond the :: ſtrait to Bethſaida: whiles himſelf did dimiſſe the People.

Mt. 14, 15. Luc. 9, 12. Io. 6, 5.

:: The narrow ſea, or water.

46. And * when he had dimiſſed them, he went into the mountaine to pray. 47. And when it was late, the boat was in the middes of the ſea, and himſelf alone on the land. 48. And ſeeing them labouring in rowing (for the wind was againſt them) and about the fourth watch of the night he commeth to them walking vpon the ſea, and he would haue paſſed by them. 49. But they ſeeing him walking vpon the ſea, thought it was a ghoſt, and cried out. 50. For al ſaw him, and were troubled. And immediatly he talked with them, and ſaid to them: Haue confidence, it is I, feare ye not. 51. And he went vp to them into the ſhip, and the wind ceaſed: and they were farre more aſtoniſhed within them ſelues: 52. for they vnderſtood not concerning the loaues; for their hart was blinded.

Mt. 14, 23. Io 6, 16.

The Ghoſpel on Saturday after Aſhweneſday.

53. And

Mt. 14, 34. 53. And * when they had passed ouer, they came into the land of Genezareth, and set to the shore. 54. And when they were gone out of the boat, incontinent they knew him: 55. and running through that whole countrie they began to carie about in couches those that were il at ease, where they heard he was. 56. And whithersoeuer he entred into townes or into villages or cities, they laid the sicke in the streets, and besought him that they might touch but the hemme of his garment: and as many as touched him, were made whole. ✠

ANNOTATIONS.

CHAP. VI.

3. *The Carpenter.*] As his countrie folkes seeing him not only to be a poore man, but also knowing (as they thought) his whole parentage to be but vulgar, not reaching to his Godhead and Diuine Generation, did take offence or scandal of him: so doe the Heretikes take like offence at his Person in the B. Sacrament, saying: Why, this is not God; for it is bread made of corne by such a baker, of the same mould that such a lose is; not marking that it was not made Christ by baking, but by Consecration, and the vertue of Christs words.

Chrys. ho. 49 in Mt.

3. *They were scandalized.*] This scandal rose partly of enuy of his equals by birth, who reputing thē selues as good as he, tooke skorne to be taught of him. Wherevpon Christ saith: *A Prophet is not without honour but in his owne countrie*; signifying (as it is plaine in Luke) the malice and enuy of the Iewes his countrie men in refusing him (*Io.* 1.) and that the Gentils would more esteeme of him.

Luc. 4, 25.

5. *He could not*) It is said that he could not worke miracles there, not meaning that he was not able, but that on their part there wanted apt disposition to receaue them. And therfore he would not of congruity worke there, where their incredulity was so great that it would not haue profited them. And for this cause he saith * els where to them, that wil see and enioy his miracles, *Only beleeue.*

Mr. 5, 36.

Mt. 10, 8. *Not two coats.*) He forbiddeth superfluities, and too careful prouision of bodily things, when they are about Gods seruice in gaining soules. And for the contrariety that seemeth here and in S. Matthew, vnderstand that there he forbiddeth them to carie rod or staffe to defend them selues, here he permitteth a walking rod or staffe to leane and stay vpon: there he forbiddeth shooes to couer al the foote, such as we weare: here he permitteth sandals, that is such as had soles only, which the poore commonly ware in Iewry, & now some religious men. See S. Augustins opinion *li.* 2. *c.* 30. *de consensu Euang.* 30. 4.

13. *With oile.*) In the words of the commission oile is not mentioned, and yet it is certaine by this their vsing of oile, that either Christ did then appoint them to vse it, or they might take it vp of them selues by vertue of the general commission.

23. *With oile.*) By this it is cleere that not only the Apostles or other many haue power to worke miracles, by their only word and inuocation of Christs name, but also by application of creatures: which creatures also haue a miraculous medicinal vertue to heale diseases.

CHAP. VII.

The Masters of Hierusalem comming so farre to carpe him 6. he chargeth with traditions, partly friuolous, 9. partly also contrarie to Gods commandements. 14. And to the People he yealdeth the reason of that which they carped, 17. and agayne to his Disciples, shewing the ground of the Iewish washing (to wit, that meats otherwise

defile.

defile the soule) to be false. 24. But by and by among the Gentils, in a woman he findeth wonderful faith, vpon her therfore he bestoweth the crumme that she asked, 31. returning (because the time of the Gentils was not yet come) to the Iewes with the lose: 32. where he sheweth his compassion towards mankind so deafe & dumme, 36. and of the People is highly magnified.

AND there assemble togeather vnto him the Pharisees and certaine of the Scribes, comming from Hierusalem. Mt. 15. 1. 2. And when they had seen certaine of his Disciples eate bread with" cõmon hãds, that is, not washed, they blamed them. 3. For the Pharisees, and al the Iewes, vnles they often wash their hands, eate not, holding the tradition of the Ancients: 4. And from the market, vnles they be washed, they eate not: and many other things there be that were deliuered vnto them to obserue, the washings of cups and cruses, and of brasen vessels & beds. 5. And the Pharisees and Scribes asked him: Why doe not thy Disciples walke according to the tradition of the Ancients, but they eate bread with common hands? 6. But he answering, said to them: Wel did Esay Prophecie of your Hypocrites, as it is written: *This People honoureth me" with their lips, but their hart is farre from me. 7. And in vaine doe they worship me, teaching doctrines" precepts of men.* 8. For leauing the cõmandement of God, you hold the traditions of men, the washings of cruses and cups: & many other things you doe like to these. 9. And he said to them, wel doe you frustrate the precept of God, that you may obserue your owne tradition. 10. For Moyses said: *Honour thy father and thy mother*; and, *He that shal curse father or mother, dying let him dye.* 11. But you say: If a man say to father or mother, *Corban* (which is a" guift) whatsoeuer proceedeth from me, shal profit thee: 12. And further you suffer him not to doe ought for his father or mother, 13. defeating the Word of God for your owne tradition which you haue giuen forth. And many other things of this sort you doe.

Esa. 29. 13.

Exo. 20. 12. Leu. 20. 9.

14. And calling againe the multitude vnto him, he said to thẽ: Heare me al you, and vnderstand. 15." Nothing is without a man entring into him, that can defile him. But the things that proceed from a man those are they that make a man" common. 16. If any man haue eares to heare, let him heare. 17. And when he was entred into the house from the multitude, his Disciples asked him the parable. 18. And he saith to them: So are you also vnskilful? Vnderstand you not that euery thing from without, entring into a man, can not make him common: 19. because it entreth not into his hart, but goeth into the belly, and is cast out into the priuy, purging al the meates? 20. But he said that the things which come forth from a man, they make a man common. 21. For from within out of the hart of men proceed euil cogitations, aduouteries, fornications, murders, 22. thefts, auarices, wickednesse, guile, impudicities, an euil eye, blasphemie, pride, foolishnes. 23. Al these euils proceed from within, and make a man common.

Mt. 15. 21.

24. And* rising from thence he went into the coasts of Tyre and Sidon: and entring into a house, he would that no man should know, and he could not be hid. 25. For a woman immediatly as she heard of him, whose

" They that say wel, or teach & preach wel, or haue Christ & his word in their mouth, & liue naughtily, be touched in this place.

" See the first annotatiõ vpõ this chapter.

whoſe daughter had an vncleane Spirit, entred in, and fel downe at his feet. 26. For the woman was a Gentile, a Syrophænician borne. And ſhe beſought him that he would caſt forth the Diuel out of her daughter. 27. Who ſaid to her: Suffer firſt the children to be filled. For it is not good to take the childrens bread, and caſt it to the dogs. 28 But ſhe anſwered, and ſaid to him: Yea Lord; for the whelpes alſo eate vnder the table of the crummes of the children. 29. And he ſaid to her: For this ſaying goe thy way, the Diuel is gone out of thy daughter. 30. And when ſhe was departed into her houſe, ſhe found the maid lying vpon the bed, and the Diuel gone out.

of Tyre and Sidon, he came

31. And againe going out of the coaſts of Tyre, he came by Sidon to the ſea of Galilee through the middes of the coaſts of Decapolis. 32. And they bring to him one deafe and dumme; and they beſought him that he would impoſe his hand vpon him. 33. And taking him from the multitude apart, he put his fingers into his eares, and " ſpitting, touched his tongue; 34. And looking vp vnto Heauen, he groned, and ſaid to him: " *Ephpheta*, which is, *Be thou opened*. 35. And immediatly his eares were opened, and the ſtring of his tongue was looſed, and he ſpake right. 36. And he commanded them not tel any body. But how much he commanded them, ſo much the more a great deale did they publiſh it. 37. And ſo much the more did they wonder, ſaying: He hath done al things wel; he hath made both the deafe to heare, and the dumme to ſpeake. ✠

The Ghoſpel vpon the 11 Snnday after Pentecoſt.

ANNOTATIONS.

CHAP. VII.

8 *Common.*) Common and vncleane is al one. For the Iewes were commanded by the Law to eate certaine kinds of meats only, and not al indifferently: and becauſe theſe were ſeparated from other meats, and as it were ſanctified to their vſe, they called the other common and profane: and becauſe the Law calleth thoſe cleane and theſe vncleane, thereof it is, that vncleane and common is al one, as in this Chapter often, and *Act.* 10.

7. *Precepts of men.*) Mens ordinances which be repugnant to Gods commandements, be here condemned as al obſeruations not edifying nor profitable to the fulfilling of Gods commandements, be vaine and ſuperfluous: as many obſeruations of the Phariſees were then, and the like traditions of Heretikes be now: for howſoeuer they bragge of Scriptures, al their manner of adminiſtration and miniſterie is their owne tradition and inuention without al Scripture and warrant of Gods word. But the traditions of the Apoſtles & Ancients, and al the precepts of holy Church we are cõmanded to keep, as things not preſcribed by man but by the Holy Ghoſt *Act.* 15. 28. 41. 2. *Theſal.* 2. 15.

Commandements of men.

Traditions.

11 *Guift.*) To giue to the Church or Altar is not forbiden, but the forſaking of a mans parents in their neceſsitie, pretending or excuſing the matter vpon his giuing that which ſhould relieue them, to God or the Altar, that is impious and vnnatural. And theſe Phariſees teaching children ſo to neglect their duties to their parents, did wickedly.

Dutie to parents.

15. *Nothing entring into a man.*) As theſe wordes of our Sauiour doe not import, that the Iewes then might haue eaten of thoſe meates which God forbade them: no more doe they now, that we Chriſtians may eate of meates which the Church forbiddeth vs. And yet both then and now al meates are cleane, and nothing entring into a man, defileth a man. For neither they then, nor we now abſtaine, for that any meates are of their nature abominable, or defile the eaters, but they for ſignification, we for obedience and chaſtiſement of our bodies.

Abſtinence from certaine meats.

33. *Spitting.*) Not only by Christs word and wil, but also by ceremonie and by application of external creatures which be holy, miracles are wrought: as by Christs spittle, which was not part of his Person, being a superfluity of his body, but yet most holy *Theophyl. in 7. Marci.*

Christ's spittle worketh miracles.

34. *Ephphetha.*) The Church doth most godly imitate and vse these very wordes and ceremonies of our Sauiour in the Exorcismes before Baptisme, to the healing of their soules that are to be baptized, as Christ here healed the bodily infirmitie, and the disease of the soule togeather. *Ambros. li. de Sacramen. c. 1.*

Exorcismes & other ceremonies in Baptisme.

CHAP. VIII.

Of compassion he feedeth the People, 4000. with seauen loaues. 10. After al which miracles as though they were yet vnsufficient to proue him to be Christ, the obstinate Pharisees doe require some miracle from Heauen. 13. Wherevpon forsaking them, he warneth his Disciples to beware of the leauen of their doctrine, neither to feare want of necessaries. 22. He healeth a blind man by degrees and with ceremonies. 27. Peter confesseth him (though men al this while had not learned so farre) to be Christ. 31. And by and by he reuealeth to them his Passion, 32. rebuking also Peter for dissuading it, 34. and shewing that it is a thing wherein al that wil be saued (namely in time of persecution) must folow him.

The Ghospel vpon the 6. Sunday after Pentecost.

IN those daies againe when there was a great multitude, and had not what to eate: calling his Disciples togeather, he saith to them: 2. I haue compassion vpon the multitude, because loe ‖ three daies they now endure with me, neither haue what to eate. 3. And if I dimisse them fasting into their home, they wil faint in the way, for some of them came farre off. 4. And his Disciples answered him: Whence may a man fil them here with bread in the wildernes? 5. And he asked them: How many loaues haue ye? Who said: Seauen. 6. And he commanded the multitude to sit downe vpon the ground. And taking the seauen loaues, giuing thankes he brake, and ‖ gaue to his Disciples for to set before them, and they did set them before the multitude. 7. And they had a few litle fishes; and ‖ he blessed them, and commanded them to be set before them. 8. And they did eate and were filled, and they tooke vp that which was left of the fragments, seauen maundes. 9. And they that had eaten were about foure thousand: and he dimissed them. ✠

Mt. 15, 32.

‖ Great feruour and deuotion in the good People, & exceeding force in our Maisters preaching, that made them abide fasting so long to heare his diuine sermons.

10. And * immediatly going vp into the boat with his Disciples, he came into the quarters of Dalmanutha. 11. And the Pharisees went forth, and began to question with him, asking of him a signe from Heauen, tempting him. 12. And groning in Spirit, he saith: Why doth this Generation aske a signe? 13. Amen I say to you, If a signe shal be giuen to this Generation. 13. And leauing them, he went vp againe into the boat, and passed beyond the strait.

Mt. 15, 39. 16, 1.

14. And they forgot to take bread: and they had but one loaf with them in the boat. 15. And he commanded them, saying: Looke wel and beware of the leauen of the Pharisees, and the leauen of Herod

16. And

16. And they reaſoned among them ſelues ſaying: Becauſe we haue not bread. 17. Which IESVS knowing, ſaith to them: Why doe you reaſon, becauſe you haue not bread? doe you not yet know nor vnderſtand? yet haue ye your hart blinded? 18. hauing eyes ſee you not? and
Mr. 6, 52. hauing eares heare you not? Neither doe you remember? 19. When * I brake fiue loaues among fiue thouſand; and how many baskets ful of
Sup. v. 5 fragments tooke you vp? They ſay to him, Twelue. 20. * When alſo ſeauen loaues among foure thouſand, how many maundes of fragments tooke you vp? And they ſay to him Seauen. 21. And he ſaid to them: How doe you not yet vnderſtand?

22. And they come to Bethſaida; and they bring to him one blind, and deſired him that he would :: touch him. 23. And taking the hand of the blind, he led him forth out of the towne; and ſpitting into his eyes, impoſing his hands, he asked him if he ſaw any thing. 24. And looking vp, he ſaid: I ſee men as it were trees, walking. 25. After that againe :: he impoſed his hands vpon his eyes, and he began to ſee, and was reſtored, ſo that he ſaw al things clerely. 26. And he ſent him into his houſe, ſaying: Goe into thy houſe; and if thou enter into the towne, tel no body.

:: Our Sauiour vſed to worke much by touching, & by impoſition of his hands: that we may learne not to cõtemne the corporal and external application of holy things, nor to chalẽge by the ſpirit & faith only, as Heretikes doe.

Mt. 16, 13. Lu. 9, 18. 27. And * IESVS went forth and his Diſciples into the townes of Cæſaréa-Philippi; and in the way he asked his Diſciples, ſaying to them: Whom doe men ſay that I am? 28. Who anſwered him, ſaying: Iohn the Baptiſt, ſome Elias, & other ſome as it were one of the Prophets. 29. Then he ſaith to them: But whom doe you ſay that I am? Peter anſwering ſaid to him: Thou art Chriſt. 30. And he threatned them that they ſhould not tel any man of him.

31. And he began to teach them, that the Sonne of man muſt ſuffer many things, and be reiected of the Ancients and of the high Prieſts & the Scribes, and be killed: and after three daies riſe againe. 32. And he ſpake the Word openly. And Peter taking him, began to rebuke him. 33. Who turning, and ſeeing his Diſciples, threatned Peter, ſaying: Goe behind me Satan, becauſe thou ſauoureſt not the things that are of God, but that are of mẽ. 34. And calling the multitude togeather with his Diſciples, he ſaid to them: If any man wil folow me, let him deny himſelf, and take vp his croſſe, and folow me. 35. For he that wil ſaue his life, ſhal loſe it; and he that ſhal loſe his life" for me and the Ghoſpel, ſhal ſaue it. 36. For what ſhal it profit a man, if he " gaine the whole world, & ſuffer damage of his ſoule? 37. Or what permutation ſhal a man giue for his ſoule? 38. For he that ſhal be aſhamed of me, and of my wordes in this aduouterous and ſinful Generation, the Sonne of man alſo wil be aſhamed of him, when he ſhal come in the glorie of his Father with the holy Angels.

ANNOTATIONS.

CHAP. VIII.

6. *Gaue to his Diſciples.*) He ſerueth the People not immediatly him ſelf, but by the Apoſtles miniſteries; to teach vs that we muſt receiue Chriſtes Sacraments and doctrine,

not at our owne hand, but of his Priests and our Pastours.

εὐλογήσας αὐτὰς. Blessing of creatures worketh an effect in them.

7. *Blessed them.*) So is it in some ancient Greek copies, agreable to our Latin, and in S. Luke expresly in the common Greek text, that he blessed the fiue loaues and the two fishes: which must be alwayes marked against the Heretikes, which denie this blessing to pertaine to the creatures, but feine it alwayes to be referred to God for thanks giuing. For if it were so, he would haue said grace but once for that whole refection: but he did seuerally blesse both the bread first, & afterward the fishes also, multiplying them by his said blessing (as * he did mankind and other creatures in the beginning by blessing them) and so working effectually some change or alteration in the very creatures them selues. *Luc. 9. 16.* *Gen. 1. 22. 28.*

What is to suffer for the Ghospel.

35. *For me and the Ghospel.*) By the Ghospel is signified, not only the foure Euangelists, but al Scriptures, and whatsoeuer Christ said that is not in Scripture; for he saith in this very place: *He that shal be ashamed of my wordes, the Sonne of man wil be ashamed of him, &c.* Neither his owne wordes only, but whatsoeuer the Apostles taught in word or writing; for our Sauiour saith: *He that despiseth you, despiseth me.* For defense of any of al these, and of euery Article of the Catholike faith, we ought to die, and this is to lose our life for Christ and his Ghospel. *Luc. 9.*

Doing against our owne conscience.

36 *Gaine the whole world.*) Let such note this, that for feare or flattery of the world condescend to obey the vniust lawes of men touching religion, against their owne consciences, and be content for the rest of a few daies of this life, and for sauing their temporal goods, to lose their soule and the ioyes of heauen.

CHAP. IX.

The more to confirme them, he giueth them in his Transfiguration a sight of his glorie, wherevnto suffering doth bring, 9. and then againe doth iaculcate his Passion 14. A Diuel also he casteth out, which his Disciples (vpon whom therefore the peruerse Scribes triumphed in his absence) could not, for lack of fasting and praying. 30. Being yet in Galilee, he reuealeth more about his Passion. 33. And (becauſe in the way to Capharnaum they contended for the Primacie) he teacheth them that humility is the way to Primacie before God: 38. bidding them also, not to prohibit such as be not against them: nor to giue scandal to any one of the faithful: and on the other side, the faithful to auoid them by whom they may be scandalized and fal, be they neuer so neere vnto them.

:: See the Annotations vpon the 17. of S. Matthew.

:: The law and the Prophets ioyne with Christ and his Ghospel: the one signified by Moyses, he other by Elias. By whose apparitions here we also learne that sometime there may be personal entercourse betwixt the liuing & the dead, though not ordinarily.

AND he said to them: Amen I say to you, that there be some of them that stand here, which shal not tast of death, vntil they see the Kingdom of God comming in power. 2. :: And after six daies IESVS taketh Peter and Iames and Iohn, and bringeth them alone into a high mountaine apart, and was transfigured before them. 3. And his garments were made glistering and white exceedingly as snow, the like wherof a fuller can not make white vpon the earth. 4. And there appeared to them :: Elias with Moyses; and they were talking with IESVS. 5. And Peter answering, said to IESVS: Rabbi, it is good for vs to be here; and let vs make three tabernacles, one for thee, and one for Moyses, and one for Elias. 6. For he knew not what he said; for they were frighted with feare: 7. And there was a cloud ouershadowing them, and a voice came out of the cloud, saying: This is my Sonne most deare: heare ye him. 8. And immediatly looking about, they saw no man any more but IESVS only with them. 9. And as they descended from the mountaine, he commanded them that they should not tel any man what things *Mat. 16. 27. 17. 1. Lu. 2. 27.*

things they had ſeene, but when the Sonne of man ſhal be riſen againe from the dead. 10. And they kept in the word with them ſelues; queſtioning togeather what that ſhould be, *when he shal be riſen from the dead.*

11. And they asked him, ſaying: What ſay the Phariſees then and the Scribes, that * Elias muſt come firſt? 12. Who anſwering ſaid to them: Elias when he commeth firſt, ſhal reſtore al things: and ′ how it is written of the Sonne of man, that he ſhal ſuffer many things and be contemned. 13. But I ſay to you that ″ Elias alſo is come (and they haue done to him whatſoeuer they would) as it is written of him.

The Ghoſpel vpon weneſday in the Imber weeke of September.

Ma'. 4, 5. ′ as

14. And * comming to his Diſciples, he ſaw a great multitude about them, and the Scribes queſtioning with them. 15. And forthwith al the People ſeeing IESVS, was aſtoniſhed, and much afraid: and running to him, ſaluted him. 16. And he asked them, what doe you queſtion of among you? 17. And one of the multitude anſwering, ſaid: Maiſter, I haue brought my ſone to thee, hauing a dumme Spirit, 18. Who, whereſoeuer he taketh him, daſheth him, and he fometh, and gnaſheth with the teeth, and withereth: and I ſpake to thy Diſciples to caſt him out, and they could not. 19. Who anſwering them, ſaid: O incredulous Generation, how long ſhal I be with you? how long ſhal I ſuffer you? bring him vnto me. 20. And they brought him. And when he had ſeen him, immediatly the Spirit troubled him; and being throwen vpon the ground, he tumbled foming. 21. And he asked his father: How long time is it ſince this hath chanced vnto him? But he ſaid: From his infancie: 22. And oftentimes hath he caſt him into fire and into waters, to deſtroy him. But if thou canſt any thing, help vs, hauing compaſſion on vs. 23. And Ieſus ſaid to him: If thou canſt beleeue, al things are poſſible to him that beleeueth. 24. And incontinent the father of the boy crying out, with teares ſaid: I doe beleeue Lord; help my incredulity. 25. And when IESVS ſaw the People running togeather, he threatned the vncleane Spirit, ſaying to him: Deafe and dumme Spirit, I command thee, goe out of him, and enter not any more into him. 26. And crying out, and greatly tearing him, he went out of him, and he became as dead, ſo that many ſaid, that he is dead. 27. But IESVS holding his hand, lifted him vp; and he roſe. 28. And when he was entred into the houſe, his Diſciples ſecretly asked him, why could not we caſt him out? 29. And he ſaid to them: This kind can goe out by nothing but ¨ by prayer and faſting. ✝

Mt. 17, 14. Lu. 9, 37.

¨ Note the great force of prayer, and faſting.

30. And * departing thence they paſſed by Galilee, neither would he that any man ſhould know. 31. And he taught his Diſciples, and ſaid to them: That the Sonne of man shal be betrayed into the hands of men, and they ſhal kil him, and being killed the third day he shal riſe againe. 32. But they knew not the word: and they were afraid to aske him.

Mat. 17, 22. Lu. 9, 21.

33. And * they came to Capharnaum. Who, when he was in the houſe, asked them, what did you treat of in the way? 34. But they held their peace, for in the way they had diſputed among them ſelues, which of them should be the greater. 35. And ſitting downe, he called the Twelue, and ſaith to them: If any man wil be firſt, he shal be laſt of al, and the miniſter of al. 36. And taking a child, he ſet him in the middes of them. Whom when he had embraced, he ſaid to them: 37. Whoſoeuer

Mt. 18, 1. Lu. 9, 46.

ſoeuer ſhal receaue one of ſuch children in my name, receaueth me. And whoſoeuer ſhal receaue me, receaueth not me, but him that ſent me.

38. * Iohn anſwered him, ſaying: Maiſter we ſaw one caſting out Diuels" in thy name, who foloweth not vs, and we prohibited him. 39. But IESVS ſaid: Doe not prohibit him. For there is no man that doth a miracle in my name, and can ſoone ſpeake il of me. 40. For he that is not againſt you, is for you. 41. For whoſoeuer shal giue you to drinke a cup of water in my name, becauſe you are Chriſts; amen I ſay to you, he shal not loſe his" reward. 42. And whoſoeuer ſhal" ſcandalize one of theſe litle ones beleeuing in me; it is good for him rather if a milſtone were put about his necke, and he were caſt into the ſea. 43. And if thy hand ſcandalize thee, cut it off. It is good for thee to enter into life, maimed, then hauing two hands to goe into Hel, into the fire vnquencheable, 44. where their worme dieth not, and the fire quencheth not. 45. And if thy foot ſcandalize thee, chop it off. It is good for thee to enter into life euerlaſting, lame, rather then hauiug two feet, to be caſt into the Hel of vnquencheable fire, 46. where their worme dieth not, and the fire quencheth not. 47. And if thine eye ſcandalize thee, caſt it out. It is good for thee with one eye to enter into the Kingdom of God, rather then hauing two eyes, to be caſt into the Hel of fire, 48. where their worme dieth not, and the fire quencheth not. 49. For euery one shal be ſalted with fire: and * euery victime ſhal be ſalted with ſalt. 50. Salt is good. But if the ſalt ſhal be vnſeaſoned; wherwith wil you ſeaſon it? Haue ſalt in you, and haue peace among you.

Luc. 9. 49.

" Reward for almes-deeds, whereby it is euidēt they be meritorious.

" To giue ſcādal by our life to the weake in faith, is a great ſinne, ſpecially in Preſts Preachers, & Princes.

* Leu. 2. 13.

ANNOTATIONS.

CHAP. IX.

Elias. Moyſes.

4. *Elias with Moyſes.*] Moyſes repreſenteth the Perſons of al Saints that shal be departed this life when Chriſt commeth in his Maieſtie to iudgement: And Elias (who was then liuing) figureth the holy men that ſhal then be found aliue when he commeth in glorie. Who both ſhal then begin to reigne which Chriſt in glorie. *Beda in 9. Marc.*

Elias and Iohn Baptiſt Eremites.

13. *Elias alſo is come.*) Elias was Zelous for Gods Law, a great reprehender of ſinne, and an Eremite, and ſhal be the Precurſour of Chriſt in his ſecond Aduent: So was Iohn before his firſt Aduent, a Zelatour, a Corrector, an Eremite, and his Precurſour. *Theod. in Caten. Thomæ ſuper hunc locum.* See S. Hierom in the life of Paul the Eremite, that both Elias and Iohn Baptiſt were counted principal profeſſours of that life.

The name of IESVS worketh miracles.

38. *In thy name.*) Miracles are wrought ſometime by the name of IESVS, whatſoeuer the men be, when it is for the proofe of a truth or for the glorie of God. In ſo much that Iulian the Apoſtata himſelfe did driue away Diuels with the ſigne of the Croſſe: as *S. Gregorie Nazianzene* writeth *Orat. 1. in Iulian. Theodoret. l. 3. c. 3. hiſt.* And ſo alſo Heretikes may doe miracles among the Heathen, to proue any article of the Chriſtian faith; but they neuer did nor euer ſhal worke any miracle to proue any of their erroneous opinions; as, to proue that Chriſt is not really in the B. Sacrament.

CHAP.

CHAP. X.

He answereth the tempting Pharisees (and againe his Disciples afterward) that the case of a man with his wife shal be (as in the first institution) vtterly indissoluble. 13. He blesseth children. 17. He shweth what is to be done to get life euerlasting: 21. what also for a rich man to be perfect; 28. as also what passing reward they shal haue that doe so in time of persecution. 32. He reuealeth more to his Disciples, touching his Passion: 35. bidding the two ambitious suiters to thinke rather of suffring with him: 41. and teaching vs in the rest of his Disciples, not to be greeued at our Ecclesiastical Superiours, considering they are (as he was himself) to toile for our saluation. 46. Then going out of Iericho, he giueth sight to a blind man.

The third part of this Ghospel Christes comming into Iewrie toward his Passion.

Mt. 19, 1. AND rising vp thence, he commeth into the coasts of Iewrie beyond Iordan: and the multitudes assemble againe vnto him. And as he was accustomed, againe he taught them. 2. And the Pharisees comming neere, asked him: Is it lawful for a man to dimisse his wife? tẽpting him. 3. But he answering, said to them: What did Moyses command you? 4. Who said: * Moyses " permitted to write a bil of diuorce, and to dimisse her. 5. To whom IESVS answering, said: For the hardnes of your hart he wrote you this precept. 6. But from the beginning of the creation * God made thẽ male & femal. 7. For this cause, * man shal leaue his father & mother; and shal cleaue to his wife. 8. And they two shal be in one flesh. Therfore now they are not two, but one flesh. 9. That therfore which God hath ioyned togeather, " let no man separate.

Deu. 24, 1.

Gen. 1, 26.

Gen. 2, 24.

:: The obligation betwixt man and wife is so great, that during life it can not be broken.

Mt. 19, 9. *Mr.* 5, 32. *Lu.* 16, 18. 1. *Cor.* 7, 11. 10. And * in the house againe his Disciples asked him of the same thing. 11. And he saith to them: Whosoeuer dimisseth his wife and " marieth another, committeth aduoutrie vpon her. 12. And if the wife dimisse her husband, and mary another, she committeth aduoutrie.

13. And *a they offered to him yong children, that he might touch them. And the Disciples threatned those that offered them. 14. Whom when IESVS saw, he took it il, and said to them: Suffer the litle children to come vnto me, and prohibit them not. For the Kingdom of God is for such. 15. Amen I say to you, whosoeuer receaueth not the Kingdom of God as a litle child, shal not enter into it. 16. And embracing them, and " imposing hands vpon them, he blessed them. 17. And when he was gone forth in the way, a certaine man running forth & kneeling before him asked him, * Good Maister, what shal I doe that I may receaue life euerlasting? 18. And IESVS said to him, why calleste thou me good? " None is good but one, God. 19. Thou knowest the :: commandements, * *Commit not aduoutrie, Kil not, Steale not, Beare not false witnesse doe not fraud, Honour thy father and mother.* 20. But he answering, said to him: Maister al these things I haue obserued from my youth. 21. And IESVS beholding him, loued him, and said to him: One thing is wanting vnto thee: " goe, sel whatsoeuer thou hast, and giue to the poore, and thou shalt haue treasure in Heauan; and come, folow me. 22. Who being stroken sad at the word, went away sorowful for he had many possessions. 23. And IESVS looking about, saith to his Disciples: How hardly shal they that haue

a Mt. 19, 13. *Lu.* 18, 15.

:: Our Sauiour gaue the children his blessing, imposing his hands vpon them.

Mt. 19, 16. *Luc.* 18, 18. *Exo.* 20, 33.

:: Note that the keeping of Gods commandements procureth life euerlasting.

:: This is counsel of perfection (not a precept) which the Religious professin g and keeping voluntarie pouertie, doe folow.

money, enter into the Kingdom of God! 24. And the Disciples were astonished at his wordes. But IESVS againe answering, saith to thē: Children, how hard is it for them that trust in money, to enter into the Kingdom of God! 25. It is easier for a camel to passe through a needels eye, then for " a rich man to enter into the Kingdom of God. 26. Who marueled more, saying to themselues: And who can be saued? 27. And IESVS beholding them saith: With men it is impossible; but not with God. For al things are possible with God. 28. And Peter began to say vnto him: Behold, we haue left al things, and haue folowed thee. 29. IESVS answering, said: " Amen I say to you, there is no man which hath left house, or brethren, or sisters, or father, or mother, or children, or lands for me and for the Ghospel, 30. that shal not receaue " an hundred times so much now in this time; houses, and brethren, and sisters, and mothers and children, and lands, with persecutions: and in the world to come life euerlasting. 31. But * many that are first, shal be last; and the last, first.

" Exceeding happie be they that can forsake their temporal things for religion.

32. And they were in the way going vp to Hierusalem: and IESVS went before them, and they were astonished; and folowing were afraid. And * taking againe the Twelue, he began to tel them the things that should befal him, 33. That, behold we goe vp to Hierusalem, and the Sonne of man shal be betrayed to the cheefe Priests, and to the Scribes and Ancients, and they shal condemne him to death, and shal deliuer him to the Gentils. 34. and they shal mock him, and spit on him, and scourge him, and kil him, and the third day he shal rise againe.

Mat. 19, 30. *Luc.* 13, 30. *Mt.* 20, 17. *Luc.* 18, 31.

35. And * there came to him Iames and Iohn the sonnes of Zebedee, saying: Maister, we wil that what things soeuer we shal aske, thou doe it to vs. 36. But he said to them: What wil you that I doe to you? 37. And they said: Grant to vs, that we may sit, one on thy right hād & the other on thy left hand, in thy glorie. 38. And IESVS said to them: You wot not what you aske. Can you drinke the cup that I drinke; or be baptized with the Baptisme wherwith I am baptized? 39. But they said to him, we can. And IESVS said to them: The cup indeed which I drinke, you shal drinke; and with the Baptisme wherwith I am baptized, shal you be baptized: 40. but to sit on my right hand or on my left, is not mine to giue vnto you, but to whō it is prepared. 41. And the ten hearing, began to be displeased at Iames and Iohn. 42. And IESVS calling them, saith to them: * You know that they which seeme to rule ouer the Gentils, ouerrule them: and their Princes haue power ouer them. 43. But it is not so in you. But whosoeuer wil be greater, shal be your minister; 44. and whosoeuer wil be first among you, shal be the seruant of al. 45. For the Sonne of man also is not come to be ministred vnto, but to minister, and to giue his life a redemption for many.

Mt. 20, 20. *Mt.* 20, 25. *Lu.* 22, 25.

46. And * they come to Iericho: and when he departed from Iericho, and his Disciples, and a very great multitude, the sonne of Timæus, Bartimæus the blind man, sate by the way side begging. 47. Who when he had heard, that it is IESVS of Nazareth, he began to crie, and to say: IESVS, sonne of Dauid, haue mercie vpon me. 48. And many threatned him, to hold his peace. But he cried much more, Sonne of Dauid, haue mercie vpon me. 49. And IESVS standing stil commanded him to be called. And they

Mt. 20, 29. *Lu.* 18, 35.

they cal the blind mā, saying to him: Be of better cōfort, arise, he calleth thee. 50. Who casting of his garment leapt vp, and came to him. 51. And IESVS answering, said to him: What wilt thou that I doe vnto thee? And the blind man said to him: Rabbôni, that I may see. 52. And IESVS said to him: Goe thy wayes, thy faith hath made thee safe. And forthwiht he saw, and folowed him in the way.

ANNOTATIONS.

CHAP. X.

4. *Permitted.*) Some things are permitted, though not approued or allowed, to auoid greater inconueniences. No man may doe euil for any cause, but he may permit other mens euils for diuerse causes: as God himself doeth, who can doe no euil. So doth the Prince and Common-wealth permit lesser euils to eschew greater, and so may the Holy Church much more (as S. Augustine saith she doeth) being placed among much chaffe and much cockle, tolerate many things: and yet whatsoeuer is against faith & good life, she neither approueth, nor dissembleth with silence, nor commit eth

Aug. ep. 119. c. 19.

Toleration & permission of euil.

11. *And marieth another.*) That which S. Matthew vttered more obscurely, and is mistaken of some, as though he meant that for fornication a man might put away his wife and mary another, is here by this Euangelist (as also by S. Luke) put out of doubt, generally auouching, that whosoeuer putteth away his wife and marieth another committeth aduoutrie. *Aug. li. 1. de adult. coniug. c. 11. & sequentibus.*

Luc. 16, 18.

Mariage after diuorce vnlawful.

18. *None is good.*) None is entirely, substantially, and of himself good, but God: though by participation of Gods goodnes, men are truly also called good.

25. *A rich man.*) He is here called a rich man that hath his confidence (as here is expressed) in his treasure, and had rather forsake his faith and duty to God, then lose them, as al they which liue in Schisme or Heresie to saue their goods.

30. *An hundred times so much.*) Sometime God doth so blesse men also in worldly benefits that haue forsaken al for him, as S. Greg. S. August. and S. Paulinus doe note: but the principal meaning is, * that he wil giue to such men in this life aboundance of grace and spiritual comfort and contentation and ioy of conscience (as they feele which haue experience) the which spiritual guifts exceed the temporal commodities more then an hundred fold. In so much that he that hath fully forsaken but smal things for religion, would not forsake religion to haue al the world

Hiero. in 19. Mat.

Their reward in this life that forsake ought for Gods sake.

CHAP. XI.

Being now come to the place of his Passion, he entreth with triumph as their Christ. 12. *He curseth that fruitlesse leafie tree.* 15. *He sheweth his zeale for the house of God: for which the Rulers seeke his destructiō.* 24. *He exhorteth his Disciples to stedfastnes of faith, and to forgiue their enemies.* 27. *He auoucheth his power by the witnes of Iohn who was a man sent of God.*

The fourth part of this Ghospel. The Holy weeke of his Passion in Hierusalem.

Mat. 21, 1. Lu. 19, 29. Io. 12, 15.

AND when they came nigh vnto Hierusalem and Bethania to Monnt-oliuet, se sendeth two of his Disciples, 2. and saith to them: Goe into the towne that is against you, and immediatly entring in thither, you shal find a colt tied, vpon which no man yet hath sitten: loose him, and bring him. 3. And if any man shal say to you, what doe you? say that he is needful for our Lord: and incontinent he wil send

PALME Sunday.

send him hither. 4. And going their waies, they found the colt tied before the gate without in the meeting of two waies: and they loose him. 5. And certaine of them that stood there, said to them: What doe you loosing the colt? 6. Who said to them as IESVS had commanded them; and they did let him goe with them. 7. And they brought the colt to IESVS; and they lay their garments vpon him, and he sate vpon him. 8. And :: many spred their garments in the way: and others did cut boughes from the trees, and strawed them in the way. 9. And they that went before and they that folowed, cried saying: *Hosanna, blessed is he that commeth in the name of our Lord.* 10. *Blessed is the Kingdom of our father Dauid that commeth, Hosanna in the highest.* 11. And he entred Hierusalem into the temple; and hauing vewed al things round about, when now the euening houre was come, he went forth into Bethania with the Twelue.

:: Al these voluntary duties were grateful to our Sauiour: and so be the like done to him in the B. Sacrament.

Ps. 117. 26.

MVNDAY.

12. And the next day when they departed from Bethania, he was an hungred. 13. And * when he had seen a farre off a figtree hauing leaues, he came if happily he could find any thing on it. And when he was come to it, he found nothing but leaues. For it was not the time for figges. 14. And answering he said to it: Now no man eate fruit of thee any more for euer. And his Disciples heard it. 15. And they come to Hierusalem.

Mt. 21. 19.

And * when he was entred into the temple, he began to cast out them that sold and bought in the temple, and the tables of the bankers, and the chaires of them that sold pigeons he ouerthrew. 16. And he suffred not that any man should carie a" vessel through the temple; 17. And he taught, saying to them; Is it not written, *That my house shal be called the house of prayer to al Nations? But you haue made it" a denne of theeues.* 18. Which when the cheefe Priestes and the Scribes had heard, they sought how they might destroy him. For they were afraid of him, because the whole multitude was in admiration vpon his doctrine. 19. And when euening was come, he went forth out of the citie.

Mt. 21. 12. Luc. 19. 45. Esa. 56. 7. Iere. 7. 11.

TVESDAY.

b The Ghospel for S Gregorius Thaumaturgus Nouemb. 17. And in a Votiue Masse for anie necessitie.

20. And * when they passed by in the morning, they saw the figtree withered from the rootes. 21. And Peter remembring, said to him: Rabbi, behold the figtree that thou didst curse, is withered. 22. b And IESVS answering saith to them: Haue :: faith of God. 23. Amen I say to you, that whosoeuer shal say to this mountaine, Be taken vp and be cast into the sea, and shal not stagger in his hart, but beleeue that whatsoeuer he saith shal be done; it shal be done vnto him. 24. Therfore I say to you, al things, whatsoeuer you aske, praying, beleeue that you shal receaue, and they shal come vnto you. ✠ 25. And when you shal stand to pray, forgiue if you haue ought against any man; that also your Father which is in Heauen, may forgiue you your sinnes. 26. :: If so be that you wil not forgiue, neither wil your Father that is in Heauen, forgiue you your sinnes. 27. And they come againe to Hierusalem.

Mt. 21. 20.

:: Faith of God is to beleeue that he is able, and that he wil doe it, if it be expedient, and no impediment on our part.

:: God neuer forgiueth sinne to him that pardoneth not his enemies frō his

And * when he walked in the temple, there come to him the cheefe Priests & the Scribes and the Ancients, 28. and they say to him: In what power doest thou these things? and who hath giuen thee this power, that thou shouldest doe these things? 29. And IESVS answering said to them: I also wil aske you one word, and answer you me, and I wil

Mt. 21. 23. Luc. 10. 2.

wil tel you in what power I doe these things. 30. The Baptisme of Iohn was it from Heauen, or from men? answer me. 31. But they thought with them selues, saying: If we say, from Heauen; he wil say, why then did you not beleeue him? 32. If we say, from men, we feare the people. For al accounted Iohn that he was indeed a Prophet. 33. And they answering say to IESVS: We know not. And IESVS answering saith to them: Neither doe I tel you in what power I doe these things.

weeke his hart whereby it is euident that more is required then only faith.

ANNOTATIONS.

CHAP. XI.

16. *Vessel through the temple.*) He could not abide to see the Temple of God profaned, no nor suffred those things to be done in it, which otherwise were not vnlawful but honest, if they had been done iu due place. How much lesse can he abide the profaning of Churches now with Heretical seruice and preaching of heresie and blasphemie?

Profaning of Gods Church.

17. *Denne of theeues.*) If the Temple was then a denne of theeues, because of profane & secular marchandise? how much more now, when the house appointed for the Holy Sacrifice & Sacrament of the Bodie of Christ, is made a denne of the Ministers of Caluins bread?

CHAP. XII.

He fortelleth to the Iewes in a parable their reprobation most worthy, and the vocation of the Church of the Gentils in their place: 10. himselfe being the headstone thereof. 13. He defeateth the snare of the Pharisees and Herodians, about paying tribute to Cæsar: 18. answereth also the inuention of the Sadducees against the Resurrection: 28. also the opposition of a Scribe. 35. And so hauing put al the busie Sectes to silence, he turneth and poseth them on the other side, because they imagined Christ should be no more but a man. 38. Bidding the people to beware of the Scribes, being ambitious and Hypocrites. 41. He commendeth the poore widow for her two mites, aboue al.

AND he began to speake to them in parables: ¨ A man planted a vineyard and made a hedge about it, and digged a trough, and built a towre, and lett it out to husbandmen; and went forth into a strange countrie. 2. And sent to the husbandmen in season a seruant, to receaue of the husbandmen, of the fruit of the vineyard. 3. Who apprehending him, beatt him; and sent him away emptie. 4. And againe he sent to them another seruant; and him they wounded in the head, and vsed him reprochfully. 5. And againe he sent another, & him they killed: and many other, beating certaine, and killing others. 6. Therefore hauing yet one ¨ sonne most deare; him also he sent vnto them last saying: That they wil reuerence my sonne. 7. But the husbandmen said one to an other: This is the heire; come, let vs kil him; and the inheritance shal be ours. 8. And Apprehending him, they killed him, and cast him

¨ This man, is God the Father this vineyard, is (as Esay saith 5.1.) the house of Israel. The seruants sent, are Moyses and the Prophets, who the Iewes did diuersely afflict and persecute.

¨ His Sonne is Christ our Sauiour, whom the Iewes crucified out of the citie of Ierusalem, as it were casting him out of the vineyard.

Esa. 5, 1. Mt. 21, 33. Lu. 20, 9.

:: The Iewes and their guides to whom the vineyard was set, destroied: and Gods vineyard giuen to the Apostles and their Successours in the Gentils.

him forth out of the vineyard. 9. What therfore wil the Lord of the vineyard doe? :: He wil come and destroy the husbandmen; and wil giue the vineyard to others. 10. Neither haue you read this scripture, *The :: stone which the builders reiected, the same is made the head of the corner*: 11. *By our Lord was this done, and it is maruelous in our eyes*? 12. And they sought to lay hãds on him, and they feared the multitude. For they knew that he spake this parable to them. And leauing him they went their way. Ps. 117, 22.

:: Christ is become the corner stone of the Synagogue and the Church in which the faithful both of the Iewes and Gentils are conteined.

13. * And they send to him certaine of the Pharisees and of the Herodians; that they should entrap him in his word. 14. Who comming, say to him: Maister, we know that thou art a true speaker, and carest not for any man; for thou doest not looke vpon the person of men, but teachest the way of God in truth. Is it lawful to giue tribute to Cæsar; or shal we not giue it? 15. Who knowing their subteltie, said to them: Why tempt you me? bring me a penie that I may see it. 16. But they brought it him. And he saith to them: Whose is this image, and inscription; They say to him, Cæsars. 17. And IESVS answering, said to them: Render therfore the things that are Cæsars, to Gæsar; and that are Gods, // to God. And they marueled at him. Mt. 22, 15. Lu. 20, 20.

18. And * there came to him the Saducees that say there is no resurrection; and they asked him saying: Maister, 19. * Moyses wrote vnto vs, that if any mans brother die, and leaue his wife, and leaue no children, // his brother shal take his wife and raise vp seed to his brother. 20. There were therfore seauen brethren; and the first took a wife, and died leauing no issue. 21. And the second took her, and died: and neither this left issue. And the third in like manner. 22. And the seauen took her in like sort; and did not leaue issue. Last of al the woman also died. 23. In the resurrection therfore when they shal rise againe, whose wife shal she be of these? for the seauẽ had her to wife. 24. And IESVS answering, said to them: Doe ye not therefore erre, // not knowing the scriptures, nor // the power of God? 25. For when they shal rise againe frõ the dead, they shal neither marie, nor be maried, but are as the Angels in Heauen. 26. And as concerning the dead, that they doe rise againe, haue you not read in the booke of Moyses, how in the bush God spake to him, saying: *I am the God of Abraham, and the God of Isaac, and the God of Iacob*? 27. He is not the God of the dead, but of the liuing. You therfore are much deceaued. Mt. 22, 23. Luc. 20, 27. Act. 23, 6. Deu. 25, 5. Exo. 3, 6.

28. And * there came one of the Scribes that had heard them questioning, and seeing that he had wel answered them, asked him which was the first cõmandement of al. 29. And IESVS answered him: That the first cõmandemẽt of al is, *Heare Israel: the Lord thy God is one God. 30. And thou shalt loue the Lord thy God from thy whole hart, and with thy whole soul, and with thy whole mind, and with thy whole power*. This is the first cõmandement. 31. And the second is like to it: *Thou shalt loue thy neighbour as thy self*. And other commandement greater then these there is not. 32. And the Scribe said to him: Wel Maister, thou hast said in truth, that there is one God, and there is none other besides him. 33. And that he be loued from the whole hart, and with the whole vnderstanding, and with the whole soule, and with the whole strength: and :: to loue his neighbour Mt. 22, 34. Deu. 6, 5. Lev. 19, 18.

* This excellencie of Charitie teacheth vs that faith only is not sufficient.

bour as himself, is a greater thing then al Holocausts and Sacrifices. 34. And IESVS seeing that he had answered wisely, said to him: Thou art not farre from the Kingdom of God. And no man now durst aske him.

Mt. 22, 41. *Luc.* 20, 41. *Ps.* 109, 1. 35. And * IESVS answering, said, teaching in the temple: How doe the Scribes say, that Christ is the sonne of Dauid? 36. For Dauid himself saith in the Holy Ghost: *Our Lord said to my Lord, sit on my right hand, vntil I put thine enemies the foote-stoole of thy feete.* 37. Dauid therfore himself calleth him Lord, and whence is he his sonne? and a great multitude heard him gladly. 38. And he said to them in his doctrine: * Take heed of the Scribes that wil walke in long robes, and be saluted in the market-place, 39. And sit in the first chaires in the Synagogues, and loue the highest places at suppers: 40. Which deuoure widowes houses vnder the pretence of long prayer: these shal receaue larger iudgement.

Luc. 21, 2. 41. * And IESVS sitting ouer against the treasurie, beheld how the multitude did cast money into the treasurie, and many rich men did cast in much. 42. And when there came a certaine poore widow, she cast in two mites, which is a farthing. 43. And calling his Disciples togeather, he saith to them: Amen I say to you, that this poore widow hath cast in more then al that haue cast into the treasurie. 44. For al they of their aboundance haue cast in; but she, of her penurie hath cast in al that she had, her whole liuing.

" God doth accept almes that are correspondent to euery mans abilitie: and the more able, the more must a man giue.

ANNOTATIONS.

CHAP. XII.

17. *To Gods.*) These men were very circumspect and wary to doe al duties to Cæsar, but of their dutie to God they had no regard. So Heretikes, to flatter temporal Princes, and by them to vphold their Heresies, doe not only inculcate mens dutie to the Prince, dissembling that which is due to God; but also giue to the Prince more then due, and take from God his right and dutie. But Christ alowing Cæsar his right, warneth them also of their dutie toward God. And that is it which Catholikes inculcate: Obey God, doe as he commandeth; Serue him first, and then the Prince.

God first to be serued & then the Prince.

Leu. 18, 16. *Deu.* 25, 5. 19. *His brother shal take.*) Marke wel here, that the Law which saith, Thou shalt not marie thy brothers wife, it not such as admitteth not dispensation, as though this mariage were against nature. For here the same Law saith, that in some case, the brother not only might, but then was bound to marie his brothers wife.

Marying the brothers wife.

24. *Not knowing the Scriptures.*) Who would haue thought that by this place of Scripture alleaged by Christ, the Resurrection were proued? and yet we see that Christ doth hereby deduce it, and chargeth these great Doctours and Maisters (which arrogated to them selues the knowledge of Scriptures) that it is their ignorance, that they knew not so to deduce it. No maruel then if the Holy Doctours and Catholike Church make the like deduction sometime and proofes, where the Heretike doth not or wil not see so much, therfore no doubt, becausse he knoweth not the Scriptures, whereof he boasteth so much, nor the sense of the holy Ghost in them. For example, when of that place, *It shal not be forgiuen in this world nor in the world to come*, anciēt Fathers deduce, that there are sinnes remitted after this life in Purgatorie. See *Mat.* 12. 31.

Many truths deduced out of scripture which Heretikes see not.

24. *The power of God.*) Euen so doe heretikes erre two waies: becausse they know not the Scriptures, which they interpret contrarie to the sense of the whole Church and of al the ancient Fathers, and becausse they know not the power of God, that as he is able to raise the selfe same bodies againe, so he can make his body present in many places: but being altogether faithlesse and not beleeuing his power, they dispute of al such matters, only by reason and their owne imagination.

Heretikes ignorant and without faith.

CHAP

CHAP. XIII.

To his Disciples (by occasion of Hierusalem and the Tempels destruction) he foretelleth, 5. what things shal be before the consummation of the world, as specially the Churches ful preaching vnto al Nations. 14 Then, what shal be in the very consummation, to wit, Antichrist with his passing great persecution and seduction, but for a short time. 24. then incontinent the day of Iudgement, 28. to our great comfort in those miseries vnder Antichrist. 32. As for the moment, to vsit perteineth not to knowe it. 34. but rather euery man to watch, that we be not vnprouided when he cometh to each one particularly by death.

See the Annotatiõs vpon S. Matthew. c. 24.

AND when he went out of the Temple, one of his Disciples saith to him: Maister, behold what manner of stones, and what kind of buildings. 2. And IESVS answering, said to him: Seest thou al these great buildings? There shal not be left a stone vpon a stone, that shal not be destroied. *Mt. 24, 1. Luc. 21, 5.*

TVESDAY night.

3. And when he sate in Mount-oliuet against the Temple, Peter and Iames and Iohn and Andrew asked him apart: 4. Tel vs, " when shal these things be? and what shal be the signe when al these things shal begin to be consummate? 5. And IESVS answering began to say to them, See, that no man seduce you. 6. For many shal come in my name saying that " I am he; and they shal seduce many. 7. And when you shal heare of warres and bruits of warres, feare not. For these things must be, but the end is not yet. 8. For Nation shal rise against Nation and Kingdom against Kingdom, and there shal be earth-quakes in places, & famines. These things are the beginning of sorowes. 9. But looke to your selues. For they shal deliuer you vp in Councels, and in Synagogues shal you be beaten, and you shal stand before Presidents and Kings for my sake, for a testimonie vnto them. 10. And into al Nations first the Ghospel must be preached. 11. And when they shal lead you and deliuer you, be not careful beforehand what you shal speake; but that which shal be giuen you in that houre, that speake ye. For it is not you that speake, but the Holy Ghost. 12. And brother shal deliuer brother vnto death, and the father his Sonne; and the children shal arise against the parents, and shal worke their death. 13. And you shal be odious to al men for my name. But he that shal endure vnto the end, he shal be saued.

Great warres toward the later end,

Much persecutiõ of the faithful and Catholike men in the later end.

Great treachery and many false brethren at the same time.

Constancie & perseuerance necessarie in time of persecution.

14. And when you shal see " *the abomination of desolation*, standing where it ought not (he that readeth, let him vnderstand) then they that are in Iewrie, let them flee vnto the mountaines: 15. and he that is on the house-top, let him not goe downe into the house, nor enter in to take any thing out of his house: 16. and he that shal be in the field, let him not returne back to take his garment. 17. And woe to them that are with-child and that giue suck in those daies. 18. But pray that the things chance not in the winter. 19. For those daies shal be such tribulations as were not from the beginning of the creation that God created *Dan. 9, 27. 1. Thess. 2, 4.*

created vntil now, neither shal be. 20. And vnles the Lord had shortned the dayes, no flesh should be saued: but for the elect which he hath elected, he hath :: shortned the daies. 21. And then if any man shal say vnto you, Loe, here is Christ; loe, there: doe not beleeue. 22. For there shal rise vp false-Christs and false-Prophets, and they shal shew " signes and wonders, to seduce (if it be possible) the elect also. 23. You therfore take heed; behold I haue foretold you al things.

24. But in those daies after that tribulation * the sunne shal be darkned, and the moone shal not giue her light, 25. and the starres of Heauen shal be falling downe, and the powers that are in Heauen, shal be moued. 26. And then they shal see the * Sonne of man comming in the clouds, with much power and glorie. 27. And then shal he send his Angels, and shal gather togeather his elect from the foure winds, from the vttermost part of the earth to the vttermost part of Heauen. 28. And of the figtree learne ye a parable. When now the bough thereof is tender, and the leaues come forth, you know that sommer is very nigh. 29. So you also when you shal see these things come to passe, know ye that it is very nigh, at the doores. 30. Amen I say to you, that this Generation shal not passe, vntil al these things be done. 31. Heauē & earth shal passe, but my words shal not passe.

32. But of that day or houre no man knoweth, neither the Angels in Heauen, nor the :: Sonne, but the Father. 33. Take heed, watch, and pray. For you know not when the time is. 34. Euen as a man who being gone into a strange countrie, left his house; and gaue his seruants authoritie ouer each worke, and commanded the porter to watch. 35. Watch ye therfore (for you know not when the Lord of the house commeth: at euen, or at midnight, or at the cock crowing, or in the morning) 36. lest comming vpon a soden, he find you sleeping. 37. And that which I say to you, I say to al, Watch.

weeke.

:: Antichrists reigne shal be but three yeres and a halfe, *Dan. 6. Apoc. 13.*

Ez. 31, 7. Ieol. 3, 15. Dan. 7, 13.

:: Not as thoughhimself knew not, as the Heretikes Agnoitæ held; but becaus he knew it not for to teach it others, as being not expedient. *Amb. de fide li. 5. C. 8.* The Ghospel for some Confessours Bishops. And on the Anniuersary of the creation of a Bishop.

ANNOTATIONS.

CHAP. XIII.

4. *When shal these things be?*) The miseries which did fal before the destruction of the Temple and citie of Hierusalem, were a resemblance of the extreme calamitie that shal befal before the later day at the time of Antichrist: whereupon Christ speaketh indifferently of both.

Arch-heretikes be false-Christs and false-Prophets

6. *I am he*) As before the destruction of Hierusalem, diuers Seducers arose, and called themselues Christes, promising the People deliuerance from the feares and dangers, they were in of forraine souldiars; so shal there come many towards the end of the world and make themselues Christs & Authours of Sects, and shal gaine many Disciples; as in plaine words foloweth in this chapter v. 22. *There shal rise vp False-Christs, and False Prophets &c.*

Hyppol. l. de Antichristo. Cyp. de Cen. Do. m. 2.

14 *The abomination of desolation.*) No heresie doth so properly and purposely tend to this abomination of desolation * which by Antichrist shal be atchieued, as this Caluinisme: which taketh away with other Sacraments and external worship of God, the very sacrifice of Christes Body and bloud. which being taken away (as S. Cyprian saith) no religion can remaine.

Caluinisme tendeth to the abomination of desolation.

22. *Signes and wonders.*) False-Christes and False-Prophets be seducers, who in the later day by the power of the Diuel shal seeme to worke wonders, and yet men must not beleeue them; Much lesse these, which for their false faith can not shew so much as one false miracle.

CHAP.

CHAP. XIV.

THE PASSION according to S. Marke in these two chapters, is the Ghospel at Masse vpon Tuesday in the Holy weeke.

Iudas by occasion of Marie Magdalens ointment, doth sel him to the Councel of the Iewes. 12. After the Paschal lambe he giueth them the bread of life (10. 6.) in a mystical Sacrifice or separation of his bodie and bloud. 27. and that night, is after his prayer, 43. taken of the Iewes men, Iudas being their Captaine: is forsaken of the other eleuen for feare: 53. is falsly accused and impiously condemned of the Iewes Councel: 65. and shamefully abused of them: 66. and thrise denied of Peter. Al euen as the Scriptures and himself had often foretold.

TENEBRE weneſday.

AND the Pasche was, and the Azymes after two daies: and the cheefe Priests and the Scribes sought how they might by some wile lay hands on him, and kil him. 2. But they said: Not on the festiual day, lest there might be a tumult of the People. Mat. 26 1. Lu. 22 1.

3. And * when he was at Bethania in the house of Simon the Leper, and sate at meate, there came a woman hauing an alabaster boxe of ointment, of pretious spike-narde; and breaking the alabaster-boxe, she powred it out vpon his head. 4. But there were certaine that had indignation within them selues, and said: Whereto is" this wast of the ointment made? 5. For this ointment might haue been sold for more then three hundred pence, and giuen to the poore. And they murmured against her. 6. But IESVS said:" Let her alone, why doe you molest her? she hath wrought a good worke vpon me. 7. For the poore you haue alwaies with you; and when you wil, you may doe them good; but :: me you haue not alwaies. 8. That which she had, she hath done; she hath preuented to anoint my body to the burial. 9. Amen I say to you, whereſoeuer this Ghospel shal be preached in the whole world, that also which she hath done, shal be told for a memorie of her. Mat. 26 6. Ioan. 12 3.

::We haue not Christ here needing our almes, as when he conuersed vpon the earth *See. Mat. 26, 11.*

10. And * Iudas Iscariote one of the Twelue went his way to the cheefe Priests, for to betray him to them. 11. Who hearing were glad; and they promised him that they would giue him money. And he sought how he might betray him conueniently. Mat. 26 17. Lu. 22 7

MAVNDI Thurſday.

12. And * the first day of the Azymes when they sacrificed the Pasche, the Disciples say to him: Whither wilt thou that we goe, and prepare for thee to eate the Pasche? 13. And he sendeth two of his Disciples, and saith to them: Goe ye into the citie; and there shal meet you a man carying a pitcher of water, folow him; 14. and whithersoeuer he entreth, say to the Maister of the house, that the Maister saith, where is my refectorie, where I may eate the Pasche with my Disciples? 15. And he wil shew you a great chamber, adorned; and there prepare for vs. 16. And his Disciples went their waies, and came into the citie; and they found as he had told them, and they prepared the Pasche. 17. And * when euen was come, he commeth with the Twelue. 18. And when they were sitting at the table and eating, IESVS said: Amen I say to you, that one of you shal betray me, he that eateth with me. 19. But Mat. 26 17. Lu. 22 7 Io. 13. 21.

they

they began to be sad, and to say to him seuerally, Is it I? 20. Who said to them: One of the Twelue, he that dippeth with me his hand in the dish. 21. And the Sonne of man in deed goeth, * as it is written of him, but woe to that man by whom the Sonne of man shal be betrayed. It were good for him, if that man had not been borne. 22. And * whiles they were eating, IESVS tooke " bread: and blessing brake, and gaue to them, and said: Take, THIS IS " MY BODY. 23. And taking the " chalice, giuing thankes he gaue to them. And they :: al dranke of it. 24. And he said to them: THIS IS " MY BLOVD OF THE NEW TESTAMENT, THAT SHAL BE SHED FOR MANY. 25. Amen I say to you, that now I wil not drinke of the fruit :: of the vine vntil that day when I shal drinke it new in the Kingdom of God. 26. And an hymne being said, they went forth into Mount-oliuet.

28. And IESVS saith to them: You shal al be scandalized in me in this night; for it is written, *I wil strike the Pastour, & the sheepe shal be dispersed.* 28. But after that I shal be risen againe, I wil goe before you into Galilee. 29. And Peter said to him: Although al shal be scandalized, yet not I. 30. And IESVS saith to him: Amen I say to thee, that thou this day in this night, before the cock crow twise, shal thrise deny me. 31. But he spake more vehemently: Although I should die togeather with thee, I wil not denie thee. And in like manner also said they al.

32. And they come into a farme-place called Gethsemani. And he saith to his Disciples: Sit you here, vntil I pray. 33. And he taketh Peter and Iames and Iohn with him; and he began to feare and to be heauy. 34. And he saith to them: My soul is sorowful euen vnto death; stay here, and watch. 35. And when he was gone forward at litle, he fel flat vpon the ground; and he prayed that if it might be, the houre might passe from him; 36. and he said: Abba, Father, al things are possible to thee, transferre this chalice from me, but not that which I wil, but that which thou. 37. And he commeth, and findeth them sleeping. And he saith to Peter: Simon, sleepest thou? could thou not watch one houre? 38. Watch ye, and pray that you enter not into tentation. The spirit in deed is prompt, but the flesh infirme. 39. And going away againe, he prayed, saying the self same word. 40. And returning, againe he found them asleep (for their eyes were heauy) and they wist not what they should answer him. 41. And he commeth the third time, and saith to thē: Sleep ye now, and take rest. It sufficeth: the houre is come; behold the Sonne of man shal be betrayed into the hands of sinners. 42. Arise, let vs goe. Behold, he that shal betray me, is at hand.

43. And * as he was yet speaking, commeth Iudas Iscariote one of the Twelue, and with him a great multitude with swords and clubs, from the cheefe Priests and the Scribes and the Ancients. 44. And the betrayer of him had giuen them a signe, saying: Whomsoeuer I shal kisse, it is he, lay hold on him, and lead him warily. 45. And when he was come, immediatly going to him, he saith: Rabbi, and he kissed him. 46. But they laid hands vpon him, and held him. 47. And one certaine man of the standers about drawing out a sword, smote the seruant of the cheefe Priest, and cut of his eare. 48. And IESVS answering,

weeke.

:: Al dranke, to wit, al the twelue; for moe were not present. Whereby is euident that the words in S. Mat. (26,27) *Drinke ye al of this*, were spoken to al the Apostles only, which here are said that they al did drinke. And so it is no general commandement to al men.

:: See Annot. in Mt. c. 26. 29.

THVRSDAY night.

Ps. 40. 10. Mt. 26, 26. Lu. 21, 19. 1. Cor. 11, 24.

Zac. 13, 7.

Mt 26, 47. Luc. 22, 47. Io. 18, 3.

ſaid to them: As to a theefe are you come out with ſwords and clubs to apprehend me? 49. I was daily with you in the temple teaching, and you did not lay hands on me. But, that the Scriptures may be fulfilled. 50. Then his Diſciples leauing him, al fled. 51. And a certaine yong man folowed him clothed with ſindon vpon the bare; and they tooke him. 52. But he caſting off the ſindon, fled from them naked.

53. And they brought IESVS to the cheefe Prieſt; and al the Prieſts and the Scribes and the Ancients aſſembled togeather. 54. And Peter folowed him a farre off euen in vnto the court of the high Prieſt; and he ſate with the ſeruants at the fire, and warmed himſelf. 55. And the cheefe Prieſts and al the Councel ſought teſtimonie againſt IESVS, that they might put him to death, neither found they. 56. For many ſpake falſe witnes againſt him; and the teſtimonies were not conuenient. 57. And certaine riſing vp, bare falſe witnes againſt him, ſaying: 58. That we heard him ſay, * I wil diſſolue this temple made with hand, and in three daies wil I build an other not made with hand. 59. And their teſtimonie was not conuenient. 60. And the high Prieſt riſing vp into the middes, asked IESVS, ſaying: Anſwereſt thou nothing to theſe things that are obiected to thee of theſe? 61. But he held his peace and anſwered nothing. Againe the high Prieſt asked him, and ſaid to him: Art thou Chriſt the Sonne of the Bleſſed God? 62. And IESVS ſaith to him: I am. And you ſhal ſee the * Sonne of man ſitting on the right hand of power, and comming with the clouds of Heauen. 63. And the high Prieſt renting his garments, ſaith: What need we witneſſes any further? 64. You haue heard blaſphemie. How thinke you? Who al :: condemned him to be guilty of death. 65. And certaine began to ſpit vpon him, and to couer his face, and to beat him with buffets, and to ſay vnto him, Prophecie; and the ſeruants gaue him blowes.

Io. 2, 19.

Dan. 7, 13.

66. And when Peter was in the court beneath, there commeth one of the :: woman-ſeruants of the high Prieſt. 67. And when ſhe had ſeen Peter warming him ſelf, beholding him ſhe ſaith: And thou waſt with IESVS of Nazareth. 68. But he denied, ſaying: Neither know I, neither wot I what thou ſaieſt. And he went forth before the court; and the cock crew. 69. And againe a wench ſeeing him, began to ſay to the ſtanders about, That this fellow is of them. 70. But he denied againe. And after a while againe they that ſtood by, ſaid to Peter: Verily thou art of them; for thou art alſo a Galilæan. 71. But he " began to curſe and to ſweare, That I know not this man whom you ſpeake of. And immediatly the cock crew againe. And Peter remembred the word that IESVS had ſaid vnto him: Before the cock crow twiſe, thou ſhalt thriſe deny me. And he began to weep.

:: Here we may ſee that they, were worthily reprobated and forſakē, according to our Sauiours prediction by the parable (*Mat.* 12) *The kindom of God shal be taken frō you &c.* :: He feareth not afterward Rome the Lady of the world, that in the houſe of Caiphas was afraid of the high Prieſtes wēch. Leo *in Natiu. Pet. & Pau. ſer.* 1.

ANNOTATIONS.

CHAP. XIV.

Cost religiously bestowed vpon Christ & his Church.

4. *This waste*) Religious offices done to Christ for signification, deuotion, or honour sake, both then in his life, and now in the Holy Sacrament, be of some (vnder pretence of better bestowing such things vpon the poore) condemned vniustly.

6. *Let her alone*) Christ answereth for the deuout woman, and for defence of her fact, as we must answer against the ignorant and il men, when they blame good men for giuing their goods to the Church.

The real presence by Consecration.

22. *Bread.*) *This is bread before the Sacramental wordes, but the Consecration once done, of bread is made the flesh of Christ.* Ambros. li 4. c. 4. de Sacramentis.

Very bloud vnder the forme of wine,

23. *Chalice.*) Wine and water is put into the Chalice, but is made bloud by Consecration of the heauenly Word: though to auoid the lothsomnesse which would be in the sight of bloud, thou receaueſt that which hath the likenes and resemblance thereof. *Ambr. ibidem.*

Faith necessarie in the B. Sacrament.

22. *My bodie*, 24. *My bloud*) *Whosoeuer beleeueth it not to be true that is said, he falleth from grace and salutation.* Epiph. in Ancorato. *Let vs euer giue credit to God, & neuer resist him, though the thing that he saith, seeme neuer so absurd in our imagination, or farre passe al our sense and vnderstanding. For his words can not beguile vs, but our sense may easely be deceaued. Seing therfore that he said, This is my body, let vs neuer doubt of the matter.* Chrysost. ho. 83. in Mat. sub finem.

Peter.

71. *He began to curse.*] In this one Apostle Peter, the first and cheefe in the order of Apostles, in whom the Church was figured, both sortes were to be signified, to wit, the strong and the weake, becausе without both the Church is not. *Aug. ser. 13. de verb. Do.* Againe, Our Sauiour would shew by the example of the cheefe Apostle, that no man ought to presume of him self, when neither S. Peter could auoid the danger of mutability *Aug. tract. 66. in Euang. Io. Leo Ser. 9. de Pass. Do.*

CHAP. XV.

The cheefe of the Iewes accuse him to Pilate the Gentil. 6. And (he seeking to deliuer him) they perswade the common People (who hitherto were alwaies ready to defend him) not only to preferre the murderer Barabbas, but also to crie Crucifige *(to the reprobation of the whole Nation,) 16. After many illusions, 20. he is crucified by the Gentils. 29. which the Iewes seing, doe triumph as if they had now the victorie. 33. But euen then by many wonderful workes he declareth his might, 42. and finally is buried honourably.*

Mt. 27, 1. Lu. 23, 1. Io. 18, 28.

AND forthwith in the morning the cheefe Priests with the Ancients and the Scribes & the whole Councel, consulting togeather, binding IESVS led & deliuered him to Pilate. 2. And Pilate asked him: Art thou the King of the Iewes? but he answering, said to him: Thou saiest. 3. And the cheefe Priests accused him in many things. 4. And Pilate againe asked him, saying: Answerest thou nothing? see in how great things they accuse thee. 5. But IESVS answered nothing more; so that Pilate marueled.

GOOD friday.

6. And vpon the festiual day he was wont to release vnto them one of the prisoners whomsoeuer they had demanded. 7. And there was one called Barabbas, which was put in prison with seditious persons, who in a sedition had committed murder. 8. And when the multitude was come vp, they began to require, according as alwayes he did

vnto them. 9. And Pilate answered them, and said: Wil you that I release to you the King of the Iewes? 10. For he knew that the cheefe Priests for enuy had deliuered him. 11. But the" cheefe Priests moued the People, that he should release Barabbas rather to them. 12. And Pilate againe answering, said to them: What wil you then that I doe to the King of the Iewes? 13. But they againe cried: Crucifie him. 14. And Pilate saith to thē: Why, what euil hath he done? But they cried the more: Crucifie him. 15. And Pilate willing" to satisfie the People, released to them Barabbas, and deliuered IESVS, hauing whipped him, for to be crucified.

16. And * the souldiars led him into the court of the Palace, and they cal togeather the whole band: 17. and they clothe him in purple, and platting a crowne of thornes, they put it vpon him. 18. And they began to salute him: Haile King of the Iewes. 19. And they smote his head with a reed: and they did spit on him. And bowing the knees, they adored him. 20. And after they had mocked him, they stripped him of the purple, and put on him his owne garments, and they lead him forth to crucifie him. 21. And they forced a certaine man that passed by, Simon a Cyrenéan comming from the countrie, the father of Alexander and Rufus, to take vp his crosse. 22. And they bring him into the place Golgotha, which being interpreted is, *The place of Caluarie.* 23. And they gaue him to drinke wine mingled with myrrhe; and he tooke it not.

Io. 19, 1.

24. And crucifying him, they deuided his garments, casting lots vpon them, who should take which. 25. And it was the third houre, and they crucified him. 26. And the title of his cause was superscribed, KING OF THE IEWES. 27. And with him they crucifie two theeues; one on the right hand, and an other on his left. 28. And the Scripture was fulfilled that saith: *And with the wicked he was reputed.* 29. And they that passed by, blasphemed him, wagging their heads, and saying: Vah, ' he that destroieth ' the Temple, and in three daies ' buildeth ' it: 30. " saue thy self, comming downe from the crosse. 31. In like manner also the cheefe Priests mocking said with the Scribes one to an other: He saued others, himself he can not saue. 31. Let Christ the King of Israel come downe now from the crosse that we may see and beleeue. And they that were crucified with him, railed at him.

Esa. 53, 12.

' thou that de. stroiest ' buildst

" So Heretikes say of the B. Sacrament, If it be Christ, let him saue himself from al iniuries.

33. And when it was the sixt houre, there was made darknes vpon the whole earth vntil the ninth houre. 34. And at the ninth houre IESVS cried out with a mightie voice, saying: *Eloi, Eloi, lamma-sabacthani?* Which is being interpreted, *My God, my God, why hast thou" forsaken me?* 35. And certaine of the standers about hearing, said: Behold, he calleth Elias. 36. And one running and filling a spunge with vinegre, and putting it about a reed, gaue him drinke, saying: Let be, let vs see if Elias come to take him downe. 37. And IESVS putting forth a mightie voice, gaue vp the ghost. 38. And the vele of the temple was rent in two, from the top to the bottome. 39. And the Centurion that stood ouer against him, seeing that so crying he had giuen vp the ghost, said: In deed this man was the Sonne of God.

Psf. 21, 1.

" See (Mat. c. 27, 46) the blasphemous exposition of Caluin and his folowers, and take heed ther. of.

40. And there were also women looking on a farre off: among whom was Marie Magdalene, and Marie the mother of Iames the lesse, and of Io-

of Ioſeph, and Salôme; 41. and when he was in Galilee, they followed him, and miniſtred to him, and many other women that came vp togeather with him to Hieruſalem. 42. And when euening was now come (becauſe it was the Paraſceue, which is the Sabboth-eue) 43. came Ioſeph of Arimathæa a noble Senatour, who himſelf alſo was expecting the Kingdom of God; and he went in boldly to Pilate, and asked the body of IESVS. 44. But Pilate marueled if he were now dead. And ſending for the Centurion, asked him if he were now dead. 45. And when he vnderſtood by the Centurion, he gaue the body to Ioſeph. 46. And Ioſeph" buying ſindon, and taking him downe, wrapped him in the ſindon, and laid him in a monument, that was hewed out of a rock. And he roled a ſtone to the doore of the monument. 47. And Marie Magdalene and Marie of Ioſeph beheld where he was laid.

ANNOTATIONS.

CHAP. XV.

11. *Cheefe Prieſts*) Heretikes abuſe the ignorant People with theſe naughtie Prieſts of the old Teſtament, to make that name odious, & to diſcredit the Prieſts of Chriſt in the new Teſtament. But for theſe Prieſts, thou maiſt not maruel that they are ſo buſy againſt Chriſt, * partly becauſe they were ſuch as were intruded by the ſecular power of the Roman Emperour, and from yeare to yeare by bribery and frendſhip, not by ſucceſſion according to the Law of Moyſes; partly becauſe the time was now come when the old Prieſthood of Aaron ſhould ceaſe, and the new begin according to the order of Melchiſedech: and for theſe cauſes God ſuffered their former priuileges of wiſedom and iudgement and diſcretion to decay in theſe later vſurpers, and that according to the prophet ſaying: *The Law ſhal perish from the Prieſt and counſul from the Ancients.* But the Prieſthood of the new Teſtament is to continue vnto the end of the world, and hath (as being the principal part of the Church) the aſſiſtance of the Holy Ghoſt for euer promiſed, to teach it al truth; and for Peter the cheefe Prieſt thereof vnder Chriſt, our Sauiour praied, That his faith ſhould not faile: and to the reſt alſo he ſaid: *He that heareth you, heareth me.*

Euſeb. Ec. Hiſt. li. 1. c. 6. ex Ioſeph.

Exe. 7, 26. Io. 16, 13. Luc. 11, and 10.

The Prieſts of the old Teſtament.

The Prieſthood of the new Teſtamēt.

15. *To ſatisfie the People.*) Pilate ſhould haue ſuffered death, rather then by other mens prouocation or commandement haue executed an innocent: as a Chriſtian iudge ſhould rather ſuffer al extremitie, then giue ſentence of death againſt a Catholike man for his faith.

Executing lawes againſt innocents.

46. *Buying ſindon.*) This dutie done to Chriſtes body after his departure, was exceeding meritorious, and is therfore by holy writ ſo often commended for an example to faithful men, to vſe al honour and deuotion towards the bodies of Saints and holy Perſons.

Religious duty toward the bodies of Chriſt and his Saints.

CHAP. XVI.

The third day, to three women at his sepulcher, an Angel telleth that he is risen, and wil (as he promised Mar. 14, 28.) shew himself in Galilee. 9. The same day he appeareth to Marie Magdalene, afterward to two Disciples: yet the Eleuen wil not beleeue it, vntil to them also he appeareth. 15. To whom hauing giuen commission into al Nations, with power also of Miracles, he ascendeth, and they plant his Church euery where.

The Ghospel vpō Easter day.

EASTER DAY.

AND when the Sabboth was past, Marie Magdalene and Marie of Iames, and Salôme" bought spices, that comming they might anoint IESVS. 2. And very early the first of the Sabboths, they come to the monument, the sunne being now risen. 3. And they said one to an other: Who shal role vs back the stone from the doore of the monument? 4. And looking, they saw the stone roled back. For it was very great. 5. And entring into the monument, they saw a yong man sitting on the right hand couered with a white robe: and they were astonished. 6. Who saith to thē: Be not dismaied; you seeke IESVS of Nazareth, that was crucified; he is risen, he is not here, behold the place where they laid him 7. But goe, tel his Disciples and" Peter that he goeth before you into Galilee; there you shal see him, * as he told you. ✠ 8. But they going forth, fled from the monument. For trembling and feare had inuaded them: and they said nothing to any body, For they were afraid.

" Peter is named in special (as often els where for prerogatiue.

9. And he rising early the first of the Sabboth, * appeared first to Marie Magdalen, * out of whom he had cast seauen Diuels. 10. She went and told them that had been with him, that were mourning & weeping. 11. And they hearing that he was aliue and had been seen of her, did not beleeue.

12. And * after this he appeared in an" other shape to two of them walking, as they were going into the countrie. 13. And they going told the rest: neither them did they beleeue.

The Ghospel vpō the Ascension day. And for some Martyrs.

14. Last * he appeared to those Eleuen as they sate at the table; and he exprobrated their incredulity and hardnes of hart, because they did not beleeue them that had seen him risen againe. 15. And he said to them: * Going into the whole world preach the Ghospel to al creatures. 16. He that" beleeueth and is baptized, shal be saued; but he that beleeueth not, shal be condemned. 17. And them that beleeue" these signes shal follow: In my name shal they cast out Diuels; They shal speake with new tongues; 18. Serpents shal they take away; And if they drinke any deadly things, it shal not hurt them; They shal" impose hands vpon the sick and they shal be whole.

" Miracles in the Church by imposition of hands

The Ascēsion.

19. And so our Lord IESVS after he spake vnto them, * was assumpted into Heauen, and sate on the right hand of God. 20. But they going forth preached euery where: our Lord working withal, and confirming the Word with signes that folowed, ✠

Mt. 28, 1. *Luc.* 24, 1. *Io.* 20, 1.

Mr. 14, 28.

Io. 20, 16. *Luc.* 8, 2.

En. 24, 13.

Lu. 24, 36. *Io.* 20, 26. *Mt.* 28, 19.

Luc. 24, 51.

ANNO-

ANNOTATIONS.

CHAP. XVI.

1. *Bought spices.*) As she did bestow and consume a costly ointment vpon his body being yet aliue (c.14.3.) Christ himself defending and highly commending the fact against Iudas and other who accounted it to be superfluous and better to be bestowed otherwise: So not without great deuotion and merit, she and these other women seeke to anoint his body dead (though Heretikes or other simple persons may pretend such things to be better bestowed vpon the poore) and therfore, * she first before the other, * and they next, saw him after his Resurrection. — The womens deuotion toward Christs body being dead. — Mt. 16, 9. Mt. 28, 9.

12. *In an other shape.*) Christ though he haue but one corporal shape, natural to his Person, yet by his omnipotencie he may be in whatsoeuer forme, & appeare in the likenesse of any other man or creature, as he list. Therfore let no man thinke it strange, that he may be vnder the forme of bread in the B. Sacrament. — Christs body vnder diuers formes.

16. *He that beleeueth.*) Note wel, that whereas this Euangelist mentioneth only faith & Baptisme, as though to beleeue & to be baptized were enough, S. Matthew addeth these wordes also of our Sauiour, *teaching them to obserue al things whatsoeuer I haue commanded you*, which containeth al good workes and the whole iustice of a Christian man. — Not only faith. — Mt. 28, 20.

17. *These signes shal folow.*) It is not meant, that al Christians or true beleeuers should doe miracles; but that some for the proofe of the faith of al, should haue that guift. The which is the grace or guift of the whole Church, executed by certaine for the edification and profit of the whole. — The guift of miracles.



THE ARGVMENT OF S. LVKES GHOSPEL.

S. *Lukes Ghoſpel may be deuided into fiue partes.*

The firſt part is, of the Infancie both of the Precurſour, and of Chriſt himſelfe: chap. 1. and 2.

The ſecond, of the Preparation that was made to the manifeſtation of Chriſt: chap. 3. and a piece of the 4.

The third, of Chriſts manifeſting himſelfe, by preaching and miracles ſpecially in Galilee: the other piece of the 4. chap. vnto the middes of the 17.

The fourth of his comming into Iurie towards his Paſſion: the other piece of the 17. chap. vnto the middes of the 19.

The fifth, of the Holy weeke of his Paſſion in Hieruſalem: the other part of the 19. chap. vnto the end of the booke.

S. Luke was Sectatour (*ſaith S. Hierome*) that is, a Diſciple of the Apoſtle Paul, and a companion of al his peregrination. Hier. in Catalogo. *And the ſame we ſee in the Actes of the Apoſtles*: Where, *from the 16. chap. S. Luke putteth himſelf in the traine of S. Paul, writing thus in the ſtorie.* Forthwith we ſought to goe into Macedonia. *And in like manner, in the firſt perſon, commonly through the reſt of that booke.* *Of him and his Ghoſpel, S. Hierom vnderſtandeth this ſaying of S. Paul*: We haue 2. Cor. 8, 18. ſent with him the brother, whoſe praiſe is in the Ghoſpel through al Churches. *Where alſo he addeth*: Some ſuppoſe, ſo often as Paul in his Epiſtles ſaith, *According to my Ghoſpel*, that he meaneth of Lukes booke. *And againe*: Luke learned the Ghoſpel not only of the Apoſtle Paul, who had not been with our Lord in fleſh, but of the other Apoſtles; which himſelf alſo in the beginning of his booke declareth, ſaying: As they deliuered to vs who them ſelues from the beginning ſaw, & were Miniſters Luc. 1, 2. of the Word. *It followeth in S. Hierome*: Therfore he wrote the Ghoſpel, as he had heard; but the Actes of the Apoſtles he compiled as he had ſeen. *S. Paul writeth of him by name to the Coloſſians*: Luke the Phiſició ſaluteth you. Col. 4, 14. *And to Timothie*: Luke alone is with me. 2. Tim. 4, 11. *Finally of his end thus doth S. Hierom write*: He liued foureſcore and foure yeares, hauing no wife. He is buried Hiero. in Catalogo. at Conſtantinople; to which citie his bones with the Relikes of Andrew the Apoſtle were tranſlated out of Achaia the twentith yeare of

' Conſtãtius. ' Conſtantinus: *And of the ſame Tranſlation alſo in an other place againſt Vigilantius the Heretike*: It grieueth him that the Relikes of the Martyrs are couered with pretious couerings, and that they are not either tied in cloutes or throwen to the dunghil. Why, are we then * ſacrilegious, when we enter the Churches of the Apoſtles? Was ' Conſtantinus' the Emperour ' Conſtãtius. ſacrilegious, who tranſlated to Conſtantinople the holy Relikes of Andrew, Luke, and Timothie, at which the Diuels rore, and the inhabiters of Vigilantius confeſſe that they feele their preſence? Hier. con. Vigil. c. 2.

The Heretike ſo counted the Catholikes for their honouring of Saints and Relikes.

His ſacred body is now at Padua in Italie; Whither it was againe tranſlated from Conſtantinople.

THE



Effigies Vituli, LVCA, tibi conuenit: exstat
Zachariæ in scriptis mentio prima tuis.

THE HOLY GHOSPEL OF IESVS CHRIST ACCORDING TO LVKE.

CHAP. I.

The Annunciation and Conception first of the Precursour: 26. and six months after, of Christ also him self. 39. The Visitation of our Ladie, where both the mothers doe Prophecie. 57. The Natiuitie and Circumcision of the Precursour, where his father doth prophecie. 80. The Precursour is from a child an Eremite.

THE FIRST part: of the Infancie both of the Precursour and of Christ himself.

BECAVSE many haue gone about to compile a Narration of the things that haue been accomplished among vs; 2. according as they haue deliuered vnto vs, who from the beginning themselues saw and were Ministers of the Word; 3. it seemed good also vnto me" hauing, diligently attained to al things from the beginning, to write to thee in order, Good * Theophilus, 4. that thou maist know the veritie of those wordes wherof thou hast been instructed.

Act. 1, 1.

5. There was in the daies of Herod the King of Iewrie, a certaine Priest named Zacharie, of the* course of Abia; & his wife of the daughters of Aaron, and her name Elizabeth. 6. And they were both" iust before God, walking" in al the commandements" and iustifications of our Lord without blame, 7. and they had no sonne: for that Elizabeth was barren, and both were wel striken in their daies. 8. And it came to passe, when he executed the priestly function in the order of his course before God, 9. according to the custome of the Priestlie functió, he went forth by lot* to offer incense, entring into the Temple of our Lord; 10. and* al the multitude of the People was" praying without at the houre of the incense. 11. And there appeared to him an Angel of our Lord, standing on the right hand of the Altar of incense. 12. And Zacharie was troubled, seeing him; and feare fel vpon him. 13. But the Angel said to him: Feare not Zacharie, for thy praier is heard; and thy wife Eliza-

1. Par. 24, 10.

The Ghospel vpon the eue of S. Iohn Baptist.

" We see here that the Priest did his dutie within, the People in the meane time praying without: and that the Priests functions did profit them, though they neither heard nor saw his doings.

Exo. 30, 17. Leu. 16, 16.

Elizabeth ſhal beare thee a ſonne and thou ſhalt cal his name Iohn: 14. and thou ſhalt haue " ioy and exultation, and many ſhal reioyce in his natiuitie. 15. For he ſhal be great before our Lord; :: and wine and ſicer he ſhal not drinke; and he ſhal be repleniſhed with the Holy Ghoſt euen from his mothers womb. 16. And he ſhal * conuert many of the children of Iſrael to the Lord their God. 17 And he ſhal goe before him * in the ſpirit and vertue of Elias, that he may conuert the harts of the Fathers vnto the children, and the incredulous to the wiſedom of the iuſt, to prepare vnto the Lord a perfect People. ✠ 18. And Zacharie ſaid to the Angel: Whereby ſhal I know this? for I am old; and my wife is wel ſtriken in her daies. 19. And the Angel anſwering ſaid to him: I am Gabriel that aſſiſt before God; and am ſent to ſpeake to thee, and to Euangelize theſe things to thee. 20. And behold, :: thou ſhalt be dumme, and ſhalt not be able to ſpeake vntil the day wherein theſe things ſhal be done; for-becauſe thou haſt uot beleeued my wordes, which ſhal be fulfilled in their time. 21. And the People was expecting Zacharie; and they marueled that he made tariance in the Temple. 22. And comming forth he could not ſpeake to them, and they knew that he had ſeen a viſion in the Temple. And he made ſignes to them, and remained dumme. 23. And it came to paſſe, after the daies of his office were expired, " he departed into his houſe. 24. And after theſe daies Elizabeth his wife conceaued; and hid herſelf fiue months, ſaying: 25. For thus hath our Lord done to me in the daies wherein he had reſpect to take away my reproch among men.

26. b And in the ſixt month, the Angel Gabriel was ſent of God into a citie of Galilee, called Nazareth, 27. * to a Virgin eſpouſed to a man whoſe name was Ioſeph, of the houſe of Dauid; and the Virgins name was MARIE. 28. And the Angel being entred in, ſaid vnto her: " HAILE *" ful of grace, our Lord is with thee: Bleſſed art thou among women.* 29. Who hauing heard, was troubled at his ſaying, and thought what manner of ſalutation this ſhould be. 30. And the Angel ſaid to her: Feare not MARIE, for thou haſt found grace with God. 31. * Behold thou ſhalt conceaue in thy womb, and ſhalt beare a Sonne; and thou ſhalt cal his name IESVS. 32. He ſhal be great, and ſhal be called the Sonne of the moſt High, and our Lord God ſhal giue him the ſeat of Dauid his Father: 33. * and he ſhal reigne in the houſe of Iacob for euer, and of his Kingdom there ſhal be no end. 34. And MARIE ſaid to the Angel: :: How ſhal this be done, " becauſe I know not man? 35. And the Angel anſwering, ſaid to her: The Holy Ghoſt ſhal come vpon thee, and the power of the moſt High ſhal ouerſhadow thee. And therfore alſo that which of thee shal be borne Holy, shal be called the Sonne of God. 36. And behold " Elizabeth thy coſin, she alſo hath conceaued a Sonne in her old age; and this month, is the ſixt to her that is called barren; 37. becauſe there shal not be impoſſible with God any word. 38. And MARIE ſaid, :: BEHOLD *the handmaid of our Lord, be it done to me according to thy word.* ✠ And the Angel departed from her.

39. c And MARIE riſing vp in thoſe daies, went vnto the hil countrie with ſpeed into a citie of Iuda. 40. And she entred into the houſe of Zacharie,

Mal. 4, 6. Mt. 11, 14.

Mt. 1, 18.

Eſa. 7, 14.

Dan. 7, 14. 27.

* This abſtinence foretold and preſcribed by the Angel, ſheweth that it is a worthie thing, and an act of religion in S. Iohn, as it was in the Nazarites.

:: Zacharie punished for doubting of the Angels word.

b The Ghoſpel vpon the Annunciation of our Lady *Martij* 15. And on Imber weneſday, and for a votiue Maſſe of our Ladie, in Aduent. The beginning of the AVE MARIE, See the reſt v. 42.

:: She doubted not of the thing as Zacharie, but enquired, of the meanes.

:: At this very moment when the B. Virgin gaue conſent, ſhe conceaued him perfect God & perfect man.

c The Ghoſpel vpon the Viſitation of our Lady, Iul. 2. And vpon the Imber friday in Aduent.

Zacharie, and saluted Elizabeth. 41. And it came to passe; as Elizabeth heard the salutation of MARIE, the :: infant did leap in her womb. And Elizabeth was replenished with the Holy Ghost: 42. and she cried out with a loud voice, and said, " BLESSED *art thou among women, and Blessed is the fruit of thy womb.* 43. And whence is this to me, that the " mother of my Lord doth come to me? 44. For behold as the voice of thy salutation sounded in mine eares, the infant in my womb did leap for ioy. 45. And Blessed is she that beleeued because those things shal be accomplished that were spoken to her by our Lord. 46. And MARIE said:

:: Iohn the Baptist being yet in his mothers wõb, reioyced & acknowledged the presẽce of Christ and his mother.

Magnificat at Euensong.

MY SOVLE doth magnifie our Lord:

47. *And my spirit hath reioyced in God my Sauiour.* ✠

48. *Because he hath regarded the humilitie of his handmaid; for behold from hence forth :: al Generations " shal cal me Blessed.*

:: Haue the Protestãts had alwaies Generations to fulfil this prophecie? or doe they cal her Blessed, that derogate what they can from her graces, blessings and al her honour?

49. *Because he that is mightie hath done great things to me: and holy is his name.*

50. *And his mercie from Generation vnto Generations, to them that feare him.*

51. *He hath shewed might in his arme: he hath dispersed the proud in the conceit of their hart.*

52. *He hath deposed the mightie from their seat, & hath exalted the humble.*

53. *The hungrie he hath filled with good things: and the rich he hath sent away emptie.*

54. *He hath receaued Israel his child, being mindful of his mercie,*

55. *As he spake to our Fathers, to Abraham and his seed for euer.*

56. And MARIE taried with her about three months: and she returned into her house.

The Ghospel vpon the Nativitie of S. Iohn Baptist Iun. 24. called Midsõmer day.

57. And Elizabeths ful time was come to be deliuered; and she bare a Sonne. 58. And her neighbours and kinsfolke heard that our Lord did magnifie his mercie with her, and they did congratulate her. 59. And it came to passe; on the eight day they came to circumcise the child, and they called him by his fathers name Zacharie. 60. And his mother answering, said: Not so, but he shal be called Iohn. 61. And they said to her, That there is none in thy kinred that is called by this name. 62. And they made signes to his father, what he would haue him called 63. And demanding a writing table, he wrote, saying: " * Iohn is his name. And they al marueled. 64. And forthwith his mouth was opened, and his tongue, and he spake blessing God. 65. And feare came vpon al their neighbours; and al these things were bruited ouer al the hil-countrie of Iewrie: 66. and al that had heard, laid them vp in their hart, saying: What an one, trow ye, shal this child be? For the hand of our Lord was with him. 67. And Zacharie his father was replenished with the Holy Ghost; and he prophecied, saying:

Sup. v. 13.

Benedictus at Laudes.

68. BLESSED BE OVR LORD *God of Israel: because he hath visited and wrought the redemption of his People:* ✠

69. *And hath erected the horne of saluation to vs, in the house of Dauid his seruant.*

70. *As he spake by the mouth of his holy Prophets, that are from the beginning.*

71. *Saluation from our enemies, and from the hand of al that hate vs:*

72. *To worke mercie with our Fathers; and to remember his holy Testament,*

Gen. 22, 6. 73. * *The oth which he sware to Abraham our father,* 74. *that he would giue to vs.*

That

That without feare being deliuered from the hand of our enemies, we may ſerue him,

75. *In holines and" iuſtice before him, al our daies.*

76. *And thou child, ſhalt be called the Prophet of the Higheſt: for * thou ſhalt goe before the face of our Lord to prepare his waies.* Mal. 3, 1.

77. *To giue knowledge of ſaluation to his People, vnto remiſſion of their ſinnes,*

78. *Through the bowels of the mercie of our God, in which the * Orient, from on high, hath viſited vs.* Zac. 3, 9. 6, 12. Mal. 4, 2.

79. *To illuminate them that ſit in darknes, and in the ſhadow of death: to direct our feet into the way of peace.*

80. And the child grew, and was ſtrengthned in ſpirit, and was " in the deſerts vntil the day of his manifeſtation to Iſrael,

" Marke that he was a voluntarie Eremite, and choſe to be ſolitarie from a child, til he was to preach to the People, in ſo much that antiquitie counted him the firſt Eremite. *Hiero. in vit. Pauli.*

ANNOTATIONS.

CHAP. I.

Sacred Writers & holy Counceels.

3. *Hauing diligently atteind.*) Hereby we ſee, that though the Holy Ghoſt ruled the penne of holy Writers that they might not erre, yet did they vſe humane meanes to ſearch out and find the truth of the things they wrote of. Euen ſo doe Councels, and the Preſident of them, Gods Vicar, diſcuſſe and examine al cauſes by humane meanes, the aſſiſtance of the Holy Ghoſt concurring and directing them into al truth, according to Chriſtes promiſe *Io.* 16, 13: as in the very firſt Councel of the Apoſtles them ſelues at Hieruſalem is manifeſt. *Act.* 15. 7. and 28. Againe here we haue a familiar preface of the Authour as to his friend or to euery godly Reader (ſignified by Theophilus) concerning the cauſe and purpoſe & manner of his writing, and yet the very ſame is confeſſed Scripture, with the whole booke folowing. Maruel not then if the Authour of the ſecõd booke of the Machabees * vſe the like humane ſpeaches both at the beginning and in the later end; neither doe thou therfore reiect the booke for no Scripture, as our Heretikes doe; or not thinke him a ſacred Writer.

The ſecond booke of the Machabees. 2. *Mac.* 2. & 15.

6. *Iuſt before God*) Againſt the Heretikes of this time, here it is euident that holy men be iuſt, not only by the eſtimation of men, but in deed and before God.

True iuſtification by obſeruing the commandements.

6. *In al the commandements.*) Three things to be noted directly againſt the Heretikes of our time. firſt, that good men doe keepe al Gods commandements: which (they ſay) are impoſſible to be kept. Againe, that men be iuſtified not by only imputation of Chriſtes iuſtice, nor by faith alone, but by walking in the commandements. Againe, that the keeping and doing of the commandements is properly our iuſtification

Corrupt tranſlation of Heretikes. δικαιώματα.

6. *Iuſtifications.* This word is ſo vſual in the Scriptures (namely in the Pſal. 118) to ſignifie the commandemẽts of God, becauſe the keeping of them is iuſtifiatiõ, and the Greeke is alwaies ſo fully correſpondent to the ſame, that the Heretikes in this place (otherwiſe pretending to eſteeme much of the Greeke) blush not to ſay, that they auoid this word of purpoſe againſt the iuſtification of the Papiſts. And therfore one vſeth Tullies word forſooth, in Latin *conſtituta*: and his ſcholers in their English Bibles ſay, *Ordinances.* Beza *in Annot. no. Teſt.* 1556.

14. *Ioy and exultation.*] This was fulfilled, not only when he was borne, but now alſo through the whole Church for euer, in ioyful celebrating of his Natiuitie.

The cõtinencie of Prieſts. Miniſters not ſo perfect as the Prieſts of the old law.

21. *He departed.*] In the old Law (ſaith S. Hierom) they that offered Hoſtes for the People, were not only not in their houſes, but were purified for the time, being ſeparated from their wiues, and they dranke neither wine nor any ſtrong drinke, which are wont to prouoke concupiſcence. Much more the Prieſts of the new Law that muſt alwayes offer Sacrifices, muſt alwaies be free from matrimonie. *Li. 1. c. 6. 19. adu. Iouin. and ep. 50. c. 3.* Se S. Ambroſe *in* 1. *Tim.* 3. And therfore if there were any religion in Caluins Communion, they would at the leaſt giue as much reuerence in this point, as they

they in the old Law did to their Sacrifices, and to the loaues of propoſition, 1. *Reg.* 21.

28. *Haile ful of grace.*] Holy Church and al true Chriſtian men doe much and often vſe theſe wordes brought frō Heauen by the Archangel, as wel to the honour of Chriſt and our B. Ladie, as alſo for that they were the wordes of the firſt glad tidings of Chriſts Incarnation & our Saluation by the ſame; and be the very abridgement and ſumme of the whole Ghoſpel. In ſo much that the Greeke Church vſed it daily in the Maſſe. *Liturg. S. Iacobi & Chry. S. Atha. de S. Deip. S. Ephrem. in orat. de laud. B. virg. Amb. in 1. Lu. l. 2. Hier. ep. 140. in exp. Pſ. 44.* Often ſaying of the *Aue Marie.*

28. *Ful of grace.*] Note the excellent prerogatiues of our B. Lady, and abhorre thoſe Heretikes which make her no better then other vulgar women, and therfore to take from her fulnes of grace, they ſay here *Haile freely beloued*, contrarie to al ſignificatiō of the Greeke word, which is at the leaſt, *endued with grace*, as S. Paul vſeth it Epheſ. 1. by S. Chryſoſtoms interpretation: or rather *ful of grace*, as both * Greeke and Latin Fathers haue alwaies here vnderſtood it, and the Latines alſo read it, namely S. Ambroſe thus, *wel is she only called ful of grace, who only obtained the grace, which no other woman deſerued, to be repelnished with the authour of grace.* And if they did as wel know the nature of theſe kind of Greeke words, as they would ſeeme very ſkiful, they might eaſily obſerue that they ſignifie fulnes, as when them ſelues tranſlate the like word (*Luc.* 16. 20.) ful of ſores Beza, *vlceroſus.* Corrupt tranſlation of Heretikes. * κεχαριτωμένη. ἐχαρίτωσε. ἠλεωμένος.

34. *I know not man.*] Theſe words declare (ſaith S. Auguſtine) that ſhe had now vowed virginitie to God. For otherwiſe neither would ſhe ſay, *How shal this be done?* nor haue added, *because I know not man.* Yea if ſhe had ſaid only the firſt words, *How shal this be done*; it is euident that ſhe would not haue aſked ſuch a queſtiō, how a woman ſhould beare a ſonne promiſed her, if ſhe had maried meaning to haue carnal copulatiō *c. 4. de de Virg.* As if he ſhould ſay, If ſhe might haue knowen a man and ſo haue had a child, ſhe would neuer haue aſked, How ſhal this be done; but becauſe that ordinarie way was excluded by her vow of virginitie, therfore ſhe aſketh, How? And in aſking, How? She plainly declareth that ſhe might not haue a child by knowing man, becauſe of her vow. See S. Grego. Nyſſene *de ſancta Chriſti Natiuitate.* Our B. Lady vowed virginitie.

36. *Elizabeth thy coſin.*) By this that Elizabeth and our Lady were coſins, the one of the Tribe of Leui the other of Iuda, is gathered that Chriſt came of both Tribes, Iuda and Leui, of the Kings and the Prieſts. him ſelf both a King & a Prieſt, and the Anointed (to wit) by grace ſpiritually, as they were with oile materially and corporally. *Auguſt. li. 2 de Conſenſ. Euang. c. 1.* Chriſt came of both Tribes, Iude and Leui.

42. *Bleſſed art thou.*) At the very hearing of our Ladies voice, the infant and She were repleniſhed with the Holy Ghoſt, and ſhe ſang praiſes not only to Chriſt, but for his ſake to our B. Lady, calling her Bleſſed and her fruit Bleſſed, as the Church doeth alſo by her words and example in the AVE MARIE. The Bleſſed Virgin Marie.

43. *Mother of my Lord.*) Elizabeth being an exceeding iuſt and Bleſſed woman, yet the worthines of Gods mother doth ſo far excel her and al other women, as the great light the litle ſtarres. *Hiero. Præf. in Sophon.* Her excellēcie.

48. *Shal cal me Bleſſed.*) This Prophecie is fulfilled, when the Church keepeth her Feſtiual daies, & when the Faithful in al Generations ſay the Aue Marie, and other holy Anthems of our Lady. And therfore the Caluiniſtes are not among thoſe Generations which cal our Lady Bleſſed. Her honour in al the world.

63. *Iohn is his name.*) We ſee that names are of ſignification and importance, God him ſelf changing or giuing names in both Teſtaments; as, Abraham, Iſrael, Peter, and the principal of al others, Ieſus; and here Iohn, which ſignifieth, Gods grace or mercie, or, God wil haue mercie. For he was the Precurſour and Prophet of the mercie and grace that enſued by Chriſt Ieſus. Note alſo that as then in Circumciſion, ſo now in Baptiſme (which anſwereth therevnto) names are giuē. And as we ſee here & in al the old Teſtamēt, great reſpect was had of names: ſo we muſt beware of ſtrange, profane, & ſecular names (now a daies too common) & rather according to the * Catechiſme of the holy Councel of Trent, take names of Saints and holy men, that may put vs in mind of their vertues. Myſterie and ſignification in names. What names to be giuen in Baptiſme. *c. de Bap. in fine.*

75. *Iuſtice before him.*) Here alſo we ſee that we may haue true iuſtice, not only in the ſight of men, or by the imputation of God, but indeed before him and in his ſight and that the comming of Chriſt was to giue men ſuch iuſtice. True iuſtice, not imputatiue

78. *The Orient.*) Maruel not if Heretikes countrole the old authentical traſlation, as though it differed from the Greeke; wheras here they make much a doe to controle not only al the Greek Interpreters of the old Teſtament, but alſo S. Luke him ſelf, for the word ἀνατολὴ, as differing from the Hebrew. The Heretikes controle both Greeke and Latin text. *Beza.*

CHAP.

CHAP. II.

The Natiuitie of Christ, 8. and manifestation thereof to the Shepheards by an Angel & by them to others. 21. His Circumcision. 22. His Presentation, togeather with Simeons (as also Annes) attestation and prophecying of his Passion, of the Iewes reprobation, and of the Gentils illumination. 41. His annual ascending to Hierusalem with his parents, to whom he was subiect, and his fulnes of wisedom shewed among the Doctours at twelue of his age.

The Ghospel at the first Masse vpon Christmas day. In the yeare, frō the creatiō of the world 3199. frō Noës flud, 2957. from the Natiuitie of Abrahā, 2015 frō Moyses & the comming forth of the People of Israel out of Ægypt. 1510. frō Dauid anointed King, 1032. from the first Olympias, 800. from the building of Rome, 752. hebdomada 63 according to the prophecie of Daniel (c. 9) that is, in the yeare 440. or there about: in the sixt Age of the world, whē there was vniuersal peace in al the world: the Eternal God the Sonne of the Eternal Father, meaning to consecrate & sanctifie the world with his most blessed comming, being conceaued of the Holy Ghost nine

AND it came to passe, in those daies there came forth an Edict from Cæsar Augustus, that he whole world should be enroled. 2. This first enroling was made by the President of Syria Cyrinus. 3. And al went to be enroled, euery one into his owne citie. 4. And Ioseph also went vp from Galilee out of the citie of Nazareth into Iewrie, to the citie of Dauid that is called Beth-lehem: for becausе he was of the house and familie of Dauid, 5. to be enroled with MARIE his despoused wife that was with child. 6. And it came to passe, when they were there, her daies were fully come that she should be deliuered. 7. And she brought forth her first begotten Sonne, and swadled him in clothes, and laid him downe in a manger; becausе there was not place for them in the inne.

8. And there were in the same countrie shepheards watching, and keeping the night watches ouer their flock. 9. And behold, an Angel of our Lord stood beside them, and the brightnes of God did shine round about them, and they feared with a great feare. 10. And the Angel said to them: Feare not; for behold I euangelize to you great ioy, that shal be to al the People: 11. becausе this day is borne to you a SAVIOVR which is Christ our Lord, in the citie of Dauid. 12. And this shal be a signe to you; You shal find the infant swadled in clothes, and laid in a manger. 13. And sodenly there was with the Angel a multitude of the heauenly armie, praising God, and saying, 14. *Glorie in the highest to God: and in earth peace to "men of good wil.* ✠ 15. b And it came to passe, after the Angels departed frō them into Heauen, the shepheards spake one to an other: Let vs goe ouer to Bethlehem, and let vs see this Word that is done, which our Lord hath shewed to vs. 16. And they came with speed; and they found MARIE and Ioseph, and the infant laid in the manger. 17. And seeing it, they vnderstood of the Word that had been spoken to them concerning this child. 18. And al that heard, did maruel; and concerning those things that were reported to them by the shepheards. 19. But MARIE" kept al these words, conferring them in her hart. 20. And the shepheards returned, glorifying and praysing God in al things that they had heard, and seen, as it was said to them. ✠

Gloria in excelsis at Masse.

21. c And * after eight daies were expired, that the child should be circumcised; his name was called IESVS, which was * called by the Angel, before that he was conceaued in the womb. ✠

22. And

Lev.12, 6. Exo.13, 2. Nu.8, 16. Lev.12, 3.

22. d And after the daies were fully ended of her purification * according to the law of Moyſes, they caried him into Hieruſalem, to preſent him to our Lord (23. as it is written in the law of our Lord, *That euery male opening the matrice, shal be called holy to the Lord.* 24. and to giue a ſacrifice * according as it is written in the law of our Lord, a paire of turtles, or two yong pigeons. 25. And behold there was a man in Hieruſalem named Simeon, and this man was iuſt and religious, expecting the conſolation of Iſrael: and the Holy Ghoſt was in him. 26. And he had receaued an anſwer of the Holy Ghoſt, that he ſhould not ſee death vnles he ſaw firſt the e " CHRIST of our Lord. 27. And he came in Spirit into the Temple. And when his parents brought in the child IESVS, to doe according to the cuſtome of the Law for him, 28. he alſo tooke him into his armes, and bleſſed God, and ſaid:

29. NOW THOV *doeſt dimiſſe thy ſeruant O Lord, according to thy word in peace.*

30. *Becauſe mine eyes haue ſeen thy* SALVATION,

31. *Which thou haſt prepared before the face of al Peoples:*

32. *A light to the reuelation of the Gentils, & the glorie of thy People Iſrael* ✠

33. And his father and mother were marueling vpon thoſe things which were ſpoken concerning him. 34. And Simeon bleſſed them, and ſaid to MARIE his mother: Behold this is ſet " vnto the ruine, and vn to the reſurrection of many in Iſrael, & for a ſigne which shal be contradicted, 35. and " f thine owne ſoule shal a ſword pearce, that out of many harts cogitations may be reuealed. 36. And there was Anne a prophetiſſe, the daughther of Phanuel, of the Tribe of Aſer: ſhe was farre ſtriken in daies, and had liued with her husband ſeauen yeares from her virginitie. 37. And she was " a widdow vntil eightie and foure yeares; who departed not from the Temple, " by faſtings and praiers " ſeruing night and day. 38. And she at the ſame houre ſodenly comming in, confeſſed to our Lord; and ſpake of him to al that expected the redemption of Iſrael. 39. And after they had wholy done al things according to the law of our Lord, they returned into Galilee, into their citie Nazareth.

" λατρεύουσα.

40. And the child grew, and waxed' ſtrong': ful of wiſedom, and the grace of God was in him. ✠ 41. And his parents went euery yeare vnto Hieruſalem * at the ſolemne day of Paſche. 42. g And when he was twelue yeares old, they going vp into Hieruſalem according to the cuſtome of the feſtiual day; 43. and hauing ended the daies, when they returned, the child IESVS remained in Hieruſalem: and his parents knew it not. 44. And thinking that he was in the companie, they came a daies iourney, and ſought him among their kinsfolke and acquaintance. 45. And not finding him, they returned into Hieruſalem, ſeeking him. 46. And it came to paſſe, after three daies they found him in the Temple ſitting in the middes of the Doctours, hearing them and asking them. 47. And al were aſtoniſhed that heard him, vpon his wiſedom & anſwers.

' ſtrong in ſpirit.

Exo.23, 15 34. 17. Deu. 16, 1.

48. And ſeeing him, they wondered. And his mother ſaid to him: Sonne, why haſt thou ſo done to vs? behold thy father and I ſorowing did ſeeke thee. 49. And he ſaid to them: What is it that you ſought me? did you not know, that I muſt be about thoſe things which are my

 Fathers?

nine moneths after his cõception, IESVS CHRIST the ſonne of God is borne in Bethlehem of Iuda, in the yeare of Ceſar Auguſtus 42. *Vſuard. in martyrol. Decẽb. 25. according to the common ancient ſupputation.*

b The Ghoſpel at the ſecond maſſe vpon Chriſtmas day. And within the Octaue. And for a Votiue of our Lady from chriſtmas to Candlemas.

c The Ghoſpel vpon the Circunciſion of our Lord Iã. 1.

d The Ghoſpel vpon the Purification of our Lady, or Candlemas day. Feb. 2.

" e See Iohn. 1, 21 and 41. Nunc dimittis. at Complin.

The Ghoſpel vpon ſunday within the Octaue of Chriſtmas.

" f Simeon prophecied not only of Chriſt but alſo our B. Lady: ſpecially of her ſorowes, wherein she was alwaies partaker with our ſauiour, from his flight into Aegypt euen to his death.

g The Ghoſpel vpon the firſt ſunday after the Epiphany.

Fathers? 50. And they vnderstood not the word thath spake vnto them. 51. And he went downe with them, and came to Nazareth; and was ſubiect to them. And his mother kept al these words in her hart. 52. And IESVS proceeded in wisedom and age, and grace with God and men.

ANNOTATIONS.

CHAP. II.

Freewil. 14. *Men of good wil.*) The birth of Ghrift giueth not peace of mind or saluation but to such as be of good wil, because he worketh not our good against one willes, but our willes concurring. *Aug. quæst. ad Simplic. li. 1. q. 2. to. 4.*

Our B. Lady ful of deep contemplations. 19. *Kept al.*) Our Lady though litle be spoken of her concerning such matters in the Scriptures, because she was a womā and not admitted to teach or dispute in publick of high mysteries; yet she knew al these mysteries, and wisely noted and contemplated of those things that were done and said about Christ, from the first houre of his Conception til the end of his life and his Ascension.

Mens ruine and damnation is of themselues. 34. *To the ruine.*) Therfore to the ruine of some, because they would not beleeue in him, and so were the cause of their owne ruine, as he is elswhere called *A stumbling stone*, because many would stumble at him and so fal by their owne fault. Otherſome he raised by grace from sinne to iustice, and so he was the resurrection of many. The Apostle vseth the like speach, saying: *We are to some the odour of life, vnto life: to others, the odour of death vnto death.* Not that their preaching was to cause death, but because they that would not beleeue their preaching, wilfully incurred deadly sinne and damnation. 1 Pet. 2. 1. 2 Cor. 2. 16.

Holy widowhood. 37. *A widow.*) Marke that widowhood is here mentioned to the commendation therof euen in the old Testament also, and the fruit, and as it were the profession thereof, is here commended, to wit, fasting, praying, being continually in the Temple euen as S. Paul more at large for the state of the new Testament speaketh of widowhood & virginitie, as being professions more apt and commodious for the seruice of God. 1 Cor 7. 1. Tim. 5.

Fasting an act of Religion. 37. *By fastings and praiers seruing.*) Seruing, in the Greeke is λατρεύουσα, that is, doing diuine worship vnto God, as by praier, so also by fasting: so that fasting is λατρεία, that, is an act of Religion whereby we doe worship God, as we doe by praier, and not vsed only to subdue our flesh, much lesse (as Heretikes would haue it) as a matter of pollicie.

Dutiful obedience to parents. 61. *Subiect to them.*) Al children may learne hereby, that great ought to be their subiection and obedience to their Parents, when Christ himself, being God, would be subiect to his parents being but his creatures.

CHAP. III.

The second part: The preparation that was made to the manifestation of Christ. *Iohn, to prepare al to Christ (as Esay had prophecied of him) baptizeth them to penance, 7. insinuating their reprobation, and the Gentils vocation. 10. teaching also & exhorting each sort to doe their dutie. 15. That himself is not Christ, he sheweth by the difference of their two Baptismes: 17. and saith that Christ wil also iudge his baptized. 19. Iohns imprisonment. 21. Christ being him selfe also baptized of Iohn, hath testimonie from Heauen, 23. as he whose Generation reduceth vs againe to God.*

The Ghospel vpon Imber Saturday in in Aduent. And on the 4. Sunday in Aduent. AND in the fifteenth yeare of the empire of Tiberius Cæsar, Pontius Pilate being Gouernour of Iewrie, and Herod being Tetrach of Galilee, and Philip his brother Tetrach of Ituréa and the countrie Trachonitis, and Lysanias Tetrarch of Abilina,

2. Vnder

2. vnder the high Prieſts Annas and Caiphas: the Word of our Lord was made vpon Iohn the ſonne of Zacharie, in the deſert. 3. And * he came into al the countrie of Iordan, preaching the Baptiſme of :: pennance vnto remiſsion of ſinnes; as it is written in the booke of the ſayings of Eſay the Prophet: 4. *A voice of one crying in the deſert; prepare the way of our Lord, make ſtraight his paths. 5. Euery valley shal be filled; and euery mountaine and hil shal be made low, and crooked things shal become ſtraight; and rough waies, plaine: 6. And al flesh shal ſee the SALVATION of God.*

Mt. 3, 1. Mr. 1, 1. :: Pennance prepareth the way to Chriſt. Eſa. 40, 3.

7. He ſaid therfore to the multitudes that went forth to be baptized of him: * Ye vipers broods, who hath shewed you to flee from the wrath to come? 8. Yeald therfore :: fruits worthie of penance; and doe ye not begin to ſay, we haue Abraham, to our father. For I tel you, that God is able of theſe ſtones to raiſe vp children to Abraham. 9. For now the axe is put to the roote of the trees. :: Euery tree therfore that yealdeth not good fruit, 'shal be cut downe, and caſt into fire. 10. And the multitudes asked him, ſaying: What shal we doe then? 11. And he anſwering, ſaid vnto them: :: He that hath two coats, let him giue to him that hath not; and he that hath meat, let him doe likewiſe. 12. And the Publicans alſo came to be baptized, and ſaid to him: Maiſter, what shal we doe? 13. But he ſaid to them: Doe nothing more then that which is appointed you. 14. And the ſouldiars alſo asked him, ſaying: What shal we alſo doe? And he ſaid to them: Vexe not, neither calumniate any man; and be content with your ſtipends.

Mt. 3, 7. :: Fruits of pennance be works ſatisfactorie. 'is' :: A man without good works is vnfruitful, and shal be caſt into euerlaſting fire. :: Almes counſeled or enioyned for ſinnes and to auoid damnation.

15 And :: the People imagining, and al men thinking in their harts of Iohn, leſt perhaps he were Chriſt: 16. Iohn anſwered, ſaying vnto al: * I indeed baptize you with water; :: but there 'shal come' a mightier then I, whoſe latchet of his shoes I am not worthie to looſe; he shal baptize you in the Holy Ghoſt and fire: 17. whoſe fanne is in his hand, and he wil purge his floore; and wil gather the wheat into his barne, but the chaffe he wil burne with vnquencheable fire.

Mt. 3, 11. Mr. 1, 8. 'commeth Io. 1, 26. Act. 1, 5 11, 16. 19, 4. :: Iohn was ſo holy that many might by errour eaſily thinke he was Chriſt. :: How ſay then the Heretikes that the Baptiſme of Chriſt is of no greater vertue then Iohns?

18. Many other things alſo exhorting did he euangelize to the People.

19. * And Herod the Tetrach, when he was rebuked of him for Herodias his 'brothers' wife, and for al the euils which Herod did: 20. :: He added this alſo aboue al, and shut vp Iohn into priſon. 21. * And it came to paſſe when al the People was baptized, IESVS alſo being baptized and praying, Heauen was opened: 22. And the Holy Ghoſt deſcended in corporal shape as a doue vpon him: and a voice from Heauen was made: Thou art my beloued Sonne, in thee I am wel pleaſed. 23. And IESVS him ſelf was beginning to be about thirtie yeares old: as it was thought, the ſonne of Ioſeph, who was :: of Heli, 24. who was of Matthat, who was of Leui, who was of Melchi, who was of Ianne, who was of Ioſeph, 25. who was of Matthathias, who was of Amos, who was of Naum, who was of Heſli, who was of Nagge, 26. who was of Mahath, who was of Matthathias, who was of Semei, who was of Ioſeph, who was of Iuda, 29. who was of Iohanna, who was of Reſa, who was of Zorababel, who was of Salathiel, who was of Neri, 28. who was of Melchi, who was of Addi, who was of Coſam,

Mt. 14, 3. Mar 6, 17. 'brother Philips, Mt. 3, 11. Mr. 1, 9. Io. 1, 32.

who was of Elmadan, who was of Her, 29. who was of Iesus, who was of Eliézer, who was of Iorim, who was of Matthat, who was of Leui, 30. who was of Simeon, who was of Iudas, who was of Ioseph, who was of Iona, who was of Eliacim. 31. who was of ' Melcha' who was of Menna, who was of Matthatha, who was of Nathan, who was of Dauid, 32. * who was of Iesse, who was of Obed, who was of Booz, who was of Salmon, who was of Naasson, 33. who was of Aminadab, who was of Aram, who was of Esron, who was of Phares, who was of Iudas 34. who was of Iacob, who was of Isaac, who was of Abraham, who was of Thare, who was of Nachor, 35. who was of Sarug, who was of Ragau, who was of Phaleg, who was of Heber, who was of Sale, 36. :: Who was of Cainan, who was of Arphaxad, who was of Sem, who was of Noë, who was of Lamech, 37. who was of Mathusale, who was of Henoch, who was of Iared, who was of Malaleel, who was of Cainan, 38. who was of Henos, who was of Seth, who was of Adam, who was of God.

' Melcí

Mt. 1, 1.

:: Bezа boldly wipeth out of this Ghospel, these wordes, *who was of Cainan*: though al the Greeke copies both of the old Testament & of the new, haue them with ful consent. Whereby we learne the intolerable saucines of the Caluinists, and their contempt of holy scripture, that dare so deale with the very Ghospel it self.

ANNOTATIONS.

CHAP. III.

20. *He added this aboue al.*) The fault of Princes and other great men, that can not only abide to heare their faults, but also punish by death or imprisonment such as reprehend them for the same (specially if they warne them, as Prophets & Priests doe, from God) is exceeding great.

The reconciliation of Matthew and Luke in our Sauiours pedegree.

23. *Of Heli*) Whereas in S. Matthew, Iacob is father to Ioseph, and here Heli, the case was thus. Mathan (named in S. Matthew) of his wife called Escha begat Iacob: and after his death, Melchi (named here in S. Luke) of the same woman begat Heli: so that Iacob and Heli were brethren of one mother. This Heli therfore marying and dying without issue: Iacob his brother, according to the Law maried his wife, and begat Ioseph, and so raised vp seed to his brother Heli. Whereby it came to passe, that Iacob was the natural father of Ioseph which as (S. Matthew saith) begat him: and Heli was his legal father according to the Law, as S. Luke signifieth. *Euseb. li. 1. Ec. Hist. c. 7. Hiero. in c. 1. Mat. Aug. li. 2. c. 2. & 3. de cons. Euang.*

CHAP. IIII.

Christ going into the Desert to prepare himself before his manifestation, ouercometh the tentations of the Diuel. 24. then beginning gloriously in Galilee. 16. he sheweth to them of Nazareth his commission out of Esay the Prophet. 23. insinuating by occasion the Iewes his countriemens reprobation. 31. In Carpharnaum his doctrine is admired, 33. specially for his miracle in the Synagogue. 38. from which, going to Peters house, he sheweth there much more power. 42. Then retiring into the wilderness, he preacheth afterward to the other cities of Galilee.

:: The Churches fast of 40. daies (called Lent) commeth of this, & is an Apostolical Tradition. *Clem. Constit. Apost. li. 5. c. 13. Hier. ep. ad Marcel. adu. erro. Mo. Leo ser. 6. et 9. de Quadragesi.*

AND IESVS ful of the Holy Ghost, returned from Iordan, & was driuen in the spirit into the desert. 2. :: fourtie daies, and was tempted of the Diuel. And he did eate nothing in those daies; and when they were ended, he was an hungred. 3. And the Diuel said to him: If thou be the Sonne of God, say to this stone that it be made bread. 4. And IESVS made answer vnto him: It is written, *That not in bread*

Mr 4, 1. Mr 1, 12

Deu. 8, 3. *bread alone shal man liue, but in euery word of God.* 5. And the Diuel brought him into an high mountaine, and shewed him al the Kingdoms of the whole world in a moment of time; 6. and he said to him: To thee wil I giue this whole power, and the glorie of them; for to me they are deliuered, and to whom I wil, I doe giue them. 7. Thou therfore if thou wilt adore before me, they shal al be thine. 8. And IESVS answering said to him: It is written, ⁂ *Thou shalt adore the Lord thy God & him only shalt thou* λατρεύσεις *serue.* 9. And he brought him into Hierusalem, & set him vpon the pinnacle of the Temple; and he said to him: If thou be the Sonne of God, cast thy self from hence downward. 10. For ⁂ it is written, that *He hath giuen his Angels charge of thee, that they preserue thee:* 11. and that *in their hands they shal beare thee vp, lest perhaps thou knock thy foote against a stone.* 12. And IESVS answering said to him: It is said, *Thou shalt not tempt the Lord thy God.* 13. And al the tentation being ended, the Diuel ″ departed from him vntil a time.

Deu. 6, 13. 10, 20.

Psa. 90, 11.

Deut. 6, 16.

⁂ See the Annot. in S. Matthew c. 4, 11.

⁂ If the Diuel himself allege Scripture against Christ, no maruel that Heretikes doe so against Christs Church.

The third part: of Christes manifesting himself by preaching and miracles, specially in Galilee.

14.* And IESVS returned in the force of the Spirit into Galilee, and the fame went forth through the whole countrie of him. 15. And he taught in their Synagogues, and was magnified of al.

Mt. 4, 12. Mr. 1, 14.

16.* And he came to Nazareth where he was brought vp: and he entred ⁂ according to his custom on the Sabboth day into the Synagogue; and he rose vp to read. 17. And the booke of Esay the Prophet was deliuered vnto him. And as he vnfolded the booke, he found the place where it was written: 18. *The Spirit of the Lord vpon me, for which he anointed me, to euangelize vnto the poore he sent me, to heale the contrite of hart,* 19. *to preach to the captiues remission, and sight to the blind, to dimisse the bruised vnto remission, to preach the acceptable yeare of the Lord, and the day of retribution.* 20. And when he had folded the booke, he rendred it to the minister, and sate downe. And the eyes of al in the Synagogue were bent vpon him. 21. And he began to say vnto them: That this day is fulfilled this scripture in your eares. 22. And al gaue testimonie to him; and they ⁂ marueled in the words of grace that proceeded from his mouth, and they said: Is not this Iosephs sonne? 23. And he said to them: Certes you wil say to me this similitude, *Physition, cure thy self*: as great things as we haue heard ″ done in Capharnaum, doe also here in thy countrie. 24. And he said: Amen I say to you, that no Prophet is accepted in his owne countrie. 25. In truth I say to you, * there were many widowes in the daies of Elias in Israel, when the Heauen was shut three yeares and six moneths, when there was a great famine made in the whole earth: 26. And to none of them was Elias sent, but into Sarepta of Sidon, to a widow woman. 27. * And there were many lepers in Israel vnder Elisæus the Prophet; and none of them was made cleane but Naaman the Syrian. 28. And al in the Synagogue were filled with anger, hearing these things. 29. And they rose, and cast him out of the citie: and they brought him to the edge of the hil, where vpon their citie was built, that they might throw him downe headlong. But he ″ passing through the middes of them, went his way.

Mt. 13, 54. Mr. 6, 1. Io. 4, 44 Esa. 61, 1.

⁂ Our Sauiour vsed to preach in their Synagogues.

⁂ He had a maruelous grace, and an extraordinarie force in mouing the harts of his hearers.

3. reg. 17, 9.

The Ghospel vpon mnnday in the 3. weeke of Lent.

4. reg. 5, 14.

31. * And he went downe into Capharnaum a citie of Galilee; and there he taught thē on the Sabboths. 32. And they were astonished at his doctrine; because his talke was in power. 33. And in the Synagogue there was a man hauing an vncleane Diuel, and he cried out with a loud voice. 34. Saying: Let be, what to vs and thee IESVS of Nazareth? art thou come to destroy vs? I know thee who thou art, *the Saint of God.* 35. And IESVS, rebuked him, saying: Hold thy peace, & goe out of him. And when the Diuel had throwen him into the middes, he went out of him, and hurt him nothing. 36. And there came feare vpon al, and they talked togeather one with another, saying: What word is this, that in power and vertue he commandeth the vncleane Spirits, and they goe out? 37. And the fame of him was published into euery place of the countrie.

Mt. 4, 13. 7. 28 *Mk.* 1, 21.

The Ghospel vpon Thursday in the 3. weeke of Lent. And vpon Imber Saturday in Whitsonweek. And in time of mortalitie. See Mar. 8, 22. in margine.

38. And IESVS rising vp out of the Synagogue, entred into Simons house. * And " Simons wiues mother was holden with a great feuer; and they besought him for her. 39. And standing ouer her, he commanded the feuer, and it left her. And incontinent rising, she ministred to them. 40. And when the sunne was downe, al that had diseased of sundrie maladies, brought them to him. But he " imposing hands vpon euery one, cured them. 41. And Diuels went out from many, crying and saying: That thou art the Sonne of God. And rebuking them he suffred them not to speake, that they knew he was Christ.

Mat. 8, 14. *Mr.* 1, 30.

42. And when it was day, going forth he went into a desert place; & the multitudes sought him, and came euen vnto him; and they held him that he should not depart from them. 43. To whom he said: That to other cities also must I euangelize the Kingdom of God; because therfore I was sent. 44. And he was preaching in the Synagogues of Galilee. ⊢

ANNOTATIONS.

CHAP. IIII.

The Diuels tentations.

13. *Departed vntil a time.*) No maruel if the Diuel be often or alwaies busie with Christian men, seeing after he was plainely ouercome by Christ, yet did he not giue him ouer altogether, but for a time.

Miracles at one place and not at another.

23. *Done in Capharnaum.*) God maketh choise of persons and places where he worketh miracles or doeth benefits, though he might doe the same elswhere, if it liked his wisedom. So doth he in doing miracles by Saints, not in al places, nor towards al persons, but as it pleaseth him. *Aug. ep.* 137.

Christs body conteined in place aboue nature.

30. *Passing through the middes of them.*) Either by making him self inuisible, or also more wonderfully, penetrating the multitude and passing through them, as he did through the doore, his body either being without space of place, or with other bodies in one place. By al which & the like doings mentioned in the Ghospel, it is euident that he can alter and order his body as he list, aboue the natural conditions of a body.

The Apostles left their wiues

38. *Simons wiues mother*) It is euident that Peter had a wife, but after his calling to be an Apostle, he left her, as S. Hierom writeth in many places *ep.* 43. & 2. *ad Iulianum. Li.* 1. *adu. Iouin.* See the Annot. *Matth.* 19, 29.

CHAP. V.

Hauing taught the People out of Peters ship, 4. he sheweth in a miraculous taking of fishes how he wil make him the fisher of men. 12. He cureth a leper by touching him, and sendeth him to the Priest in witnesse that he is not against Moyses. 15. The People flocking vnto him, he retireth into the wildernesse. 17. To the Pharisees in a solemne assembly he proueth by a miracle his power to remit sinnes in earth. 27. He defendeth his eating with sinners, as being the Physicion of soules. 33. and his not prescribing as yet of any fastes to his Disciples.

The Ghospel vpon the 4. Sunday after Pentecost.

AND it came to passe, when the multitudes pressed vpon him to heare the word of God, and him self stood beMt. 4, 18. Mr. 1, 16. side the lake of Genesareth. 2. * And he saw two ships standing by the lake: and the fishers were gone downe, and washed their nets. 3. And he going vp into " one ship that was Simons, desired him to bring it back a litle from the land. And sitting, he taught the multitudes out of the ship.

4. And as he ceased to speake, he said to Simon: Launch forth into the deep, and let loose your nets to make a draught. 5. And Simon answering, said to him: Maister, labouring al the night, we haue taken nothing; but in thy word I wil let loose the net. 6. And when they had done this, they inclosed " a very great multitude of fishes, and their net was broken. 7. And they " beckned to their fellowes that were in the other ship, that they should come and help them. And they came and filled both ships, so that they did sinke. 8. Which when Simon Peter did see, he fel downe at IESVS knees, saying: Goe forth from me, because I am a sinful man, O Lord. 9. For he was wholy astonished and al that were with him, at the draught of fishes which they had taken. 10. In like maner also Iames and Iohn the sonnes of Zebedee, who were Simons fellowes. And IESVS said to Simon: Feare not; from this time now, " thou shalt be taking men. 11. And hauing brought their ships to land, leauing al things they folowed him. ✠

Mr. 8. 2. Mr. 1, 40. 12. * And it came to passe, when he was in one of the cities, & behold a man ful of leprosie, and seeing IESVS, and falling on his face, besought him saying: Lord, if thou wilt, thou canst make me cleane. 13. And stretching forth the hand he " touched him, saying: *I* wil. Be thou made cleane. And immediatly the leprosie departed from him. 14. And he commanded him that he should tel no body, but, Goe, " shew thy self to Lev. 14, 2. the Priest, and offer for thy cleansing * as Moyses commanded, for a testimonie to them.

" Our Sauiour often healeth by touching. " See S. Mat. Annot. c. 8, 4.

15. But the bruit of him went abrode the more, and great multitudes came togeather to heare, and to be cured of their infirmities. 16. And he retired into the desert, and praied.

The Ghospel vpon Imber Friday in Whitsonweek.

Mt. 9 2. Mr. 2, 3. 17. * And it came to passe one day, and he sate teaching. And there were Pharisees sitting and Doctours of Law that were come out of euery towne of Galilee and Iewrie and Hierusalem; and the vertue of our

Lord was to heale them. 18. And behold men carying in a bed a man that had the palſey: and they ſought to bring him in, and to lay him before him. 19. And not finding on which ſide they might bring him in for the multitude, they ″ went vp vpon the roofe, and through the tiles let him downe with the bed into the middes, before IESVS. 20. ″ Whoſe faith when he ſaw, he ſaid: Man, thy ſinnes are forgiuen thee. 21. And the Scribes and Phariſees began to thinke, ſaying: Who is this that ſpeaketh blaſphemies? Who can forgiue ſinnes, but only God? 22. And when IESVS knew their cogitations, anſwering he ſaid to them: What doe you thinke in your hartes? 23. Which is eaſier to ſay, Thy ſinnes are forgiuen thee; or to ſay, Ariſe, and walke? 24. But that you may know that ″ the Sonne of man hath power in earth to forgiue ſinnes (he ſaid to the ſick of the palſey) I ſay to thee, Ariſe, take vp thy bed, and goe into thy houſe. 25. And forthwith riſing vp before them, he tooke that wherein he lay; and he went into his houſe, magnifying God. 26. And al were aſtonished: and they magnified God. And they were repleniſhed with feare, ſaying: That we haue ſeen maruelous things to day. ✠

The Ghoſpel vpon Saint Matthewes eue. Septemb. 20.

27. * And after theſe things he went forth, and ſaw a Publican called Leui, ſitting at the Cuſtome-houſe, and he ſaid to him: Follow me. 28. And ″ leauing al things, he roſe and followed him. 29. And Leui made him a great feaſt in his houſe; and there was a great multitude of Publicans, and of others that were ſitting at the table with them. 30. And their Phariſees and Scribes murmured, ſaying to his diſciples: Why doe you eate and drinke with Publicans and ſinners? 31. And IESVS anſwering ſaid to them: They that are whole, need not the Phyſicion: but they that are il at eaſe. 32. ″ I came not to cal the iuſt, but ſinners to pennance. ✠

Mt. 9, 9. Mr. 2, 14.

* ″ Chriſt came not to cal thoſe who preſume of their owne iuſtice, and that count themſelues to haue no need of Chriſt.

33. But they ſaid to him: * Why doe the Diſciples of Iohn ″ faſt often, and make obſecrations, and of the Phariſees in like manner; but thine doe eate and drinke? 34. To whom he ſaid: Why, can you make the children of the bridegrome faſt whiles the bridegrome is with them? 35. But the daies wil come; and when the bridegrome ſhal be taken away from them, then they ſhal faſt in thoſe daies. 36. And he ſaid a ſimilitude alſo vnto them: That no man putteth a peece from a new garment into an old garment; otherwiſe both he breaketh the new, and the peece from the new agreeth not with the old. 37. And no bodie putteth new wine into old bottels; otherwiſe the new wine wil breake the bottels, and it ſelf wil be ſhed, and the bottels wil be loſt. 38. But new wine is to be put into new bottels: and both are preſerued togeather. 39. And no man drinking old, wil new by and by. for he ſaith, The old is better.

Mat. 9, 14. Mar. 2, 18. Lu. 11, 1.

″ See S. Mat. Annot. c. 9, 14.

ANNOTATIONS.

CHAP. V.

Peters ſhip.

3. *One ſhip Simons.*) It is purpoſely expreſſed that there were two ſhips, and that one of

of them was Peters, and that Christ went into that one, and sate downe in it, and that sitting he taught out of that ship: no doubt to signifie the Church resembled by Peters ship, and that in it is the chaire of Christ, and only true preaching

Peters fishing.

6. *A great multitude of fishes.*) Likewise by this significatiue miracle wrought about Peters fishing, is euidently forshewed what wonderful successe Peter should haue in conuerting men to Christ, both Iewes and Gentils: as when at one draught, that is to say, * at one Sermon he drew into his ship, which is Christes Church, a great number of men, as he did now fishes: and so continually by himself and his Successours vnto the worlds end.

Act. 2, 41. 4, 4.

Peters coadiutours.

7. *Beckened to their fellowes.*) Peter had so much worke that he called for help & ioyned vnto him the other ship representing to vs his Copartners in the preaching of the Ghospel, and the coniunction of the Synagogue and the People of Gentilitie vnto Peters ship, that is, to the Church of Christ. *Ambro. li. 4. in Luc. c. 11.*

Peters preeminēce in fishing for mēs soules.

10. *Thou shalt be taking men.*) That al this aforesaid did properly meane Peters trauailles to come, in the cōuersion of the world to Christ, and his prerogatiue before al men therin, it is euident by Christs special promise made to him seuerally and apart in this place, that he should be made the taker of men, though to other he giueth also, as to Peters cooperatours and coadiutours the like office. *Mat. 4, 19.*

Zeale of soules.

19. *Went vp vpon the roofe.*) A strange diligence in procuring corporal health of & by Christ: and an example for vs of the like or greater, to obtaine saluation of him either for our selues or our freinds, and to seeke to his Church & Sacraments with what extraordinarie paine soeuer.

The intercessiō of others.

20. *Whose faith.*) Great is God (saith S. Ambrose) and pardoneth one sort through the merites of others. Therfore if thou doubt to obtaine forgiuenesse of thy great offenses, ioyne vnto thy self intercessours, vse the Churches help, which may pray for thee and obtaine for thee that which our Lord might denie to thy self. *Amb. li 5. in Luc.*

Priests doe remit sinnes.

In catena S. Thomæ. Io. 20, 23.

24 *The Sonne of man in earth.*) By which act (* saith S. Cyril) it is cleere that the Sonne of man hath power in earth to remit sinnes; which he said both for himself and vs. For he, as God being made man & Lord of the Law, forgiueth sinnes. And we also haue obtained by him that wōderful grace. For it is said to his Disciples: *Whose sinnes you shal remit, they are remitted to them.* And how should not he be able to remit sinnes, who gaue others power to doe the same?

Forsaking al, and following Christ.

Hiero. in Mt. 9. Athan. in vit. S. Antonij. Augusti. confes. li. 8. c. 11. Bonau. in vit. S. Frāciſci.

28. *Leauing al followed him.*) The * profane Iulian charged Matthew of too much lightnes, to leaue al and follow a stranger, at one word. But indeed hereby is seen the marueilous efficacie of Christs Word and internal working, that in a moment can alter the hart of a man, and cause him nothing to esteeme the things most deere vnto him. Which he did not only then in presence, but also daily doth in the Church. For so S. Antonie, S. Francis, and others, by hearing only the Word of our Saniour read in the Church forsooke al, and followed him.

* S Hierom (ep. 2. ad Nepotian.) writeth of himself, that being at Costātinople, he alked his maister Gregorie Naziāzene the famous Doctour, then Bishop there, what Sabboth this was. Who by his answer declared that it was very hard to tel; neither is it yet knowē to the best learned. Yet the Protestants are wont to say, Al is very easie.

CHAP. VI.

For reprouing by Scripture and miracle (as also by reason) the Phariſees blindnes about the obſeruation of the Sabboth, 11. they ſeeke his death. 12. Hauing in the mountaine prayed al night, he chooſeth twelue Apoſtles, 17. and after many miracles vpon the diſeaſed, 20. he maketh a ſermon to his Diſciples before the people: propoſing Heauen to ſuch as wil ſuffer for him, 24. and woe to ſuch as wil not. 27. Yet with al exhorting to doe good euen to our enemies alſo. 41. and that the Maiſters muſt firſt mend themſelues. 46. finally to doe good works, becauſe only faith wil not ſuffice.

Mt. 12, 1. Mar. 2, 23.

AND it came to passe on the " Sabboth secōd-first, when he passed through the corne, his Disciples did pluck the eares, & did eate rubbing them with their hands. 2. And certaine of the Pharisees said to them: Why doe you that which is not lawful on the Sabboths? 3. And IESVS answering thē, said: " Neither this haue you read which Dauid did, when himself was

was an hungred & they that were with him: 4.* how he entred into the house of God, and tooke the loaues of Proposition, and did eate, and gaue to them that were with him, which it is not lawful to eate * but only for Priests? 5. And he said to them: That the Sonne of man is Lord of the Sabboth also. 1.Re.21, 4. Leu.24, 9.

6. And it came to passe on another Sabboth also, that he entred into the Synagogue, and taught. * And there was a man, and his right hand was withered. 7. And the Scribes and Pharisees watched if he would cure on the Sabboth; that they might find how to accuse him. 8. But he knew their cogitations; and he said to the man that had the withered hand: Arise, and stand forth into the middes. And rising he stood. 9. And IESVS said to them: I aske you, if it be lawful on the Sabboths to doe wel or il; to" saue a soule or to destroy? 10. And looking about vpon thē al, he said to the mā: Stretch forth thy hād. And he stretched it forth; & his hand was restored. 11. And they were repleniſhed with madnes; & they communed one with another what they might doe to IESVS. Mt. 12, 10. Mr.3,1. Lu. 10, 1.

The Ghospel vpon S. Bartlemewes day. Aug.24.

12. And it came to passe in those daies, he went forth into the mountaine to pray, and he passed" the whole night in the prayer of God. 13. * And when day was come, he called his Disciples; and he chose twelue of them (" whom also he named *Apostles*) 14." Simon whom he surnamed Peter, and Andrew his brother, Iames and Iohn, Philippe and Bartholomew, 15. Matthew and Thomas, Iames of Alphæus and Symon that is called Zelotes, 16. and Iude of Iames, and Iudas Iscariote which was the traitour. 17. And descending with them he stood in a plaine place, and the multitude of his Disciples, and a very great companie of People from al Iewrie and Hierusalem, and the sea coast both of Tyre & Sidon, 18. which were come to heare him, and to be healed of their maladies. And they that were vexed of vncleane Spirits, were cured. 19. And al the multitude" sought to touch him, because vertue went forth from him, and healed al. ✠ 20. And he lifting vp his eyes vpon his Disciples, said: Mr.3,1. 6,7. Lu. 9, 1.

The Ghospel vpon Ss. Fabiā and Sebastians day, Ian.20. vpon S. Dionyse day. Octo. 9. vpon Alhallowes eue. And for manie Martyrs.

" See S. Mar. Annot. c.5,28.

* Blessed are ye poore: for yours is the Kingdom of God. 21. Blessed are you that now are an hungred: because you shal be filled. Blessed are you that now doe weepe: because you shal laugh. 22. Blessed shal you be when men shal hate you, and when they shal separate you, and vpbraid you, and abandon your name as euil, for the Sonne of mans sake. 23." Be glad in that day and reioyce; for behold, your reward is much in Heauen. ✠ For according to these things did their Fathers to the Prophets. 24. But woe to you that are rich: because you haue your consolation. 25. Woe to you that are filled: because you shal be hungrie. Woe to you that now doe laugh: because you shal mourne and weep. 26. Woe, when al men" shal blesse you: For according to these things did their Fathers to the false-Prophets. Mt. 5,2.

" That is, to euery one iustly asking. For that which is vniustly asked, may be iustly denyed. *Aug. l. 1. c. 40. de Serm. Dn. in monte.*

27. But to you I say that doe heare: Loue your enemies, doe good to them that hate you. 28. Blesse them that curse you, and pray for them that calumniate you. 29. And he that striketh thee on the cheeke, offer also the other. And from him that taketh away from thee thy robe, prohibit not thy coate also. 30. And" to euery one that asketh thee, giue,

and

and of him that taketh away the things that are thine, aske not againe. 31. And according as you wil that men doe to you, doe you alſo to thē in like manner. 32. And if you loue them that loue you, what thanke is to you? for ſinners alſo loue thoſe that loue them. 33. And if ye doe good to them that doe you good: what thanke is to you? for ſinners alſo doe this. 34. And if ye lend to them of whom ye hope to receaue; what thanke is to you? for ſinners alſo lend vnto ſinners, for to receaue as much. 35. But loue ye your enemies; doe good and " lend, hoping for nothing thereby: and your reward ſhal be much, and you ſhal be the Sonnes of the Higheſt, becauſe him ſelf is beneficial vpon the vnkind and the euil. 36. Be ye therfore merciful as alſo your Father is merciful. 37. Iudge not, & you ſhal not be iudged. Condemne not, & you ſhal not be condemned. Forgiue, and you ſhal be forgiuen. 38. Giue, and there ſhal be giuen to you. Good meaſure & preſſed downe and ſhaken togeather and running ouer ſhal they giue into your boſome. For with the ſame meaſure that you doe mete, it ſhal be meaſured to you againe.

The Ghoſpel vpon the firſt Sunday after Pentecoſt.

39. And he ſaid to them a ſimilitude alſo: Can the blind lead the blind? doe not both fal into the ditch? 40. The Diſciple is not aboue his Maiſter: but euery one ſhal be perfect, if he be as his Maiſter. 41. And why ſeeſt thou the mote in thy brothers eye: but the beame that is in thine owne eye thou conſidereſt not? 42. Or how canſt thou ſay to thy brother: Brother, let me caſt out the mote out of thine eye: thy ſelf not ſeeing the beame in thine owne eye? Hypocrite, caſt firſt the beame out of thine owne eye; and then ſhalt thou ſee clerely to take forth the mote out of thy brothers eye. ✠

43. For there is no good tree that yealdeth euil fruits; nor euil tree, that yealdeth good fruit. 44. For euery tree is knowen by his fruit. For neither doe they gather figges of thornes; neither of a buſh doe they gather the grape. 45. The good man of the good treaſure of his hart bringeth forth good; and the euil man of the il treaſure bringeth forth euil. For of the aboundance of the hart the mouth ſpeaketh,

46. And why cal you me, Lord, Lord: and doe not the things which I ſay? 47. Euery one that commeth to me, and heareth my words, and doeth them, I wil ſhew you to whom he is like. 48. He is like to a man " bulding a houſe, that digged deep, and laid the foundation vpon a rock. And when an inundation roſe, the riuer beatt againſt that houſe, and it could not moue it; for it was founded vpon a rock. 47. But he that heareth, and doeth not; is like to a man building his houſe vpon the earth without a foundation: againſt the which the riuer did beat; and incontinent it fel, and the ruine of that houſe was great.

" He buildeth right & ſurely, that hath both faith and good works: he buildeth on ſand, that truſteth to his faith or reading or knowledge of the ſcripture, & doth not worke or liue accordingly.

ANNOTATIONS.

CHAP. VI.

3. *Neither this haue you read.*) The Scribes and Phatiſees boaſted moſt of their knowledge

Heretikes vnderstād not the Scriptures.

ledge of the Scripture; but our Sauiour often sheweth their great ignorance. Euen so the Heretikes that now adaies vaunt most of the Scriptures and of their vnderstanding of them, may soone be proued to vnderstand litle or nothing.

9. *Saue a soule.*) Hereby it seemeth that Christ (as at other times lightly alwaies) did not only heale this man in body, but of some correspondent disease in his soule.

The Churches praiers at the times of giuing holy orders.

12 *The whole night.*) Our Sauiour instantly prayed, alone in the mount without doore, al night long, as a preparation to the designement of his Apostles the day after; to giue example to the Church of praying instantly when Priests are to be ordered, and a lesson to vs al what we should doe for our owne necessities, when Christ did so for other mens.

13. *Whom he named Apostles*) Here it is to be noted against our Aduersaries that deceitfully measure to the simple the whole nature and qualitie of certaine sacret functions, by the primitiue signification & compasse of the names or words whereby they be called; with whom as a Priest is but an elder, and a Bishop, a watchman or Superintendent, so an Apostle is nothing but a Legate or Messenger, and therfore (as they argue) * can make no Lawes nor prescribe or teach any thing not expressed in his *mandatum*. Know therfore against such deceiuers, that such things are not to be ruled by the vulgar signification of the word or calling, but by vse and application of the holy writers, and in this point by Christs owne expresse imposition. And so this word *Apostle*, is a calling of Office, gouernement, authoritie, and most high dignitie giuen by our Maister, specially to the College of the Twelue: whom he indowed aboue that which the vulgar etymologie of their name requireth, with power to bind and loose, to punish and pardon, to teach and rule his Church. Out of which roome and dignitie (which is called in the Psalme and in the Actes a Bishoprike) when Iudas fel, Mathias was chosen to supply it, & was numbred among the rest, who were as founders or foundations of our religion, as the Apostle termeth them. Therfore to that college this name agreeth by special imposition & prerogatiue, though afterward it was by vse of the Scriptures extended to S. Paul and S. Barnabas, and sometimes to the Apostles Successours: as also (by the like vse of Scriptures) to the first conuerters of countries to the faith, or their coadiutours in that function. In which sense S. Paul chalengeth to be the Corinthians Apostle, and nameth Epaphroditus the Philippians Apostle: as we cal S. Gregorie & his Disciple S. Augustin, our Apostles of England. In al which taking, it euer signifieth Dignitie, Regiment, Paternitie, Principalitie, and Primacie in the Church of God: according to S. Paul 1. Cor. 12. *He hath placed in his Church, first indeed Apostles, &c.* Whereby we may see that S. Peters dignitie was a wonderful eminent prerogatiue and soueraigntie, when he was the Head not only of other Christian men, but the Head of al Apostles, yea euen of the College of the Twelue. And if our Aduersaries list to haue learned any profitable lesson by the word Apostle, more profitably and truely they might haue gathered, that Christ called these his principal officers, *Apostles*, or *Sent*, him self also specially and aboue al other being *Missus*, that is, *Sent*, and called also Apostle in the Scriptures; to warne vs by the nature of the word, that none are true Apostles, Pastours, or Preachers, that are not specially sent and called, or that can not shew by whom they be sent, & that al Heretikes therfore be rather Apostates then Apostles, for that they be not sent, nor duely called, nor chosen to preach.

The name and dignitie of Apostles.

Cal. Inst. li. 4. c. 8.

Ps. 108. 8. *Act.* 1. 20. *Eph.* 2, 20. *Act.* 14, 1. *Cor.* 12. *Eph.* 4, 11. 1. *Cor* 9, 2. *Phil.* 2, 25.

Peters preeminence.

14. *Simon.*) Peter in the numbering of the Apostles, alwaies first named and preferred before Andrew his elder brother and senior by calling. *See Annotat. Mt.* 10, 2.

Al persecution for Christ is a blessing.

23. *Be glad.*) The common miseries that fal to the true preachers and other Catholike men for Christs sake, as pouertie, famin, mourning, & persecutions, be indeed the greatest blessing that can be, and are meritorious of the reward of Heauen. Contrariewise, al the felicities of this world without Christ, are indeed nothing but woe, and the entrance to euerlasting miserie.

Iu. 4, 18.

The vanitie of Heretical preachers.

26. *Shal blesse you*] This woe pertaineth to the Heretikes of our daies, that delight to haue the Peoples praises and blessings & shouts, preaching pleasant things of purpose to their itching eares: as did the False-Prophets, when they were magnified and commended therfore of the carnal Iewes.

Heb. 3, 1.

35. *Lend hoping nothing*) In that we may here seeme to be moued to lend to those whom we thinke not able nor like euer to repay againe, it must be holden for a counsel rather then a cōmandemēt, except the case of necessitie. But it may be takē rather for a precept, wherein vsurie, that is to say, the expectatiō not of the money lēt, but of vantage for lone, is forbiddē as by other places of Scripture it is condēned, & is a thing against the Law of nature & Nations. And great shame & pitie it is, that it should be so much vsed or suffered amōg Christiās, or so couered & cloked vnder the habite of other cōtractes, as it is.

Against vsurie.

CHAP. VII.

He testifieth, the faith of the Centurion who was a Gentil, to be greater then he found among al the Iewes, and cureth his seruant absent. 11. the widowes sonne he reuiueth and restoreth to her, & is renowmed therevpon. 18. To Iohns messengers he answereth with miracles, leauing to Iohn to preach thereby vnto them that he is Christ. 24. And afterward he declareth how worthy credit was Iohns testimonie. 29. inueighing against the Pharisees, 31. who with neither of their mãners of liuing could be wonne, 36. shewing also vnto them by occasion of Marie Magdalen, how he is a freind to sinners, not to maintaine them in sinne, but to forgiue them their sinnes vpon their faith and pennance.

Mt. 8, 5. AND when he had fully said al his words into the eares of the People, he entred into Capharnaum. 2. And the seruant of a certaine Centurion being sick, was readie to die: who was deare vnto him. 3. And when he had heard of IESVS, he sent vnto him the Ancients of the Iewes, desiring him to come and heale his seruant. 4. But they being come to IESVS, besought him earnestly, saying to him, That he is worthie that thou shouldest doe this for him. 5. For he loueth our Nation; and he hath" built a Synagogue for vs. 6. And IESVS went with them. And when he was now not farre from the house, the Centurion sent his freinds vnto him, saying: Lord, trouble not thyself. For" *I am not worthie that thou shouldest enter vnder my roofe.* 7. For the which cause neither did I thinke my self worthie to come to thee; but say the word, and my seruant shal be made whole. 8. For I also am a man subiect to authoritie, hauing vnder me souldiars: and I say to this, goe, and he goeth; and to an other, come, and he commeth; and to my seruant, doe this, and he doeth it. 9. Which IESVS hearing, marueled; and turning to the multitude that followed him he said: Amen I say to you, neither in Israel haue I found so great faith. 10. And they that were sent, being returned home, found the seruant that had been sick, whole.

" See the Annotations vpon S. Matth. c. 8, 8.

11. And it came to passe, afterward he went into a citie that is called Naim; and there went with him his Disciples and a very great multitude. 12. And when he came nigh to the gate of the citie, behold a dead man was caried forth, the only sonne of his mother; and she was a widow: and a great multitude of the citie with her. 13. Whom when our Lord had seen, being moued with mercie vpon her, he said to her: Weep not. 14. And he came neere and touched the coffin. And they that caried it stood stil; and he said: Yong man, I say to thee, arise. 15. And he that was dead, sate vp, and began to speake. And he gaue him to his mother. 16. And feare tooke them al; and they magnified God, saying, That a great Prophet is risen among vs: and, that God hath visited his People. ✠ 17. And this saying went forth into al Iewrie of him, & into al the countrie about.

The Ghospel vpon the 15. Sunday after Pentecost. And vpon Thursday in the 4. weeke of Lent. And for S. Monica S. Augustins mother. Maij 4.

18. And Iohns Disciples shewed him of al these things. 19. *And Iohn

called

called two of his Disciples, and sent them to IESVS, saying: Art thou he that art to come; or expect we another? 20. And when the men were come vnto him, they said: Iohn the Baptist hath sent vs to thee, saying: Art thou he that art to come; or expect we another? 21. (And the self same houre, he cured many of maladies, and hurts, and euil Spirits: and to many blind he gaue sight.) 22. And Answering, he said to them: Goe & report to Iohn what you haue heard and seen: * That the blind see, the lame walke, the lepers are made cleane, the deafe heare, the dead rise againe, 23. :: the poore are euangelized: and blessed is he whosoeuer shal not be scandalized in me.

ἐχαρίσατο. Esa. 35, 5, 61, 1.

:: *Pauperes euangelizantur*, that is, to the poore the Ghospel is preached, and they receaue it

24. * And when Iohns messengers were departed, he began to say of Iohn to the multitudes: What went you out into the desert to see? a reed moued with the wind? 25. But what went you forth to see? a man clothed in :: soft garments? Behold they that are in costly apparel and delicacies, are in the houses of Kings. 26. But what went you out for to see? a Prophet? Certes I say to you, and more then a Prophet. 27. This is he of whom it is written: *Behold I send mine Angel before thy face, which shal prepare thy way before thee.* 28. For I say to you: A greater Prophet among the children of women then Iohn the Baptist, there is no man. But he that is the lesser in the Kingdom of God, is greater then he. 29. And al the People hearing and the Publicans, iustified God, being baptized with Iohns Baptisme. 30. But the Pharisees and the lawyers :: despised the counsel of God against them selues, being not baptized of him. 31. And our Lord said: Wherevnto then shal I liken the men of this Generation, and wherevnto are they like? 32. They are like to children sitting in the market-place, and speaking one to another, and saying: We haue piped to you, and you haue not danced; we haue lamented, and you haue not wept. 33. For Iohn Baptist came * neither eating bread nor drinking wine; and you say: He hath a Diuel. 34. The Sonne of man came eating and drinking; and you say: Behold a man that is a gurmander and a drinker of wine, a freind of Publicans and sinners. 35. And wisedom is iustified of al her children.

Mt. 11, 7.

Mal. 3, 1.

Mt. 3, 4.

:: As they that cõtẽned Iohns Baptisme, despised Gods counsel & wisedom; so much more they that make no accoũt of the Sacramẽts of the Church, despise Gods counsel & ordinance touching their saluation, to their owne damnation. The Ghospel vpon S. Marie Magdalẽs day Iul. 22. And vpõ Thursday in Pasion weeke. And vpon Imber Friday in Sept.

36. And one of the Pharisees desired him to eate with him. And being entred into the house of the Pharisee, he sate downe to meate. 37. And behold a woman that was in the citie, a sinner, as she knew that he was set downe in the Pharisees house, she brought an alabaster boxe of ointment; 38. and standing behind beside his feet, she began to :: water his feet with teares, & wiped them with the haires of her head, and kissed his feet, & anointed them with the ointment. 39. And the Pharisee that had bid him seeing it, spake within himself, saying: This man if he were a Prophet, would know certes who and what manner of woman she is which toucheth him, that she is a sinner. 40. And IESVS answering said to him: Simon, I haue somewhat to say vnto thee. But he said: Maister, say. 41. A certaine creditour had two debters; one did owe fiue hundred pence, & the other fiftie. 42. They hauing not wherewith to pay, he forgaue both. Whether therfore doth loue him more? 43. Simon answering said: I suppose that he to whom he forgaue more. But he said to him: Thou hast iudged rightly. 44. And turning to the woman, he said vnto

:: A perfect paterne of true pennãce in this woman, who sought of Christ with open teares & other strange works of satisfactiõ & deuotion, remission of her sinnes.

vnto Simon : Doeſt thou ſee this woman ? I entred" into thy houſe, water to my feet thou didſt not giue; but ſhe with teares hath watered my feet, and with her haires hath wiped them. 45. Kiſſe thou gaueſt me not; but ſhe ſince I came in, hath not ceaſed to kiſſe my feet. 46. With oile thou didſt not anoint my head; but ſhe with ointment hath anointed my feet. 47. For the which I ſay to thee : Many ſinnes are forgiuen her, becauſe ſhe hath" loued much. But to whom leſſe is forgiuen, he loueth leſſe. 48. And he ſaid to her : Thy ſinnes are forgiuen thee. 49. And they that ſate togeather at the table began to ſay within themſelues. " Who is this that alſo forgiueth ſinnes? 50. And he ſaid to the woman:" Thy faith hath made thee ſafe, goe in peace.

" Not only faith (as you may perceiue) but loue or charitie obtaineth remiſsion of ſinnes.

" As the Phariſees did al wayes carpe Chriſt for remiſsion of ſinnes in earth, ſo the Heretike reprehend his Church that remitteth ſinnes by his authoritie.

ANNOTATIONS.

CHAP. VII.

5. *Built a Synagogne.*) As at that time to found a Synagogue, was acceptable to God, and procured the praiers of the faithful People for whoſe vſe it was made: ſo now much more in the new Teſtament, to build a Church, Monaſterie, College, or any like worke for the honour and ſeruice of God, is grateful to him and procureth the praiers of the good People for whoſe vſe ſuch things be founded. Building of Churches, Monaſteries, &c,

44. *Into thy houſe.*) An exceeding approbation of the extraordinary workes and ſignes of external deuotion, which ſeeme to carnal men (though otherwiſe faithful) to be often ſuperfluous or not acceptable. This Simon was perhaps of a good wil, and therfore (as diuers other did elswhere) inuited Chriſt to his houſe, not of curioſitie or captiouſnes, as ſome other did; but of affectiō, as it may ſeeme by Chriſts familiar talke with him. Notwithſtanding his duties towards him were but ordinary. But the anointing, waſhing, kiſsing, wiping of his feet in ſuch ſort as the woman did, were further ſignes of more then vulgar loue: ſuch as is in deuout men or women that goe on pilgrimage and kiſſe deuoutly the holy memories of Chriſts and his Saints. Which is no more but an exteriour expreſsing of their affection, and that they loue much, as euery vulgar Chriſtian man doth not. Exteriour ſignes of more then common deuotion.

50. *Thy faith.*) The remiſsion of her ſinnes being attributed before to charitie, is now alſo ſaid to come of her faith. Whereby you may know that it commonly proceedeth of both, and of hope alſo though but one named. Becauſe when there be diuers cauſes concurring to one effect, the ſcriptures commonly name but one, and that eſpecially which is moſt proper to the purpoſe and time, not excluding the other. And therfore his working miracles vpon any perſon, is attributed to the faith of them on whom or at whoſe deſire they be done. Becauſe he wrought his miracles to induce al men to beleeue in him; and therfore ſpecially required faith at their hands, and namely before other things, whether they did beleeue that he was able to doe that which they aſked at his hands: without which it had been rather a mockrie and tentation of him, then a true deſire of benefit at his hands. Iuſtification attributed not to faith only.

CHAP. VIII.

Going ouer al Galilee with his traine, 4. he preacheth to the Iewes in parables becauſe of their reprobation, 9. but to his Diſciples manifeſtly; becauſe he wil not for the Iewes incredulity haue his cõming fruſtrate: 19. ſignifying alſo that we are his kinne (though we be Gentils) and not his carnal brethren the Iewes. 22. To whom alſo (ſignified by the Geraſens) after the tempeſt in his ſleep (that is, in his death) & calme in his reſurrection, he commeth: but they preferring their temporals before his preſence, he leaueth them againe. 41. Likewiſe comming to cure the Iewes (who were borne when the Gentils ſicknedabout Abrahams time) he is preuented with the faith of the Gentils, and then the Iewes die, but them alſo in the end he wil reſtore,

AND it came to paſſe afterward, and he made his iourney by cities and townes preaching and euangelizing the Kingdom of God; and the Twelue with him, 2. and ſome women that had been cured of wicked ſpirits and infirmities; * Marie which is called Magdalene, out of whom ſeuen Diuels were gone forth, 3. and Ioane the wife of Chuſa Herods Procuratour, and Suſan, and c many others that" did miniſter vnto him of their ſubſtance. * Mr. 16, 9. c alia multæ.

The Ghoſpel vpõ the Sunday of Sexageſime.

4. And * when a very great multitude aſſembled and haſtned out of the cities vnto him, he ſaid by a ſimilitude, 5. The ſower went forth to ſow his ſeed. And whiles he ſoweth, ſome fel by the way ſide, and was troden vpon, and the foules of the aire did eate it. 6. And other ſome fel vpon the rock; and being ſhot vp, it withered, becauſe it had not moiſture. 7. And otherſome fel among thornes, and the thornes growing vp withal, choked it. 8. And other ſome fel vpon good ground; and being ſhot vp, yealded fruit an hundred fold. Saying theſe things he cried: He that hath eares to heare, let him heare. * Mt. 13, 1. Mr. 4, 1.

9. And his Diſciples asked him what this parable was. 10. To whom he ſaid: To you it is giuen to know the myſterie of the Kingdom of God; but to the reſt in parables, " that * ſeeing they may not ſee, and hearing may not vnderſtand. 11. And the parable is this: The ſeed, is the Word of God. 12. And they beſides the way, are thoſe that heare, then the Diuel commeth, and taketh the Word out of their hart, leſt beleeuing they be ſaued. 13. For they vpon the rock; ſuch as when they heare, with ioy receaue the Word: and theſe haue no roots; becauſe " for a time they beleeue, and in time of tentation they reuolt. 14. And that which fel into thornes, are they that haue heard, and going their waies, are choked with cares and riches and pleaſures of this life, and render not fruit. 15. And that vpon good ground, are they which in a good and verie good hart, hearing the Word, doe retaine it, and yeald fruit in patience. * Eſ. 6, 9.

" See the Annotations vpon S. Matthew. c. 13, 14.

" Againſt the Heretikes that ſay, faith once had can not be loſt, and that he which now hath not faith, neuer had.

16. And no man lighting a candel doth couer it with a veſſel, or put it vnder a bed; but ſetteth it vpon a candelſticke, that they that enter in, may ſee the light. 17. For there is not any thing ſecret, that ſhal not be made manifeſt; nor hid, that ſhal not be knowen, & come abrode. 18. See ther-

therfore how you heare. For he that hath, to him ſhal be giuen; and whoſoeuer hath not, that alſo which he thinketh he hath, ſhal be taken away from him.

Mt. 12, 46. Mr. 3, 31.

19. And * his mother and brethren came vnto him; and they could not come at him for the multitude. 20. And it was told him: Thy mother and " thy brethren ſtand without, deſirous to ſee thee. 21. Who anſwering ſaid to them: My " mother and my brethren, are they that heare the Word of God and doe it.

" He did not here diſdainfully ſpeake of his mother, but teacheth that our ſpiritual kinred is to preferred before carnal cognation. *Hilar. in 11. Mat.*

" See the Annotations vpon S. Matthew. c. 8, 14.

Mat. 8, 23. Mar. 4. 26. c complebantur.

22. * And it came to paſſe one day; and he went vp into a boat, and his Diſciples, and he ſaid to them: Let vs ſtrike ouer the lake. And they launched forth. 23. And when they were ſailing, he ſlept; and there fel a ſtorme of wind into the lake, and they c were filled, and were in danger. 24. And " they came and raiſed him, ſaying: Maiſter, we periſh. But he riſing, rebuked the wind and the tempeſt of water; and it ceaſed, and there was made a calme. 25. And he ſaid to them: Where is your faith? Who fearing, marueled one to an other, ſaying: Who is this (trow ye) that he commandeth both the winds and the ſea, and they obey him? 26. * And they ſailed to the countrie of the Geraſens which is ouer againſt Galilee.

Mt. 8, 28. Mr. 5, 1.

27. And when he was come forth to the land, there met him a certaine man that had a Diuel now a very long time, and he did weare no clothes, neither did he tarie in houſe, but in the monuments. 28. And as he ſaw IESVS, he fel downe before him; and crying out with a great voice, he ſaid: What is to me & thee IESVS Sonne of God moſt high? I beſeech thee doe not tormēt me. 29. For he commanded the vncleane Spirit to goe forth out of the man. For many times he caught him, and he was bound with chaines, and kept with fetters; and breaking the bonds was driuen of the Diuel into the deſerts. 30. And IESVS asked him ſaying: What is thy name? But he ſaid: Legion; becauſe many Diuels were entred into him. 31. And they beſought him that he would not command them to goe into the depth. 32. And there was there a heard of many ſwine feeding on the mountaine; & they deſired him that he would permit thē to enter into them. And he permitted them. 33. The Diuels therfore went forth out of the man, and entred into the ſwine; and the heard with violence went headlong into the lake, and was ſtifled. 34. Which when the ſwinheards ſaw done, they fled, and told into the citie and into the townes. 35. And they went forth to ſee that which was done; and they came to IESVS, and found the man, out of whom the Diuels were gone forth, ſitting at his feet, clothed, and wel in his wits, and they were afraid. 36. And they alſo that had ſeen, told them how he had been made whole from the legion. 37. And al the multitude of the countrie of the Geraſens beſought him to depart from them; for they were taken with great feare. And he going vp into the boat, returned. 38. And the man out of whom the Diuels were departed, deſired him that he might be with him. But IESVS dimiſſed him, ſaying: 39. Returne into thy houſe, and tel how great things God hath done to thee. And he went through the whole citie, preaching how great things IESVS had done to him.

40. And it came to passe; when IESVS was returned, the multitude receiued him. And al were expecting him. 41. And * behold there came a man whose name was Iairus, and he was Prince of the Synagogue: and he fel at the feet of IESVS, desiring him that he would enter into his house, 42. because he had an only daughter almost twelue yeares old, and she was a dying. And it chanced, whiles he went, he was thronged of the multitudes. *Mt.9, 18. Mr. 5, 22.

43. And there was ‡ a certaine woman in a fluxe of bloud from twelue yeares past, which had bestowed al her substance vpon Physicions, neither could she be cured of any: 44. she came behind him, and touched the hemme of his garment; and forthwith the fluxe of her bloud stinted, 45. And IESVS said: Who is it that touched me? And al denying, ‡ Peter said, and they that were with him: Maister, the multitudes throng and presse thee, and doest thou say, Who touched me? 46. And IESVS said: Some bodie hath touched me; for I know that there is vertue proceeded from me. 47. And the woman seeing, that she was not hid, came trembling, and fel downe before his feet; and for what cause she had touched him, she shewed before al the People, and how forthwith she was made whole. 48. But he said to her: Daughter, thy faith hath made thee safe, goe thy way in peace.

‡ See the Annotations vpon S. Mat. c. 9, 19.

‡ It is an euident signe of prerogatiue, that Peter only is named so often as cheefe of the company. Mar. 1, 36. Act. 5, 29. Luc. 9, 22. Mar. 16, 7. 1. Cor. 15, 5.

49. As he was yet speaking, there commeth one to the Prince of the Synagogue, saying to him, That thy daugther is dead, trouble him not. 50. And IESVS hearing this word, answered the father of the maide: Feare not; ‡ beleeue only, and she shal be safe. 51. And when he was come to the house, he permitted not any man to enter in with him, but Peter, and Iames, and Iohn, and the father and mother of the maide. 52. And al wept, and mourned for her. But he said: Weep not, the maide is not dead, but sleepeth. 53. And they derided him, knowing that she was dead. 54. But he holding her hand cried saying: Maide arise. 55. And ‖ her spirit returned, and she rose incontinent. And he bade them giue her to eate. 56. And her parentes were astonished, whom he commanded to tel no man that which was done.

‡ See the Annotations vpon S. Marke c. 5, 56

ANNOTATIONS.

CHAP. VIII.

Holy women that followed Christ.

3. *That did minister.*) It was the custome of the Iewes that women of their substance did minister meate drinke and cloth to their teachers, going about with them. Which because it might haue been scandalous among the Gentils, S. Paul maketh mention that he vsed it not. And they ministred to our Lord of their substance for this cause, that he whose spiritual benefites they reaped, might reape their carnal things. 1. Cor. 9, 5. 18.

The brethren of Christ.

20. *Thy brethren.*) These brethren of our Lord, were not the sonnes of the B. Virgin MARIE the mother of God, as Heluidius wickedly taught: neither are they to be thought (as some others say) the sonnes of Ioseph by an other wife: for (as S. Hierom writeth) not only our Lady was a virgin, but by reason of her, Ioseph also: that our Sauiour might be borne of a virginal matrimonie. But they are called his brethren (according to the vsual speach of the Scriptures) because they were his cosins, either the Hier. cont. Heluid. c. 9. Ibid. c. 1

the ſonnes of Ioſephs brother, or (as the more receiued opinion is) the ſonnes of our Ladies ſiſter called Marie of Iames, which Iames therfore is alſo called the brother of our Lord.

55. *Her ſpirit returned.*) This returning of the ſoules againe into the bodies of them whom CHRIST and his Apoſtles raiſed from death (ſpecially Lazarus who had been dead foure daies doth) euidently proue a third place againſt our aduerſaries, that ſay, euery one goeth ſtraight to HEAVEN or to HEL. For it can not be thought that they were called from the one or the other, and therfore from ſome third place. A third place after this life.

CHAP. IX.

His Twelue alſo now preaching euery where and working miracles, 6. Herod and al doe wonder much. 10. After which, he taketh them and goeth into the wilderneſſe: where he cureth and teacheth, feeding 5000. with fiue loaues. 18. Peter confeſſing him to be Chriſt, 21. he on the other ſide foretelleth his Paſsion, and that al muſt in time of perſecution follow him therein. 27. whereunto to encourage vs the more, 27. he giueth in his Transfiguration a ſight of the glorie, which is the reward of ſuffering. 37. The next day he caſteth out a Diuel which his Diſciples could not. 43. whom amiddes theſe wonders he forewarneth againe of his ſcandalous Paſsion. 49. And to cure their ambition, he telleth them, that the moſt humble he eſteemeth moſt: 49. bidding them alſo not to prohibit any that is not againſt them. 51. Yea and toward ſuch as be againſt them Schiſmatically, to ſhew mildnes for al that. 57. Of following him, three examples.

Mt. 10, 1. Mr. 3, 13. 6, 8.

AND calling together the twelue Apoſtles, he gaue them :: vertue and power ouer al Diuels, and to cure maladies. 2. And he ſent them to preach the Kingdom of God; and to heale the ſicke. 3. And he ſaid to them: Take nothing for the way, neither rod, nor skrip, nor bread, nor money, neither haue two coates. 4. And into whatſoeuer houſe you enter, tarie there, and thence doe not depart. 5. And whoſoeuer shal not receiue you, going forth out of that citie, shake off the duſt alſo of your feet :: for a teſtimonie vpon them. 6. And going forth they went a circuit from towne to towne euangelizing and curing euery where. ✠

The Ghoſpel vpon Thurſday in withsũweek

:: To command Diuels and diſeaſes either of body or ſoule, is by nature proper to God only: but by Gods guift, men alſo may haue the ſame: euen ſo to forgiue ſinnes.

Mt. 14, 1. Mar. 6, 14.

7. And * Herod the Tetrach heard al things that were done by him; and he ſtaggered becauſe it was ſaid of ſome, That Iohn was riſen from the dead. 8. But of other ſome, That Elias hath appeared; and of others, that a Prophet one of the old ones was riſen. 9. And Herod ſaid: Iohn I haue beheaded; but who is this of whom I heare ſuch things? And he ſought for to ſee him.

:: A great fault to reiect the true Preachers, or not to admit them into houſe for needful harbour and ſuſtenace.

Mt. 14, 13. Mar. 6, 31. Lu. 6, 5.

10. And * the Apoſtles being returned, reported to him whatſoeuer they did: and taking them he retired apart into a deſert place, which belongeth to Beth-ſaida. 11. Which the multitudes vnderſtãding, followed him & he receiued them, and ſpake to them of the Kingdom of God, and them that had need of cure he healed. 12. And the day began to draw towards an end. And the Twelue comming neere, ſaid to him: Diſmiſſe the multitudes, that going into townes and villages here about, they may haue lodging, and find meates; becauſe here we are in a deſert place. 13. And he ſaid to them: Giue you them to eate. But they ſaid: We

haue no more but fiue loaues and two fishes; vnles perhaps we should goe & buie meates for al this multitude. 14. And there were men almost fiue thousand. And he said to his Disciples: Make them sit downe by companies fiftie and fiftie. 15. And so they did. And they made al sit downe. 16. And taking the fiue loaues and the two fishes, he looked vp vnto Heauen, and c :: blessed them; and he brake, and distributed to his Disciples, for to set before the multitudes. 17. And :: they did al eate, and had their fil. And there was taken vp that which remained to them, twelue baskets of fragments.

c εὐλόγησεν αὐτούς.

:: Here you see that he blessed the things, and not only gaue thanks to God. *See Annot. Marci. c. 8, 7.*

18. * And it came to passe; when he was alone praying, his Disciples also were with him; and he asked them saying: Whom doe the multitudes say that I am? But they answered, and said: Iohn the Baptist; and some, Elias; but some, that one of the Prophets before time is risen. 20. And he said to them: But whom say ye that I am? Simon Peter answering, said: The Christ of God. 21. But he rebuking them, commanded that they should tel this to no man, 22. saying: That the Sonne of man must suffer many things, and be reiected of the Ancients and cheefe Priests and Scribes, and be killed, and the third day rise againe.

Mt. 16, 13. Mar. 8, 27.

:: The miraculous prouidence of God toward such as follow Christ into deserts, prisone, banishment, or whithersoeuer.

23. And he said to al: If any man wil come after me, let him denie himself, and take vp his crosse daily, and follow me. 24. For he that wil saue his life, shal lose it; for he that shal lose his life for my sake, shal saue it. 25. For what profit hath a man if he gaine the whole world, and lose himself, and cast away himself? 26. For he that shal be ashamed of me and of my wordes, him the Sonne of man shal be ashamed of, when he shal come in his maiestie, and his Fathers, and of the holy Angels. 27. And I say to you assuredly: There be some standing here that shal not tast death, " til they see the Kingdom of God.

" Or, vntil.

THE TRANSFIGVRATION.

28. * And it came to passe after these wordes almost eight daies, and he tooke Peter and Iames and Iohn, and went into a mountaine to pray. 29. And whiles he prayed, the shape of his countenance was altered: and his raiment white and glistering. 30. And behold two men talked with him. And they were Moyses and Elias, 31. appearing in maiestie. And they told his decease that he should accomplish in Hierusalem. 32. But Peter and they that were with him, were heauie with sleepe. And awaking, they saw his maiestie, and the two men that stood with him. 33. And it came to passe, when they departed from him, Peter said to IESVS: Maister, it is good for vs to be here; and let vs make three tabernacles, one for thee, and one for Moyses, and one for Elias: not knowing what he said. 34. And as he spake these things, there came a cloud, and ouershadowed them: and they feared, when they entered into the cloud. 35. * And a voice was made out of the cloud, saying: This is my beloued Sonne, heare him. 36. And whiles the voice was made, IESVS was found alone. And they held their peace, and told no man in those daies any of these things which they had seen.

Mt. 17, 1. Mr. 9, 1.

2. Pet. 1, 17.

37. * And it came to passe the day folowing, when they came downe from the mountaine, there met him a great multitude. 38. And behold a man of the multitude cried out, saying: Maister, I beseech thee, looke vpon my sonne because he is mine only one. 39. And loe, the spirit taketh

Mt. 17, 14. Mr. 9, 17.

taketh him, and he ſodenly crieth, and he dasheth him, and teareth him that he fometh, and with much adoe departeth renting him. 40. And I deſired thy Diſciples to caſt him out, and they could not. 41. And IESVS anſwering ſaid: ⁂ O faithles and peruerſe Generation, how long shal I be with you and ſuffer you? bring hither thy ſonne. 42. And when he came to him, the Diuel dashed, and tore him. And IESVS rebuked the vncleane Spirit, and healed the boy, and rendred him to his father. 43. And al were aſtoniſhed at the might of God; and al merueling at al things that he did, he ſaid to his Diſciples: 44. Lay you in your hartes theſe wordes, for it shal come to paſſe that the Sonne of man shal be deliuered into the hands of men. 45. But they did not know this word, and it was couered before them, that they perceiued it not. And they were afraid to aske him of this word.

⁂ Incredulitie hindereth the effect of Exorciſmes, and other miraculous power giuen to the Church.

Mt. 18, 1. Mar. 9, 34. 46. * And there entred ⁂ a cogitation into them, which of them should be greater. 47. But IESVS ſeeing the cogitations of their hart, tooke a child and ſet him by him, 48. and ſaid to them, whoſoeuer receiueth this childe in my name, receiueth me, and whoſoeuer receiueth me, receiueth him that ſent me. For he that is the leſſer among you al, he is the greater.

⁂ Deſire of preeminence is an humane infirmitie often euen amõg the good. Againſt which, Chriſt teacheth humility, but forbiddeth not Superiority.

Mar 9, 39. 49. * And Iohn anſwering ſaid: Maiſter, we ſaw a certaine man caſting out Diuels in thy name, and we prohibited him, becauſe he followeth not with vs. 50. And IESVS ſaid to him: ⁂ Prohibit not. For he that is not againſt you, is for you.

⁂ There be ſome that follow not Chriſt preciſely in life and doctrine, of whom we may make our aduantage to the propagation of Chriſtes honour and religion, when they doe any thing for the aduancement thereof, of what intention ſoeuer they doe it. *Philip.* 1, 15.

51. And it came to paſſe, whiles the daies of his aſſumption were accompliſhing, and he fixed his face to goe into Hieruſalem. 52. And he ſent meſſengers before his face; and going they entred into a citie of the Samaritans to prepare for him. 53. And they receiued him not, becauſe his " face was to goe to Hieruſalem. 54. And when his Diſciples Iames and Iohn had ſeen it, they ſaid: Lord wilt thou we ſay that fire come downe from Heauen and conſume 'them'? 55. And turning, " he rebuked them, ſaying: You know not of what ſpirit you are. 56. The Sonne of man came not to deſtroy ſoules, but to ſaue. And they went into another towne.

'them as Elias alſo did?

Mt. 8, 19. 57. And it came to paſſe as they walked in the way, a certaine man ſaid to him: * I wil follow thee whitherſoeuer thou goeſt. 58. IESVS ſaid to him: ⁂ The foxes haue holes, and the foules of the aire neſtes; but the Sonne of man hath not where to repoſe his head. 59. But he ſaid to another: Follow me. And he ſaid: Lord, permit me firſt to goe, and to burie my father. 60. And IESVS ſaid to him: Let the dead burie their dead; but goe thOu, ſet forth the Kingdom of God. 61. And another ſaid: I wil follow thee Lord, but permit me firſt to take my leaue of them that are at home. 62. IESVS ſaid to him: " No man putting his hand to the plough, and looking backe, is apt for the Kingdom of God.

⁂ This man would haue followed him for temporal commodities, and therfore was not ſuffered.

ANNOTATIONS.

CHAP. IX.

The Transfiguration.

27. *Til they see.*) To the Apostles, that had to preach the Kingdom of God and to suffer so much miserie for the same in this world, he would shew his glorie, and giue them a tast of his owne ioyful state and of his Saints in Heauen, calling thither Moyses and Elias, that the Law & Prophets might be witnesses of the same. See the annotation vpon S. Matthew c. 17, 2.

Schismatikes.

53. *Face to goe to Hierusalem.*) The Samaritans were Schismatikes from the Iewes, and had a Schismatical Temple in mount Garizim, of purpose to draw men thither from Gods Temple in Hierusalem, where only was the true and as it were the Catholike seruice and Sacrifice vnto God. Therfore they did not gladly receiue our Sauiour, because they perceiued he was going to Hierusalem. Io. 4, 9. 3. Reg. 11, 17. Tob. 1.

Desire of reuenge.

The Churches seueritie.

55. *He rebuked them.*) Not iustice nor al rigorous punishment of sinners is here forbidden, nor Elias fact reprehended, nor the Church or Christian Princes blamed for putting Heretikes to death: but that none of these should be done for desire of our particular reuenge, or without discretion, & regard of their amendement, and example to others. Therfore S. Peter vsed his power vpon Ananias and Saphira, when he stroke them both downe to death for defrauding the Church. Act. 5.

Looking backe.

62. *No man looking backe.*) It is a dangerous temptation for a man that hath lost or left his goods for Christ, to looke much backe at them, and to remember with delight the pleasures & eases of this world. For it breedeth in him discontentment of the troubles and crosses that are incident to the state of such as fully follow Christ. In which case a man should euer looke forward towards Heauen, and neuer backward to the world.

CHAP. X.

He sendeth yet 72. moe to preach to the Iewes, with power also of miracles. 13. crying woe to the cities impenitent. 17. At their returne he agniseth the great power he gaue them, but yet teacheth them not to be proud thereof, 21. and praiseth God for his grace, 23. his Church also for her happy state. 25. To one of the Scribes he sheweth, that the loue of God and of his neighbour wil bring him to life euerlasting, 29. teaching him by the parable of the Samaritane, to take euery one for his neighbour that needeth his charitie. 38. To Martha he sheweth that Maries Contemplatiue life is the better.

The Ghospel vpon S. Markes day. April. 25. And S. Lukes. Octob. 18.

AND after this our Lord designed also other * seuentie two: and he sent them two and two before his face into euery citie and place whither himself would come. 2. And he said to them: The harueſt truely is much; but the workmen few. Desire therfore the Lord of the harueſt, that he send workmen into his harueſt. 3. Goe: Behold I send you as lambes among wolues. 4. Carie not purse nor skrip, nor shoes; and salute no body by the way. 5. Into whatsoeuer house you enter, first say: Peace to this house. 6. And if the sonne of peace be there, your peace shal rest vpon him: but if not, it shal returne to you. 7. And in the same house tarie you, eating and drinking such things as they haue. * For the workman is worthie of his hire. Remoue not from house to house. 8. And into

* As the twelue Apostles did represent the higher degree of the Clergie, called Bishops: so these Seuentie two beare the figure of the inferiour Clergie, called Priests. Beda.

1. Tim. 5, 18.

into what citie ſoeuer you enter, and they receiue you, eate ſuch things as are ſet before you; 9. and cure the ſicke that are in it, and ſay to them: The kingdom of God is come nigh vpon you. ✠

10. And into whatſoeuer citie you enter, and they receiue you not, going forth into the ſtreetes thereof, ſay: 11. The duſt alſo of your citie that cleaueth to vs, we doe wipe off againſt you. Yet this know ye that the Kingdom of God is at hand. 12. I ſay to you, it ſhal be :: more tolerable for Sodom in that day, then for that citie. 13. Woe to thee Corazaim, woe to thee Beth-ſaida: for if in Tyre and Sidon had been wrought the miracles that haue been wrought in you, they had done penance ſitting :: in ſake cloth and aſhes long agoe. 14. But it ſhal be more tolerable for Tyre and Sidon in the iudgement, then for you. 15. And thou Capharnaum that art exalted vnto Heauen: thou ſhalt be thruſt downe euen vnto Hel. 16. :: He that heareth you, heareth me; and he that deſpiſeth you, deſpiſeth me. And he that deſpiſeth me, deſpiſeth him that ſent me.

:: Differences of paines and damnation in Hel according to the differences of demerites. *Aug. li. 5. c. 5. cont. Iulian.*

:: True penance not onely to lead a new life, but to punish the body by ſuch things as here be recorded, for the il life paſt. The Ghoſpel for manie Martyrs.

17. And the Seuentie-two returned with ioy, ſaying: Lord, the Diuels alſo are ſubiect to vs in thy name. 18. And he ſaid to them: I ſaw Satan as a lighting fal from Heauen. 19. Behold, I haue giuē you power to tread vpon ſerpents, and ſcorpions, and vpon al the power of the enemie, and nothing ſhal hurt you. 20. But yet reioyce not in this, that the ſpirits are ſubiect vnto you; but reioyce in this, that your names are written in Heauen. ✠

:: It is al one to deſpiſe Chriſt, and to deſpiſe his Prieſts and Miniſters in the Catholike Church: to refuſe his doctrine, & theirs.

21. In that very houre he reioyced in ſpirit, and ſaid: I confeſſe to thee O Father, Lord of Heauen and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt reuealed them " to litle ones. Yea Father, for ſo hath it wel pleaſed thee. 22. Al things are deliuered to me of my Father. And no man knoweth who the Sonne is, but the Father; and who the Father is, but the Sonne, and to whom the Sonne wil reueale. 23. And turning to his Diſciples, he ſaid: Bleſſed are the eyes that ſee the things that you ſee. 24. For I ſay to you, that many Prophets and Kings deſired to ſee the things that you ſee, and ſaw them not; and to heare the things that you heare, and heard them not.

The Ghoſpel vpon the 12. Sunday after Pentecoſt.

25. And behold a certaine lawyer ſtood vp, tempting him and ſaying: Maiſter, by doing of what thing ſhal I poſſeſſe life euerlaſting? 26. But he ſaid to him: In the law what is written? how readeſt thou? 27. He anſwering ſaid: *Thou ſhalt loue the Lord thy God with thy whole hart, and with thy whole ſoule, and with al thy ſtrength, and with al thy mind: and thy neighbour as thy ſelf.* 28. And he ſaid to him: Thou haſt anſwered right, " this doe and thou ſhalt liue. 29. But he deſirous to iuſtifie himſelf, ſaid to IESVS: And who is my neighbour? 30. And IESVS taking it, ſaid: A certaine man went downe from Hieruſalem into Iericho, and fel among theeues, who alſo ſpoiled him, and giuing him woundes went away leauing him " halfe-dead. 31. And it chanced that a certaine Prieſt went downe the ſame way; and ſeeing him, paſſed by. 32. In like manner alſo a Leuite, when he was neere the place, and ſaw him, paſſed by. 33. But a certaine Samaritane going his iourney, came neere him; and ſeeing him, was moued with mercie. 34. And going vnto him, bound his woundes,

Deu. 6, 5. Leu. 19, 18.

powring in oile and wine: and setting him vpon his owne beast, brought him into an inne, and tooke care of him. 35. And the next day he tooke forth two pence, and gaue to the host, and said: Haue care of him; and whatsoeuer thou shalt ‡ supererogate, I at my returne wil repay thee. 36. Which of these three in thy opinion was neighbour to him that fel among theeues? 37. But he said: He that did mercie vpon him. And IESVS said to him: Goe, and doe thou in like manner. ✠

‡ Supererogaueris, προσδαπανησης.

38. b And it came to passe as they went, and he entred into a certaine towne; and a certaine woman named Martha, receiued him into her house, 39. and she had a sister called Marie. Who sitting also at our Lords feete, heard his word. 40. But Martha was busie about much seruice. Who stood and said: Lord, hast thou no care that my sister hath left me alone to serue? speake to her therfore, that she help me. 41. And our Lord answering said to her: Martha, Martha, thou art careful, and art troubled about many things. 42. But one thing is necessarie, " Marie hath chosen the best part which shal not be taken away from her. ✠

‡ S. Augustin saith that the Apostle (1. Cor 9.) according to this place did supererogate, that is, did more then he needed or was bound to doe, when he might haue required al duties for preaching the Ghospel, but would not. li. de op. Monach. c. 5. Wherof it cõmeth, that the workes which we doe more then precept, be called workes of Supererogation: & whereby it is also euident against the protestants that there be such workes. See Optatus li. 6. cont. Parmen. how aptly he applyeth this parable to S. Paules counsel of virginitie (1. Cor. 7.) as to a worke of supererogation b The Ghospel vpon the Assumption of our B. Lady. Aug. 15. And in the feast of S Martha. Iulij. 29.

ANNOTATIONS.

CHAP. X.

21. *The litle ones.*) By this place euery vulgar artificer may not presume that God hath reuealed al truth to him, and therfore refuse to be taught of the learned: for Christ did not afterward indow fishers and vulgar men nor any other with the guifts of wisedom and tongues, without their industrie, study, and teaching: though at the beginning, of great prouidence he did it, that it might be cleere to the world, that al Nations were conuerted to him, not by persuasion of cunning Oratours or subtil Disputers, but by the plaine force of his grace and truth, which S. Augustine counteth greater then al other miracles. Further we are taught by this place, that the poore humble obedient children of the Church know by their faith the high mysteries of Christes Diuinity, and his presence in the B. Sacrament, and such like, rather then Arius, Caluin, and other like proud Scribes and pharisees.

The humble vnlearned Catholike knoweth Christ better then the proud learned Heretike.

28. *This doe.*] Not by faith only, but by keeping Gods Commandements we obtaine life euerlasting: not only by beleeuing, but by doing. The heretikes say that is impossible to keepe this commandement of louing God with al our hart. But the Scriptures giue vs examples of diuers that haue kept and fulfilled it, as far as is requisite in this life. 3. Reg. 14, 8. 2. Par. 15, 15. Ps. 118, 10. Ecclesiastici. 47, 9. 10. 4. Reg. 20, 3. 5. Luc. 1, 5. And if it were impossible to keepe it, and yet by Christ proposed for the meane to obtaine life euerlasting, he had mocked this Lawyer and others, and not taught them.

The commandements possible to be kept.

30. *Halfe dead.*) Here is signified man wounded very sore in his vnderstanding and free wil, and al other powers of soule and body, by the sinne of Adam: but yet that neither vnderstanding, nor free-wil, nor the rest, were extinguished in man or taken away. The Priest and Leuite signifie the Law of Moyses: this Samaritane is Christ the Priest of the new Testament: the oile and wine, his Sacraments: the host, the priests his ministers. Whereby is signified, that the Law could not recouer the spiritual life of mankind from the death of sinne, that is, iustifie man; but Christ only, who by his Passion and the grace and vertue thereof ministred in and by his Sacraments, iustifieth, and increaseth the iustice of man, healing and abling free-wil to doe al good workes.

Con. Arausi. 2. c. 25. 10. 1. Conc. Conc. Trid. Sess. 6. c. 1.

The parable of the wounded man, explicated.

42. *Marie the best part.*) Two notable examples, one of the life Actiue, in Martha, the other of the life contemplatiue, in Marie: representing vnto vs, that in holy Church there should be alwaies some to serue God in both these seueral sorts. The life contemplatiue is here preferred before the actiue. The Religious of both sexes are of that more excellent state. And therfore our Protestants haue wholy abandoned them out of their common

The Contemplatiue or Religious life, better then the Actiue and secular.

cõmon-wealth, which the true Church neuer wanted. But to say truth, they haue neither Martha nor Marie Our Lord giue them grace to see their miserie. If ours were not answerable to their professiõ, or were degenerated, why haue they no new ones? if our Churches Votaries vowed vnlawful things, Chastitie, Pouertie, Obedience, Pilgrimage: what other Votaries or lawful vowes haue they? For, to offer voluntarily by vow (besides the keeping of Gods commandemens, whereunto we are bound by precept and promise in our Baptisme) our soules, bodies, goods, or any other acceptable thing to God, is an acte of soueraigne worship belonging to God only: & there was neuer true religion without such vowes and Votaries. If there be none in their whole Church that professe contemplation, or that vow any thing at al to God voluntarily, neither in their bodies nor in their goods; God and the world know they haue no Church nor religion at al.

Vowes and votaries.

CHAP. XI.

He teacheth a forme of prayer, 5. and exhorteth to pray instantly, 11. assuring that so God wil giue vs good things. 14. The Iewes blaspheming his casting out of Diuels, and asking for a miracle from Heauen, 17. he defendeth his doing: 22. foretelling also the Diuels expulsion by him out of the world (that is, the vocation of the Gentils) 24. and his reentrie into their Nation, 27. with their reprobation though he be of their flesh, 29. and also their final most worthy damnation. 37. Againe, to the Pharisees and Scribes he crieth woe, as authours of the said reprobation now at hand.

AND it came to passe, when he was in a certaine place praying, as he ceased, one of his Disciples said to him: Lord teach vs to pray, as Iohn also taught his Disciples.

Mat. 6, 9.

2. And he said to them: * When you pray, say, FATHER, *sanctified be thy name. Thy Kingdom come, 3. Our daily bread giue vs this day, 4. and forgiue vs our sinnes, for because our selues also doe forgiue euery one that is in debt to vs. And lead vs not into temptation.* 5. And he said to them: Which of you shal haue a freind, and shal goe to him at midnight, and shal say to him, Freind, lend me three loaues, 6. because a freind of mine is come out of his way to me, and I haue not what to set before him: 7. and he from within answering saith: Trouble me not, now the doore is shut, and my children are with me in bed; I can not rise and giue thee. 8. And if he shal perseuer knocking, I say to you, although he wil not rise and giue him because he is his friend, yet for his importunitie he wil rise, and giue him as many as he needeth. 9. * And I say to you, Aske, and it shal be giuen you: seeke, and you shal find: knock, and it shal be opened to you. 10. For euery one that asketh, receiueth: and he that seeketh, findeth: and to him that knocketh, it shal be opened. 11. And which of you if he aske his father bread, wil he giue him a stone? or a fish, wil he for a fish giue him a serpent? 12. Or if he aske an egge, wil he reach him a scorpion? 13. If you then being naught, know how to giue good guiftes to your children, how much more wil your father from Heauen giue the good Spirit to them that aske him?

The Ghospel in *Maioribus litanijs* on S. Markes day, & in the Rogatiõ daies. And in a votiue Masse against the Pagans.

Mat. 7, 7.

The Ghospel in a votiue Masse for remission of sinnes.

Mt. 12, 22. Mr. 3, 21.

14. * And he was casting out a Diuel, and that was dumme. And when he had cast out the Diuel, the dumme spake: and the multitudes marueled. 15. * And certaine of them said: In Beel-zebub the prince of Diuels

The Ghospel vpon the 3. Sunday in Lent.

Diuels he casteth out Diuels. 16. And other tempting, asked of him a signe from Heauen. 17. But he seeing their cogitations, said to them: Euery Kingdom deuided against itself, shal be made desolate, and [c] house vpon house, shal fal. 18. And if Satan also be deuided against himself, how shal his Kingdom stand? because you say that in Beel-zebub I doe cast out Diuels. 19. And if I in Beel-zebub cast out Diuels: your children, in whom doe they cast out? therfore they shal be your iudges. 20. But if I in the [*] finger of God doe cast out Diuels; surely the Kingdom of God is come vpon you. 21. When the strong armed keepeth his court, those things are in peace that he possesseth. 22. But if a stronger then he come vpon him and ouercome him; he wil take away his whole armour wherein he trusted, and wil distribute his spoiles. 23. He that is not with me, is against me: and he that gathereth not with me, scattereth. 24. When the vncleane spirit shal depart out of a man, he wandereth through places without water, seeking rest. And not finding, he saith, I wil returne into my house whence I departed. 25. And when he is come, he findeth it swept with a besome, and trimmed. 26. Then he goeth and taketh seuen other spirits worse then himself, and entring in they dwel there. And the [c] last of that man be made worse then the first.

27. [b] And it came to passe, when he said these things, a certaine woman lifting vp her voice out of the multitude said to him: "Blessed is the wombe that bare thee, and the paps that thou didst sucke. 28. But he said: [::] Yea rather, blessed are they that heare the word of God, and keepe it. ✠

29. And the multitudes running together, he began to say: * This Generation, is a wicked Generation: it asketh a signe, and a signe shal not be giuen it but" the signe of Ionas the Prophet. 30. * For as Ionas was a signe to the Niniuites; so shal the Sonne of man also be to this Generation. 31. * The Queene of the South shal rise in the iudgement with the men of this Generation, and shal condemne them: because she came from the endes of the earth to heare the wisedom of Salomon. And behold, more then Salomon here. 32. The men of Niniuee shal rise in the iudgement with this Generation, and shal condemne it, * because they [::] did pennance at the preaching of Ionas. And behold, more then Ionas here.

33. * No man lighteth a candle, and putteth it in secret, neither vnder a bushel: but vpon a candlesticke, that they that goe in may see the light. 34. * [d] The cãdle of thy body is thine eye. If thine eye be simple, thy whole body shal be lightsome: but if it be naught, thy body also shal be darkesome. 35. See therfore that the light which is in thee, be not darkenesse. 36. If then thy whole body be lightsome, hauing no part of darkenesse: it shal be lightsome wholy, and as a bright candel it shal lighten thee. ✠

37. And when he was speaking, a certaine Pharisee desired him that he would dine with him. And he going in sate downe to eate. 38. And the Pharisee began to thinke within himself and to say: Why he was not washed before dinner. 39. And our Lord said to him: * Now you Pha-

[*] This finger, is the Spirit of God, Mt. 12, 28.

[b] The Ghospel in Dedicatione B. Mariæ ad Niues. Aug. 5. and vpon Assumption eue, and in a Votiue of our Ladie between Candlemasse and Easter, and betwen Pẽtecost and Aduent.

[::] The said mother of God, in that also was Blessed that she was the tẽporal meanes & minister of the Incarnatiõ, but much more Blessed, in that she cõtinueth the perpetual keeper of his word, *Beda. Aug. tract. 19. in Ioan.*

[::] μετενοησαν. Marke that the great pennance of the Niniuites (Ionæ 3.) is here expressed by this Greeke word. *See Annot. Mt. 3, 2.*

The Ghospel vpõ S. Martins day. Nouẽ. 11. & for some other Confessours Bishops.

[c] οἶκος ἐπὶ οἶκον.

[c] nouissima sua.

Mt. 12, 29.

Io. 2, 2.

3 Reg. 10, 1.

Io. 3, 5.

Mt. 5, 15. Mr. 4, 21.

[d] Mt. 6, 22.

Phariſees doe make cleane that on the out ſide of the cup and of the platter; but that of yours which is within, is ful of rapine and iniquitie. 40. Fooles, did not he that made that on the out ſide, make that alſo that is on the inſide? 41. But yet [c] that that remaineth, [d] giue almes, & behold al things are cleane vnto you. 42. But woe to you Phariſees, becauſe you tithe mint and rew and euery herbe: and paſſe ouer iudgement and the charitie of God. But theſe things you ought to haue done, and not to omit thoſe. 43. Woe to you Phariſees, becauſe you loue the firſt chaires in the Synagogues, and ſalutations in the market place. 44. Woe to you, becauſe you are as monuments that appeare not, and men walking ouer, are not ware.

[c] Quod ſupereſt, τὰ ἐνόντα,

45. And one of the Lawyers anſwering ſaith to him: Maiſter, in ſaying theſe things, thou ſpeakeſt to our reproch alſo. 46. But he ſaid: [d] Woe to you Lawyers alſo: becauſe you load men with burdens which they can not beare, and your ſelues touch not the packes with one of your fingers. 47. Woe to you that [e] build the monuments of the Prophets: and your fathers did kil them. 48. Surely you doe teſtifie that you conſent to the workes of your fathers: becauſe they indeed did kil them, and you build their ſepulchres. 49. For this cauſe the wiſedom alſo of God ſaid, I wil ſend to them Prophets and Apoſtles, and of them they wil kil and perſecute. 50. That the bloud of al the Prophets that was ſhed from the making of the world, may be required of this Generation, 51.* from the bloud of Abel vnto the * bloud of Zacharie that was ſlaine between the Altar and the Temple. Yea I ſay to you, it ſhal be required of this Generation. 52. Woe to you Lawyers, becauſe you haue taken away the key of knowledge: your ſelues haue not entred, & thoſe that did enter you haue prohibited. 53. And whē he ſaid theſe things to them, the Phariſees & the Lawyers began vehemently to vrge him, & to ſtop his mouth about many things, 54. lying in waite for him, and ſeeking to catch ſomething of his mouth, that they might accuſe him.

The Ghoſpel for many Martyrs.

[e] Not the building of the Prophets monumēts is condemned, but their imitation of their fathers that ſlew the Prophets. *Ambroſ.*

Gen. 4, 8. 2. Par. 24, 22.

ANNOTATIONS.

CHAP. XI.

Beda vpon this place.

27. *Bleſſed is the wombe.*) Let vs alſo (ſaith Venerable Bede) lift vp our voice with the Catholike Church, of which this woman was a figure; let vs lift vp our hartes among the People, and ſay to our Sauiour: Bleſſed be the wombe that bare thee, and the paps which thou didſt ſucke. For Bleſſed indeed is the mother which bare the King that ruleth Heauen & earth for euer. Our B. Lady.

29. *The ſigne of Ionas*) Of al miracles, his Reſurrection, after he had been according to his body, in the graue, according to his ſoule, in Hel three daies, was the greateſt, and moſt conuinceth the incredulous Iewes: and therfore a greater or more euident then that, he ſaith he wil not giue them. The ſigne of Ionas.

2 Eccl. 3, 33. Dan. 4, 24. Tob. 4, 11. Ecc. 29, 15. Mt. 25, 31, 42.

a 41. *Giue almes.*) The great force of almes is here and in diuers places of holy writ ſignified. In one place, they extinguiſh ſinne: in another, they redeeme ſinnes: in another, they deliuer from death: in another, to thē giuen or omitted, our iudgement to Heauen or Hel is attributed: & here they make cleane and ſatisfie for the Iewes former offenſes. For (as S. Auguſtine ſaith c. 70. Enchiridij) almes-deedes profit not a man that hath a wil to cōtinue in his ſinnes, but they are to be done for a propitiation to God of former offenſe The force of the almes.

offenses. Now how wel the Protestants like this doctrine so euidently set forth in Scripture, let the indifferent iudge, and how wel it agreeth with their only faith.

The Lawyers and Priests of the old Testament.

46. *Woe to you Lawyers.*) These were Doctours of Moyses Law, otherwise called Scribes. Shal we therfore crie out against al Lawyers now, or ought the name of Lawyer be odious with vs, because of these naughty Lawyers among the Iewes? much lesse ought the name of Priests to be odious (as Heretikes would haue it) because of the Iewes Priests that were so busy against our Sauiour.

CHAP. XII.

He prepareth his Disciples against persecutions to come vpon them at their publishing of his Doctrine. 13. with deuiding the brethrens inheritãce he wil not meddle, but exhorteth them against auarice, 22. and his Disciples (by this occasion) against solicitude so much as of necessaries, 32. yea counseling them to giue al in almes. 35. and to be ready at a knocke. 41. namely admonishing Peter and other Prelats to see to their charge: 49 and al, not to looke but for persecution. 54. The Iewes he reprehendeth for that they wil not see this time of grace, 58. whereas it is so horrible to die without reconciliation.

The Ghospel vpon SS. Iohn & Pauls day, Iunij 26. And for manie other Martyrs.

AND when great multitudes stood about him, so that they trode one another, he began to say to his Disciples: Take good heed of the leauen of the Pharisees, which is hypocrisie. 2. * For nothing is hid, that shal not be reuealed: nor secret, that shal not be knowen. 3. For the things that you haue said in darknesse, shal be said in the light: and that which you haue spoken into the eare in the chambers, shal be preached in the house-tops. 4. And I say to you my freindes, Be not afraid of them that kil the body, and after this haue no more to doe. 5. But I wil shew you whom ye shal feare: ‡ feare him who after he hath killed, hath power to cast into Hel. Yea I say to you, feare him. 6. Are not fiue sparowes sold for two farthings, and one of them is not forgotten before God? 7. Yea the haires also of your head are al numbred. Feare not therfore: you are more worth then many sparowes. 8. * And I say to you, ″ Euery one that confesseth me before men, the Sonne of man also wil confesse him before the Angels of God. 9. But he that denieth me before men, shal be denied before the Angels of God. 10. * And ‡ euery one that speaketh a word against the Sonne of man it shal be forgiuen him: but he that shal blaspheme against the Holy Ghost, to him it shal not be forgiuen. 11. * And when they shal bring you into the Synagogues and to Magistrates and Potestates, ″ be not careful in what manner, or what you shal answer, or what you shal say. 12. For the Holy Ghost shal teach you in the very houre what you must say.

‡ The feare of Hel also is profitable: contrarie to the protestants, teaching securitie of saluation, & that feare of Hel maketh mẽ hypocrites.

‡ See Annot. Mt. 12, 32.

Mt. 10, 26. Mr. 4, 22.

Mt. 10, 32. Mr. 8, 38. Mt. 12, 33. Mar. 3, 28. Mt. 10, 19. Mr. 13, 11.

13. And one of the multitude said to him: Maister, speake to my brother that he deuide the inheritance with me. 14. But he said to him: Man, ″ who hath appointed me iudge or deuider ouer you? 15. And he said to them: See and beware of al auarice: for not in any mans aboundance doth his life consist, of those things which he possesseth. 16. And he

he ſpake a ſimilitude to them, ſaying: A certaine rich mans field yealded plentie of fruits. 17. And he thought within himſelf, ſaying, ‡ What ſhal I doe, becauſe I haue not whither to gather my fruits? 18. And he ſaid: This wil I doe, I wil deſtroy my barnes, and wil make greater, and thither wil I gather al things that are growen to me, and my goods. 19. And I wil ſay to my ſoule; Soule, thou haſt much goods laid vp for many yeares, take thy reſt, eate drinke, make good cheere. 20. But God ſaid to him, ‡ Thou foole, this night they require thy ſoule of thee; and the things that thou haſt prouided, whoſe ſhal they be? 21. So is he that laieth vp treaſure to himſelf, and is not" rich to Godward.

‡ Giue it to the poore, that ſhouldſt thou doe, ſaith S. Baſil.

‡ A goodly warning for al rich men.

Mt. 6, 25. 22. And he ſaid to his Diſciples: * Therfore I ſay to you, ‡ Be not careful for your life, what you ſhal eate; nor for your body, what you ſhal doe on. 23. The life is more then the meate, and the body is more then the raiment. 24. Conſider the rauens, for they ſow not, neither doe they reape, which neither haue ſtorehouſe nor barne, and God feedeth them. How much more are you of greater price then they? 25. And which of you by caring can adde to his ſtature one cubite? 26. If then you be not able to doe ſo much as the leaſt thing, for the reſt why are you careful? 27. Conſider the lillies how they grow: they labour not, neither doe they ſpinne. But I ſay to you, Neither Salomon in al his glorie was araied as one of theſe. 28. And if the graſſe that to day is in the field, and to morow is caſt into the ouen, God ſo clotheth; how much more you, O ye of litle faith? And you, doe not ſeeke what you ſhal eate, or what you ſhal drinke: and c be not lifted vp on high. 30. For al theſe things the Nations of the world doe ſeeke. But your Father knoweth that you haue need of theſe things. 31. But ſeeke firſt the Kingdom of God, and al theſe things ſhal be giuen you beſides. 32. b Feare not ‡ litle flocke, for it hath pleaſed your Father to giue you a Kingdom. 33. Sel the things that you poſſeſſe, and giue almes. * Make to you purſes that weare not, treaſure that waſteth not, in Heauen: whither the theefe approcheth not, neither doth the mothe corrupt. 34. For " where your treaſure is, there wil your hart be alſo. ✠ 35. c Let your ‡ loynes be girded, and candles burning in your handes; 36. and you like to men expecting their Lord, when he ſhal returne from the marriage: that when he doth come and knocke, forthwith they may open vnto him. 37. Bleſſed are thoſe ſeruants, whom when the Lord commeth, he ſhal find watching. Amen I ſay to you, that he wil gird himſelf, and make them ſit downe, and paſſing wil miniſter vnto them. 38. And if he come in the ſecond watch, and if in the third watch he come, and ſo find, bleſſed are thoſe ſeruants. 39. * And this know ye, that if the houſholder did know what houre the theefe would come, he would watch verily, and would not ſuffer his houſe to be broken vp. 40. Be you alſo ready: for at what houre you thinke not, the Sonne of man wil come. ✠

‡ He forbiddeth not cõpetẽt prouidẽce, but too much carefulnes. See Annot. vpõ S. Matth. c. 6, 25.

b The Ghoſpel for S. Frãcis de Paula April. 2. S. Paulinus Iun. 22. S. Nicolas Tolentinas, Sept. 10. And for ſome other Cõfeſſours not Bishops.

‡ It was litle at the beginning, & is ſtil in cõpariſõ of al the reprobate: but in itſelf very great, as in the parable of the great tree that grew of the litle muſtard-ſeed. Mat. 13.

c The Ghoſpel vpon S Siluceſters day, Decemb. 31. S. Antonie, Iã. 17. S. Antonie of Padua, Iun. 13. S. Dominick, Auguſti 4. And for ſome other Confeſſours not Bishops.

‡ To girde our loines, is to keepe chaſtitie & continencie. Grego. ho. 13.

Mt. 24, 44. 41. And Peter ſaid to him: Lord, doeſt thou ſpake this parable to vs, or likewiſe to al? 42. And our Lord ſaid: Who (thinkeſt thou) is a faithful ſteward and wiſe, whom the Lord appointeth ouer his familie,

familie, to giue them in ſeaſon their meaſure of wheate? 43. Bleſſed is that ſeruant, whom when the Lord commeth, he ſhal find ſo doing. 44. Verily I ſay to you, that ouer al things which he poſſeſſeth, he ſhal appoint him. 45. But if that ſeruant ſay in his hart, My Lord is long a comming; and ſhal begin to ſtrike the ſeruants and handmaides, and eate and drinke, and be drunke: 46. the Lord of that ſeruant ſhal come in a day that he hopeth not, and at an houre that he knoweth not, and ſhal deuide him, and ſhal appoint his portion with the infidels. 47. And that ſeruant that knew the wil of his Lord, and prepared not himſelf, & did not according to his wil, ſhal be beaten with many ſtripes. 48. But he that knew not, and did things worthie of ſtripes, ſhal be beaten with few. And euery one to whom much was giuen, much ſhal be required of him: and to whom they committed much, more wil they demand of him. 49. I came to caſt fire on the earth; & what wil I but that it be kindled? 50. But I haue to be baptized with a Baptiſme: and how am I ſtraitned vntil it be diſpatched. 51. * Thinke you that I came to giue :: peace on the earth? No, I tel you, but ſeparation. 52. For there ſhal be from this time fiue in one houſe deuided: three againſt two, and two, againſt three. 53. There ſhal be deuided, the father againſt the Sonne, and the ſonne againſt his father, the mother againſt the daughter, and the daughter againſt the mother, the mother in law againſt her daughter in law, and the daughter in law againſt her mother in law.

Mt. 10, 34.

54. * And he ſaid alſo to the multitudes, when you ſee a cloud riſing from the weſt, by and by you ſay, A ſhoure commeth, and ſo it commeth to paſſe: 55. and when the ſouth wind blowing, you ſay, That there wil be heate: & it commeth to paſſe. 56. Hypocrites, the face of the Heauen and of the earth you haue skil to diſcerne: but this time how doe you not diſcerne? 57. And why of your ſelues alſo iudge you not that which is iuſt? 58. * And :: when thou goeſt with thy aduerſarie to the Prince, in the way endeauour to be deliuered from him: leſt perhaps he draw thee to the iudge, and the iudge deliuer thee to the exactour, and the exactour caſt thee into priſon. 59. I ſay to thee, thou ſhalt not goe out thence, vntil thou pay the very laſt mite.

Mt. 16, 2.

Mt. 5, 25.

:: He meaneth the naughtie peace that is betweene worldlings & ſinnes, the agreement that is in Infidelity, in Hereſie, or in any other wickednes. He came to breake this peace. See Annot. Matth. c. 10, 34.

:: See Annot. Mt. 5, 25.

ANNOTATIONS.

CHAP. XII.

Open confeſſiõ of our faith.

8. *Euery one that confeſſeth.*) A Catholike man is bound to confeſſe his faith, being called to account or examined by Ie-, Heathen, or Heretike, cõcerning the ſame. Neither is it enough to keepe Chriſt in his hart, but he muſt alſo acknowledge him in his wordes & deedes. And to deny Chriſt, or any Article of the Catholike faith, for ſhame or feare of any worldly creature, hath no leſſe punishment, then to be denied, refuſed, and forſaken by Chriſt at the houre of his death before al his Angels: which is another manner of preſence and Conſiſtorie, then any Court or Seſſion that men can be called to for their faith, in this world.

The Holy Ghoſt teacheth euery

11. *Be not careful.*) That the poore vnlearned Catholike ſhould not be diſcouraged, or make his excuſe that he is a ſimple man, not able to anſwer cunning Heretikes, nor to giue a reaſon of his beleefe, and therfore muſt ſuffer or ſay any thing rather then come before

before them: our Maiſter giueth them comfort promiſing that the Holy Ghoſt shal euer put into their hartes at the time of their appearance, that which shal be ſufficient for the purpoſe: not that euery one which is conuented before the Aduerſaries of faith, should alwaies be indowed with extraordinary knowledge to diſpute and confute, as the Apoſtles and others in the primitiue Church were: but that God wil euer giue to the ſimple that truſteth in him, ſufficient courage and wordes to confeſſe his beleefe. For ſuch an one called before the Commiſſioners, ſaith enough and defendeth himſelf ſufficiently, when he anſwereth that he is a Catholike man, & that he will liue and die in that faith which the Catholike Church through-out al Chriſtian countries hath and doth teach, and that this Church can giue them a reaſon of al the things which they demand of him, &c.

vnlearned Catholike to giue ſufficiēt reaſon of his faith.

14. *Who hath appointed?*) Chriſt refuſed to medle in this temporal matter, partly becauſe the demand proceeded of couetouſnes & il intention, partly to giue an example to Clergie men, that they should not be withdrawen by ſecular affaires and controuerſies from their principal function of praying, preaching, and ſpiritual regiment: but not wholy to forbid them al actions pertaining to worldy buſines, ſpecially where and when the honour of God, the increaſe of religion, the peace of the people, and the ſpiritual benefit of the parties doe require. In which caſes S. Auguſtin (as Paſsidonius writeth) was occupied often whole daies in ending worldly controuerſies: and ſo he writeth of himſelf alſo, not doubting but to haue reward therfore in Heauen.

The dealing of Clergie men in worluly affaires.

In vita c. 19, Li. de op. Monac. c. 29,

21. *Rich to God-ward.*) He is rich towards God, that by his goods beſtowed vpon the poore, hath ſtore of merits, and many almeſ-mens prayers procuring mercie for him at the day of his death and iudgement, which is here therfore called treaſure laid vp in Heauen, where the barnes be large enough. The neceſsitie of which almes is by Chriſt himſelf here shewed to be ſo great, and ſo acceptable to God, that rather then they should lacke the fruit thereof, they should ſel al they haue and giue to the poore.

Meritorious workes.

23. *Where your treaſure is.*) If the rich man withdrawen by his wordly treaſure, can not ſet his hart vpon Heauen, let him ſend his money thither before him, by giuing it in almes vpon ſuch as wil pray for him, and his hart wil follow his purſe thither.

Almes.

CHAP. XIII.

He threatneth the Iewes to be ſoone forſaken vnles they doe pennance, 10. and confoundeth them for maligning him for his miraculous good-doing on the Sabboths. 18. but his Kingdom (the Church) as contemptible as it ſeemeth to them now in the beginning, shal ſpread ouer al the world, 20. and conuert al, 23. and what an hart-ſore it shal be to them at the laſt day to ſee them ſelues excluded from the glorie of this Kingdom, and the Gentils admitted in their place. 31. He foretelleth that it is not Galilee that he feareth, but that obſtinate & reprobate Hieruſalem wil needes murder him, as alſo his meſſengers afore and after him.

:: Or as it is vttered in other places, *do pennance*, which in the new Teſtament ſignifieth perfect repentance. See Annot. S. Mat. 3, 2. 11, 21.

AND there were certaine preſent at that very time telling him of the Galilæans, whoſe bloud Pilate mingled with their Sacrifices. 2. And he anſwering ſaid to them: Thinke you that :: theſe Galilæans were ſinners more thē al the Galilæans, that they ſuffred ſuch things? 3. No, I ſay to you: but vnles you :: haue pennance, you shal al likewiſe periſh. 4. As thoſe eighteene vpon whom the toure fel in Siloe, and ſlew them: thinke you that they alſo were debters aboue al the men that dwel in Hieruſalem? 5. No, I ſay to you: but if you haue not pennance you shal al likewiſe periſh.

:: *Niſi panitentiam habueritis,*

6. *a* And he ſaid this ſimilitude: A certaine man had :: a figtree planted in his vineyard, and he came ſeeking for fruit on it, and found not,

a The Ghoſpel on the Imber Saturday in Sept.

:: The figtree with only leaues & no fruit is the Iewes Synagogue, & euery other people or Perſon which hath faith and faire wordes, & no good workes.

7. And

7. And he ſaid to the dreſſer of the vineyard, Loe it is three yeares ſince I come ſeeking for fruit vpon this figtree, and I find not. Cut it downe therfore; whereto doth it alſo occupie the ground? 8. But he anſwering ſaid to him: Lord, let it alone this yeare alſo, vntil I digge about it, and dung it. 9. And if happily it yeald fruit: but if not, hereafter thou ſhalt cut it downe.

10. And he was teaching in their Synagogue on the Sabboths. 11. And behold a woman that had a ſpirit of infirmitie eighteene yeares: and ſhe was crooked, neither could ſhe looke vpward at al. 12. Whom when IESVS ſaw, he called her vnto him, and ſaid to her: Woman, thou art deliuered from thy infirmitie. 13. And he impoſed hands vpon her, and forthwith ſhe was made ſtraight and glorified God. 14. And the Archſynagogue anſwering (becauſe he had indignation that IESVS had cured on the Sabboth) ſaid to the multitude: Six daies there are wherein you ought to worke. In them therfore come, and be cured; and not in the Sabboth day. 15. And our Lord anſwering to him, ſaid: Hypocrite, doth not euery one of you vpon the Sabboth looſe his oxe or his aſſe from the manger, and leadeth them to water? 16. But " this daughter of Abraham whom Satan hath bound, loe, theſe eighteene yeares, ought not ſhe to be looſed from this bond on the Sabboth day? 17. And when he ſaid theſe things, al his aduerſaries were aſhamed: and al the People reioyced in al things that were gloriouſly done of him. ✠

18. He ſaid therfore: * Whereunto is the Kingdom of God like, and whereunto ſhal I eſteeme it like? 19. It is like to a " muſtard ſeed, which a man tooke and caſt into his garden and it grew, and became a great tree, & the foules of the aire reſted in the boughes therof 20. And againe he ſaid: * Like to what ſhal I eſteeme the Kingdom of God? 21. It is like to leauen, which a woman tooke and hid in three meaſures of meale, til the whole was leauened. 22. And he went by cities and townes teaching, and making his iourney vnto Hieruſalem.

23. And a certaine man ſaid to him: Lord, be they few that are ſaued? * But he ſaid to them: 24. " Striue to enter " by the narrow gate: becauſe many, I ſay to you, " ſhal ſeeke to enter, and ſhal not be able. 25. But when the good-man of the houſe ſhal enter in, and ſhut the doore, and you ſhal begin to ſtand without, and knocke at the doore, ſaying, Lord open to vs: and he anſwering ſhal ſay to you, I know you not whence you are: 26. then you ſhal begin to ſay: We did " eate before thee and drinke, and in our ſtreetes didſt thou teach. 27. And he ſhal ſay to you, I know you not whence you are, depart from me al ye workers of iniquitie. 28. There ſhal be weeping and gnaſhing of teeth: when you ſhal ſee Abraham and Iſaac and Iacob, and al the Prophets in the Kingdom of God, and you to be thruſt out. 29. And there ſhal come from the Eaſt and Weſt & the North and the South; and ſhal ſit downe in the Kingdom of God. 30. And behold, they are " laſt that ſhal be firſt, and they be firſt that ſhal be laſt.

31. The ſame day there came certaine of the Phariſees, ſaying to him: Depart and get thee hence, becauſe Herod wil kil thee. 32. And he ſaid to them: Goe, and tel that foxe, Behold I caſt out Diuels, and perfit cures this

Mt. 13, 31. Mr. 4, 30.

Mt. 13, 33.

Mt. 7, 13.

" See Annota. Matth. 13, 31.

' Chriſtians in their liues muſt ſeeke the ſtrait way, but in religion the ancient common way.

" The Gentils comming into Gods fauour later, are preferred before the Iewes which were firſt.

this day and to morow, and the third day I am consummate. 33. But yet I must walke this day and to morow and the day following, because it
c Non capit vt extra Ierusalem. Luc. 13. 33. c cannot be that a Prophet perish out of Hierusalem. 34. * Hierusalem, Hierusalem which killest the Prophets, and stonest them that are sent to thee, how often would I gather thy children as the bird doth her brood vnder her wings, and :: thou wouldest not? 35. Behold your house shal be left desert to you. And I say to you, that you shal not see me til it come when you shal say: Blessed is he that commeth in the name of our Lord.

:: The Iewes lost their preeminence, by their own free wil, & not by Gods causing: who ceased not to cal and crie vpon them, and they would not heare: whereby free wil is plainly proued.

ANNOTATIONS.

CHAP. XIII.

2. *These Galileans.*) It is Gods mercie that he straight punisheth not al offenders, but some few for a warning to al: as that for Schisme he striketh not al such as haue forsaken the Church and the lawful Priests, as he did Core and his complices: that for spoile of Churches he reuengeth not al, as he did Heliodorus: and al that vow and reuoke their guifts to God, as Ananias and Sapphira. Some few therfore for their iust deserts, be so handled for example, to prouoke al others guilty of the same crimes to doe penance. Which if they doe not in this life, they shal al assuredly perish in the next world. *Optatus li. 1. cont. Parmen. sub finem.*

Some punished for example.

Nu. 16. 2. Mac. 3. Act. 5.

16. *This daughter.*) We may see that many diseases which seeme natural, doe proceed of the Diuel by Gods permission, either for sinne, or for probation: and both those kindes Christ specially cured, for that no natural medecins could cure them, and specially because he came to dissolue the workes of Satan both in body and soul.

Diseases not natural.

24. *By the narrow.*) Our Lord is not contrarie to himself in that he answereth, the gate to be straite, and few to be saued, whereas els where he said, that many should come from the East & West &c. & ioy with Abraham in the Kingdom of Heauen. Mat. 8, 11. For though they be few in respect of the wicked of al sortes, yet they be many in them selues and in the societie of Angels. The wheate cornes are scarce seen at the threshing, when they are medled with the chaffe; but when the il are remoued, the whole barne of Heauen shal be filled. *So saith S. Aug. Ser. 32 de verbis Do.*

24. *Shal seeke.*) Many would be saued and looke to be saued, but can not, because they wil not take paines to enter in at so straite a passage, that is to say, to fast much, pray often, doe great penance for their sinnes, liue in holy Churches discipline, abstaine from the pleasures of this world, and suffer persecution and losse of their goods and liues for Christes sake.

Penance.

26. *Eate before thee.*) It is not enough to feed with Christ in his Sacraments, or to heare his word in the Church, to chalenge Heauen thereby, vnlesse we liue in vnitie of the Catholike Church. So S. Augustine applieth this against the Donatistes, that had the very same seruice and Sacraments which the Catholike Church had, but yet seuered them selues from other Christian countries by Schisme.

Schisme.

Con. lit. Petil. li. 2. c. 55.

CHAP. XIIII.

By occasion of dining with a Pharisee, 2. after that he hath againe confounded them for maligning him for his miraculous good-doing on the Sabboth, 7. he teacheth them humilitie, seing their ambition, 12. and in their workes to seeke retribution not of men in this world, but of God in the world to come: 16. foretelling also that the Iewes for their worldly excuses shal not tast of the Supper, but the Gentils in their place. 25. Yea that so far must men be from al worldlines, that they must earnestly bethinke them before they enter into his Church, and be ready to forgoe al 34. specially considering they must be the salt of others also.

The Ghospel vpon the 16. Sunday after Pentecost.

AND it came to passe when IESVS entred into the house of a certaine Prince of the Pharisees vpon the Sabboth to eate bread, and they watched him. 2. And behold there was a certaine man before him that had the dropsie. 3. And IESVS answering, spake to the Lawyers and Pharisees, saying: Is it Lawful to cure on the Sabboth? 4. But they held their peace. But he taking him, healed him, and sent him away. 5. And answering them he said: Which of you shal haue an asse or an oxe fallen into a pit; and wil not incontinent draw him out on the Sabboth day? 6. And they could not answer him to these things.

7. And he spake to them also that were inuited a parable, marking how they chose the first seats at the table, saying to them: 8. When thou art inuited to a mariage, sit not downe in the first place, lest perhaps a more honourable then thou be inuited of him; 9. and he that bade thee and him, come and say to thee, Giue this man place: and then thou begin with shame to take the last place. 10. But when thou art bidden, goe, sit downe in the lowest place: that when he that inuited thee commeth, he may say to thee, Friend sit vp higher: then shalt thou haue glorie before them that sit at table with thee. 11. because euery one that exalteth him self, shal be humbled: and he that humbleth him self, shal be exalted. ✠

12. And he said to him also that had inuited him: When thou makest a dinner or a supper, cal not thy friendes, nor thy brethren, nor kinsmen, nor thy neighbours that are rich: lest perhaps they also inuite thee againe, and recompence be made to thee. 13. But when thou makest a feast, cal the poore, feeble, lame, and blind, 14. and thou shalt be blessed, because they haue not to recompence thee: for ⁂ recompence shal be made thee in the resurrection of the iust. 15. When one of them that sate at the table with him, had heard these things, he said to him: Blessed is he that shal eate bread in the Kingdom of God.

⁂ Reward for charitable deedes: and that they may be done for reward against our Aduersaries.

The Ghospel vpon the 2. Sunday after Pentecost.

16. But he said to him: A certaine man made a great supper, and called many. 17. And he sent his seruant at the houre of supper to say to the inuited, that they should come, because now al things are ready. 18. And they began al at once to make excuse. The first said to him, ⁂ I haue bought

⁂ worldlines, wealth, and voluptuousnes,

bought a farme, and I muſt needs goe forth and ſee it; I pray thee hold me excuſed. 19. And an other ſaid, I haue bought fiue yoke of oxen, and I goe to proue them; I pray thee, hold me excuſed. 20. And an other ſaid, I haue maried a wife, and therfore I can not come. 21. And the ſeruant returning told theſe things to his Lord. Then the Maiſter of the houſe being angrie, ſaid to his ſeruant: Goe forth quickly into the ſtreetes and lanes of the citie, and the poore and feeble and blind and lame bring in hither. 22. And the ſeruant ſaid: Lord, it is done as thou didſt command, and yet there is place. 23. And the Lord ſaid to the ſeruant: Goe forth into the waies and hedges; and" compel them to enter, that my houſe may be filled. 24. But I ſay to you, that none of thoſe men that were called, ſhal taſt my ſupper. ✠

are the things that ſpecially hinder men from God.

25. And great multitudes went with him; and turning, he ſaid to them: 26. * If any man come to me and hateth not his" father and mother, and wife and children, and brethren and ſiſters, yea and his owne life beſides; he can not be my Diſciple. 27. And he that doth not beare his croſſe and come after me; can not be my Diſciple. 28. For, which of you minding to build a toure, doth not firſt ſit downe and reckon the charges that are neceſſarie, whether he haue to finiſh it: 29. leſt, after that he hath laid the foundation, and is not able to finish it, al that ſee it, begin to mocke him, 30. ſaying, That this man began to build, and he could not finiſh it? 31. Or what King about to goe to make warre againſt an other King, doth not firſt ſit downe and thinke whether he be able with ten thouſands to meete him that with twentie thouſands commeth againſt him? 32. Otherwiſe whiles he is yet farre off, ſending a legacie he asketh thoſe things that belong to peace. 33. So therfore euery one of you that doth not" renounce al that he poſſeſſeth, can not by my diſciple. ✠

Mt. 10, 37.

The Ghoſpel for ſome Martyrs Bishops. And for S. Baſil. *Ian.* 14.

" No creature ſo deere vnto vs, which we muſt not hate or forſake, if it hinder vs, and in that reſpect that it hindereth vs from Chriſt, or his Church, & our Saluation.

" He that is a right Chriſtian man, muſt make his account that if he be put to it (as he often may be in times of perſecution) he muſt renounce al that euer he hath, rather then forſake the Catholike faith.

34. * Salt is good. But if the ſalt leeſe his vertue, wherewith ſhal it be ſeaſoned? 35. It is profitable neither for the ground, nor for the dunghil, but it ſhal be caſt forth. He that hath eares to heare, let him heare. ✠

Mt. 5, 13. Mar. 9, 50.

ANNOTATIONS.

CHAP. XIIII.

23. *Compel them.*) The vehement perſuaſion that God vſeth both externally by force of his word and miracles, and internaly by his grace, to bring vs vnto him, is called compelling: not that he forceth any to come to him againſt their owne willes, but that he can alter & mollifie an hard hart, and make him willing that before would not. S. Auguſtine alſo referreth this compelling to the penal lawes which Catholike Princes doe iuſtly vſe againſt Heretikes and Schiſmatikes, prouing that they who are by their former profeſſiō in Baptiſme ſubiect to the Catholike Church, & are departed frō the ſame after Sectes, may and ought to be compelled into the vnitie and ſocietie of the vniuerſal Church againe. And therfore in this ſenſe, by the two former partes of the Parable, the Iewes firſt, and ſecondly the Gentils, that neuer beleeued before in Chriſt, were inuited by faire ſweet meanes only: but by the third, ſuch are inuited as the Church of God hath power ouer, becauſe they promiſed in Baptiſme, and therfore are to be reuoked not only by gentle meanes, but by iuſt punishment alſo

Free-wil.

Hererikes may by penal lawes be compelled to the Catholike faith.

ep. 50. paulo poſt princip. & ep. 204. & li. 1. cont. ep. Cauſet. c. 25.

CHAP. XV.

By occasion of the Pharisees murmuring at him for receiuing penitent sinners, he sheweth what ioy shalbe in Heauen for the conuersion of one sinner, 11. and for the yonger sonne, which is the Gentils: 25. the elder (to wit the Iewes) in the meane time disdaining thereat, and refusing to come into his Church.

The Ghospel vpon the 3. Sunday after Pentecost.

AND there approched Publicans and sinners vnto him for to heare him. 2. And the Pharisees and the Scribes murmured saying: That this man receiueth sinners, and eateth with them. 3. And he spake to them this parable, saying: 4. * What :: man of you hauing an hundred sheep: and if he hath lost one of them, doth he not leaue the ninetie nine in the desert, and goeth after that which was lost vntil he find it? 5. And when he hath found it, laieth it vpon his shoulders reioycing: 6. and comming home calleth together his freindes and neighbours, saying to them: Reioyce with me, becausе I haue found my sheepe that was lost? 7. I say to you, that euen so there shal be ioy in Heauen vpon one sinner that doth penance, " then vpon ninetie nine iust that neede not penance. 8. Or what :: woman hauing ten grotes: if she leese one grote, doth she not light a candle, and sweepe the house, and seeke diligently, vntil she finde? 9. And when she hath found, calleth together her friendes and neighbours, saying: Reioyce with me, becausе I haue found the grote which I had lost? 10. So I say to you, there shal be ioy " before the Angels of God vpon one sinner that doth penance. ℣

Mt. 18. 12.

:: This man, is our Sauiour Christ: whose care & trauaile in searching & reducing sinners to repentance, al spiritual men specially should follow.

:: This woman is the catholike Church, who also cõtinually seeketh her lost children.

The Ghospel vpon Saturday in the 1. weeke of Lent. The prodigal sonne is a parable, both of the Gentils conuersion, & also euery dissolute sinner penitently returning to God.

11. And he said: A certaine man had two sonnes; 12. and the yonger of them said to his father: Father, giue me the portion of substance that belongeth to me. And he deuided vnto them the substance. 13. And not many daies after the yonger sonne gathering al his things together went from home into a farre countrie: and there he wasted his substance, liuing riotously. 14. And after he had spent al, there fel a sore famine in that countrie, and he began to be in need. 15. And he went, and cleaued to one of the citizens of that countrie. And he sent him into his farme to feed swine. 16. And he would faine haue filled his bellie of the huskes that the swine did eate; and no bodie gaue vnto him. 17. And returning to him self he said: How many of my fathers hirelings haue aboundance of bread, and I here perish for famine? I wil arise, and wil goe to my father, and say to him: Father, I haue sinned against Heauen and before thee: 19. I am not now worthie to be called thy sonne: make me as one of thy hirelings. 20. And rising vp he came to his father. And :: when he was yet farre off, his father saw him, and was moued with mercie, and running to him fel vpon his necke, and kissed him. 21. And his sonne said to him: Father, I haue sinned against Heauen & before thee, I am not now worthie to be called thy sonne. 22. And the father said

:: Gods wonderful and tender mercie toward penitent sinners.

ſaid to his ſeruants: Quickely bring forth the firſt ſtole, and doe it on him, and put a ring vpon his hand, and shoes vpon his feet: 23. and bring" the fatted calfe, and kil it, and let vs eate, and make merie: 24. becauſe this my ſonne was dead, and is reuiued: was loſt, and is found. And they began to make merie. 25. But his elder ſonne was in the field, and when he came and drew nigh to the houſe, he heard muſicke and dancing: 26. and he called one of the ſeruants, and asked what theſe things should be. 27. And he ſaid to him: Thy brother is come, and thy father hath killed the fatted calfe, becauſe he hath receiued him ſafe. 28. But he had indignation, and would not goe in. His father therfore going forth began to deſire him. 29. But he anſwering ſaid to his father: Behold, ſo many yeares doe I ſerue thee, and I neuer tranſgreſſed thy commandement, and thou didſt neuer giue me a kidde to make merie with my freindes: 30. but after that this thy ſonne, that hath deuoured his ſubſtance with whoores, is come, thou haſt killed for him the fatted calfe. 31. But he ſaid to him: Sonne, thou art alwaies with me, and al my things are thine. 32. But it behoued vs to make merie and be glad becauſe this thy brother was dead, and is reuiued, was loſt, and is found. ✠

ANNOTATIONS.

CHAP. XV.

7. *Then vpon ninety nine iuſt*) Neither God, nor the Saints in Heauen, nor men in earth doe for al that eſteeme more of penitēt ſinners, then they doe of them that continue iuſt and godly: though by the ſoden motion and preſent affection of ioy that man taketh and expreſſeth in ſuch alteration and new fallen good, it be here ſignified that the conuerſion of euery ſinner is exceeding acceptable to God, and giueth his Saints new cauſe of ioy and thankes-giuing to God in another kind then for the continuance of the iuſt. Ioy in Heauen for euery penitent.

10. *Before the Angels.*) The Angels and other celeſtial Spirits in Heauen, doe reioyce at euery ſinners conuerſion: they know then and haue care of vs, yea our hartes and inward repentance be open to them: how then can they not heare our prayers? And betwixt Angels and the bleſſed ſoules of Saints there is no difference in this caſe, the one being as highly exalted as the other, and as neere God, in whom and by whom only they ſee and know our affaires, as the other. The Angels & Saints know our hartes.

Mt. 22, 30.

23. *The fatted calfe.*) This feaſting and feſtiuitie (ſaith S. Auguſtine *li. 2. qu. Euan. c. 33. to. 4.*) are now celebrated throughout the whole world, the Church being dilated and ſpred: for, that calfe, in the body and bloud of our Lord, is both offered to the Father, and alſo feedeth the whole houſe. And as the calfe ſignifieth the B. Sacrament of the body and bloud of Chriſt, ſo the firſt ſtole may ſignifie our innocencie reſtored in Baptiſme: and the reſt, other graces and guifts giuen vs in the other Sacraments. The B. Sacrament & Sacrifice of the Altar.

CHAP. XVI.

He teacheth the rich to procure Heauen with their riches. 14. And being therfore derided of the couetous Pharisees (who saw temporal riches promised in the letter of the Law) he sheweth that now is come the preaching of the Kingdom of God, howbeit the Law for al that in no iot shal be frustrat. 19. foretelling them also, that the couetous Iewes shal be denied of their father Abraham, when poore Lazarus (the penitent Gentil) shal rest in his bosome.

The Ghospel vpon the 8. Sunday after Pentecost.

AND he said also to his Disciples: There was a certaine rich man that had a c bailife: & he was il reported of vnto him, as he that had wasted his goods. 2. And he called him, and said to him: What heare I this of thee? render account of thy c bailifhip: for now thou canst no more be bailife. 3. And the bailife said within him self: What shal I doe, because my Lord taketh away from me the bailifhip? dig I am not able, to beg I am ashamed. 4. I know what I wil doe, that when I shal be remoued from the bailifhip, they may receiue me into their houses. 5. Therfore calling together euery one of his Lords debters, he said to the first: How much doest thou owe my Lord? 6: But he saith: An hundred pipes of oile. And he said to him: Take thy bil and sit downe, quickly write fiftie. 7. After that he said to an other: But thou, how much doest thou owe? Who said: An hundred quarters of wheat. He said to him: Take thy bil, and write eightie. 8. And" the Lord praised the bailife of iniquitie, because he had done wisely: for the children of this world, are wiser then the children of light in their generation. 9. And I say to you: Make vnto you freinds of the :: mammon of iniquitie that when you faile," they may receiue you into the eternal tabernacles. ✠ 10. He that is faithful in the least, is faithful in the greater also: and he that is vniust in litle, is vniust in the greater also. 11. If then you haue not been faithful in the vniust mammon, with that which is the true who may credit you? 12. And if you haue not been faithful in other mens, that which is yours, who wil giue you? 13. * No seruant can serue two maisters; for either he shal hate the one, and loue the other; or cleaue to one, and contemne the other. You can not serue God and mammon.

c οἰκονόμον.

c οἰκονομίας.

:: Mammon (saith S. Hierom q. 6. ad Algas.) in the Syriake tongue signifieth riches.

Mammon of iniquitie, because they are often il gotten, or il bestowed, or occasion of euil, or at the least worldly & false, & not the true heauenly riches.

Mt. 6, 24.

14. And the Phatisees which were couetous, heard al these things: and they derided him. 15. And he said to them: You are they that iustifie your selues before men, but God knoweth your hartes, because that which is high to men, is abomination before God. 16.* a The Law and the Prophets, vnto Iohn. From that time the Kingdom of God is euangelized, and euery one doth force toward it. 17.* b And it is easier for Heauen and earth to passe, then one tittle of the Law to fal. 18.* c Euery one that dimisseth his wife," and marieth another, committeth aduoutrie: and he that marieth her that is dimissed from her husband, commiteth adu outrie.

a *Mt.* 11, 12. b *Mat.* 5, 18. *Mat.* 5, 31. 19, 9. c *Mr.* 10. 11. 1. *Cor.* 7, 11.

19. There

19. There was a certaine rich man, & he was clothed with purple and silke: and he fared euery day magnifically. 20. And there was a certaine begger called Lazarus, that lay at his gate, ful of sores: 21. desiring to be filled of the crummes, that fel from the rich mans table, * but the dogges also came, and licked his sores. 22. And it came to passe that the begger died, and was caried" of the Angels into" Abrahams bosome. And the rich man also died: and he was buried in Hel. 23. And lifting vp his eyes, when he was in torments, he saw Abraham a farre off, :: and Lazarus in his bosome: 24. and he crying said: Father Abraham, haue mercie on me, and send Lazarus that the may dip the tip of his finger into water for to coole my tongue, because I am tormented in this flame. 25. And Abraham said to him: Sonne, remember that thou didst receiue" good things in thy life time, and Lazarus likewise euil: but now he is comforted, and thou art tormented. 26. And beside al these things, between vs and you there is fixed" a great c chaos: that they which wil passe from hence to you, may not, neither goe from thence hither. 27. And he said: Then, father, I beseech thee that thou wouldest send him vnto my fathers house, for I haue fiue brethren, 28. for to testifie vnto them," lest they also come into this place of torments. 29. And Abraham said to him: :: They haue Moyses and the Prophets: let them heare them. 30. But he said: No, father Abraham, but if some man shal goe from the dead to them, they wil doe penance. 31. And he said to him: If they heare not Moyses and the Prophets, neither if one shal rise againe from the dead, wil they beleeue. ✠

* and no man did giue him.

c χάσμα. a horrible distance.

The Ghospel vpon Thursday in the 2 weeke of Lent.

:: Lazarus in Abrahams bosome, and rest, but both in hel, and not in the Kingdom of Heauen before Christ. *Hiero. ep. 3. Episthoph, Nepot.*

:: To be in continual pleasures, ease, wealth, peace, and prosperity in this world, is perilous, & a signe of paines in the next. S. *Hiero.*

:: Abraham had knowledge of things in earth which were not in his time; as that they had Moyses and the Prophets bookes which he neuer saw. *August. de cura pro mor. c. 14.*

ANNOTATIONS.

CHAP. XVI.

8. *The Lord praised.*) This mans deceiuing his maister is not praised, nor we warranted by his fact to gaine vniustly for to haue wherewith to giue almes: but his prudence, in that he prouided so substantially for him selfe whilest his maisters goods were in his handes, is commended, not for a vertue, but for a wordly pollicie: and proposed as an example of the careful prouision that rich men (who are Gods stewards in earth) should make for their soules, against they be put out of their bailiship and be called to account, which is the day of their death: and for a condemnation of faithful mens folly and negligence, that being assured they shal out of their offices, and wel knowing they might gaine saluation by their money, haue so litle regard thereof.

Good workes.

9. *They may receiue*) A great comfort to al great almes men, & a wonderful force and vertue in almes, which beside the merit of the worke of mercie, which (as in other places of Scripture is said) purgeth sinne and gaineth Heauen, procureth also not only the praiers of their beadsmen in earth, but their patronage in Heauen also. Whereby also the praiers of Saints for the liuing, and namely for them to whom they were beholding in their life, are proued. Yea and that they be in such fauour with God, that they may and doe receiue their freinds which were once their benefactours, into their mansions in Heauen, no lesse then the farmers whom the il steward pleasured, might receiue their freind into their earthly houses. Which also insinuateth to vs, that almes bestowed specially vpon holy men, who by their merites and praiers are great in Gods grace, may much more helpe vs then our charitable deedes done vpon vulgar men in necessitie, though that be of exceeding great merit also. See al this in these Doctours following

Tob. 12, 9. Mt. 25.

Almes meritorious. The Saints doe pray for vs.

following. *Hieron. quæst. 6. Algas. tom. 3. Ambros. in Luc. August. serm. 35. de verb. Do. c. 1. Gregor. moral. li. 21. c. 14. August. li. 2. qu. Euang. qu. 34. Chrys. ho. 33. ad Po. Antioch. to. 5.*

Mariage after diuorce vnlawful.

18. *And marieth.*) The good of Mariage throughout al Nations and men, is in issue and fidelitie of chastitie, but among the people of God it consisteth also in holines of Sacrament: whereby it commeth to passe that it is a heinous crime to mary againe, though there be a diuorce made, so long as the parties liue. *Aug. de bono coniug. c. 24. to. 6.* See the Annotations vpon Marke 10. 11.

Vnmerciful rich men.

22. *Of the Angels.*) Angels carie good mens soules to Heauen now, as they did then his to Abrahams bosome. See the reward of pouerty, affliction, and patience: and on the contrarie, the end and reward of wealth ioyned with vnmercifulnes. Note also here that at the day of euery mans death there is a particular iudgement, and therfore the soule sleepeth not, nor hangeth in suspense til the general iudgement.

Abrahams bosome.

22. *Abrahams Bosome.*) The Bosome of Abraham is the resting place of al them that died in perfect state of grace before Christs time, Heauen before being shut from men. It is called in Zacharie, *a lake without water*, and sometimes *a prison*, but most commonly of the Diuines *Limbus patrum*, for that it is thought to haue been the higher part or brimme of Hel, the places of punishment being far lower then the same, which therfore be called *Infernum inferius* * *the lower hel.* Where this mansion of the Fathers stood, or whether it be any part of Hel, S. Augustine doubted: but that there was such a place, he nor no Catholike man euer doubted: as al the Fathers make it most certaine, that our Sauiour descending to Hel, went thither specially, and deliuered the said Fathers out of that mansion. Iren. *li. 4. c. 19.* Euseb. *Demonst. Euang. li. 10. c. 8. sub finem.* Nazian. *orat. 2 de Pasch.* Chrysost. *to. 5. in demonst. Quod Christus sit Deus, paulo post initium.* Epipha. *in heref. 26. Taatini.* Ambros. *de myst. Pasch. c. 4.* Hiero. *in 9. Zachariæ.* August. *ep 99. & li. 20. de Ciuit c. 15.* Paulinus *in Panegyrico Celsi.* Cyrillus *in Io. li. 12. c. 36. ad illud,* Inclinato capite. Gregor. *li. 6. ep. 179.* which truth and place though of al the ancient writers confessed and proued by this and other Scriptures; yet the Aduersaries deny it (as they doe Purgatorie) most impudently.

Limbus patrũ.

Christ descended into Hel, & deliuered the Fathers.

Zach. 9. 11. Esa. 42, 7. * Aug. in Ps. 85. Ep. 99.

Purgatorie.

26. *A great chaos.*) A great distance betwixt Abrahams bosome and the inferiour Hel. Some iudge Purgatorie to be placed there, from whence (no doubt) Christ also deliuered some at his descending to Hel. For, these in Abrahams bosome were not in paines: and S. Augustine saith the Scriptures be plaine that he tooke some out of the places of punishment, and yet none out of the Hel of the damned. What other place then can that be but Purgatorie?

Aug. ep. 99.

Saints doe heare our praiers & haue care of vs.

28. *Lest they also.*) If the damned had care of their freindes aliue, how & for what cause soeuer, much more haue the Saints and saued persons. And if those in Hel haue meanes to expresse their cogitations and desires, and to be vnderstood of Abraham so far distant both by place and condition, much rather may the liuing pray to the Saints and be heard of them: betwixt earth (that is to say) the Church militant and Heauen, being continual passage of soules, and * Angels ascending and descending by Iacobs ladder. Men must not for al that be curious to search how the soules of the deceased expresse their mindes, and be heard one of another, and so fal to blasphemie, as Caluin doth, asking whether their eares be so lõg to heare so far off, & wickedly measuring al things by mortal mens corporal grosse manner of vttering conceits one to another. Which was not here done by this damned nor by Abraham, with corporal instruments of tongue, teeth, & eares: though for the better expressing of the damneds case, Christ vouchsafed to vtter it in termes agreeing to our capacitie.

Caluins blasphemie.

Gen. 32.

Cal. li. 2. Instit. c. 22. sect. 24.

CHAP.

CHAP. XVII.

So damnable it is to be authour of a Schisme, 3. that we must rather forgiue be it neuer so often. 5. We must be feruent in faith, and humble withal, knowing that we are bound to God, and not he to vs. 11. The nine Iewes are vngrateful after that he hath cured their leprosie: but the one Samaritane (the one Catholike Church of the Gentils) far otherwise. 20. The Pharisees asking, when commeth this Kingdom of God (of whose approching they had now heard so much) he teacheth that God must reigne within vs: 22. and warneth vs after his Passion neuer to goe out of his Catholike Church, for any new secret comming of Christ that Heretikes shal pretend, but only to expect his second comming in glorie, 26. preparing our selues vnto it, because it shal come vpon many vnprouided, 31. specially through the persecution of Antichrist a litle before it.

Mt. 18, 7. Mar. 9, 42. AND he said to his Disciples: It is "impossible that scandal should not come: but woe to him by whom they come. 2. It is more profitable for him, if a mil-stone be put about his necke, and he be cast into the sea, then that he scandalize one of these litle ones. 3. Looke wel to your selues. * If thy brother sinne against thee, rebuke him: and if he doe pennance, forgiue him. 4. And if he sinne against thee seuen times in a day, and seuen times in a day be conuerted vnto thee, saying, It repenteth me, forgiue him.

Mt. 18, 21.

" Not of mere necessitie, for then it were no fault: but presupposing the great wickednes of men, it is impossible but there shal be scandals, and therfore it followeth, *woe to him by whom they come.*

5. And the Apostles said to our Lord: Increase faith in vs. 6. And our Lord said: * If you had faith like to a mustard-seed, you might say to this mulberie tree, be thou rooted vp, and be transplanted into the sea: and it would obey you. 7. And which of you hauing a seruant plowing or keeping cattle, that wil say to him returning out of the field: Passe quickly, sit downe: 8. and saith not to him: Make ready supper, and gird thy self, and serue me whiles I eate and drinke, and afterward thou shalt eate and drinke? 9. Doth he giue that seruant thankes, for doing the things which he commanded him? 10. I trow not: So you also, when you shal haue done al things that are commanded you, say: We are " vnprofitable seruants; we haue done that which we ought to doe

Mt. 17, 20.

The fourth part of this Ghospel. The comming of Christ into Iewrie, towardes his Passiō. The Ghospel vpon the 13. Sunday after Pentecost.

11. And it came to passe, as he went vnto Hierusalem, he passed through the middes of Samaria and Galilee. 12. And when he entred into a certaine towne, there met him ten men that were lepers, who stood a farre off; 13. and they lifted vp their voice, saying: IESVS Maister, haue mercie on vs. 14. Whom as he saw, he said: Goe, * shew your selues " to the Priests. And it came to passe, " as they went, they were made cleane. 15. And one of them as he saw that he was made cleane, went-backe with a loud voice magnifying God, 16. and he fel on his face before his feet, giuing thankes: and this was a Samaritane. 17. And IESVS answering said: Were not ten made cleane? and where are the nine? 18. There was not found that returned, and gaue glorie to God, but this

Leu. 14, 2.

this stranger. 19. And he said to him: Arise, goe thy waies; becausē thy faith hath made thee safe.

20. And being asked of the Pharisees: when commeth the Kingdom of God? he answered them and said: The kindom of God commeth not with obseruation: 21. neither shal they say: Loe here, or loe there. For loe the Kingdom of God is within you.

22. And he said to his Disciples: The daies wil come when you shal desire to see one day of the Sonne of man, and you shal not see. 23. * And they wil say to you: Loe here and loe there. Goe not, neither doe ye follow after. 24. For euen as the lightning that lightneth from vnder Heauen, vnto those partes that are vnder Heauen, shineth: so shal the Sonne of man be in his day. 25. But first he must suffer many things and be reiected of this Generation. 26. And as it came to passe in the * daies of Noe, so shal it be also in the dayes of the Sonne of man. 27. They did eate and drinke, they did marie wiues and were giuen to mariage euen vntil the day that Noe entred into the arke: and the floud came, and destroyed them al. 28. Likewise as it came to passe in the * daies of Lot: They did eate and drinke, bought and sould, planted, and builded: 29. and in the day that Lot went out frō Sodome, it rained fire & brimstone frō Heauen, & destroyed them al: 30. according to these things it shal be in the day that the Sōne of man shal be reuealed. 31. In that houre he that shal be in the house-top, and his vessel in the house, let him not goe downe to take them vp: & he that is in the field, in like manner let him not returne backe. 32. Be mindful of * Lots wife. 33. Whosoeuer seeketh to saue his life, shal lose it: and whosoeuer doth lose the same, shal quicken it. 34. I say to you, in that night there shal be two in one bed: the one shal be taken, and the other shal be left: 35. two women shal be grinding together: the one shal be taken, and the other shal be left: two in the field: the one shal be taken, and the other shal be left. 36. They answering say to him: Where Lord? 37. Who said to them: Where soeuer the body shal be, thither wil the eagles also be gathered together.

:: And yet we see here it was not only faith, but also his thankfulnes & returning to giue glorie to God.

:: Whiles they alke and looke for a temporal Kingdom in pompe & glorie, loe their Kīg & Messias was now amōg thē: whose spiritual Kingdō is within al the faithful that haue dominiō ouer sinne.

:: No man must rūne out of the Church after Schismatikes to heare them preach Christ in corners, Christs doctrine being open in al the world. See annot. *Mt.* 24, 23.

Mt. 24, 23. *Mr.* 13, 21.

Gen. 7, 5.

Gen. 19, 24.

Gen. 19, 26.

ANNOTATIONS.

CHAP. XVII.

How we are vnprofitable & profitable seruants.

10. *Vnprofitable seruants*) If our Sauiour had said that the keeping of Gods commandements had bene vnprofitable & not auailable to our selues, then might the Protestant haue truly argued therby that our workes deserue not Heauen or any reward at Gods hand: but so he said not, but that our seruice is to God vnprofitable, who calleth for it as duty, and not as a thing needful or profitable to himself. And though here our Maister teach vs so humbly to conceiue of our owne doings toward him, yet him self elswhere calleth not his seruants vnprofitable when they haue done their labour, but speaketh thus: *Good & faithful seruant, because thou wast faithful in a litle, I wil place thee ouer much: enter into the ioy of thy Lord.* Yea of such as serue him in the grace of the new Testament, he affirmeth that he wil not now *name them seruants but freinds*, yea & take them for his owne children, & as his freinds and sonnes he counteth of vs and our workes towards heauen, though we in humilitie and truth must confesse alwaies that we be to him vnprofitable seruants. Yea and S. Paul saith plainly, that by cleansing our selues from sinful workes we shal be profitable vessels to our Lord. 2. *Tim.* 2, 21.

Mt. 25, 21. *Io.* 15, 15.

14. To

14. *To the Priests.*) This leprosie signifieth sinne, which though God may & can heale without any mans meanes, yet he doth it not ordinarily but by the Priests ministerie: therfore let no man despise Gods ordinance, nor say that it is enough to confesse to God though he neuer come at the Priest. *Li. de visit. infirm. apud Augus.* Confession to the Priest.

14. *As they went.*) A man may sometimes be so contrite and penitent, that his sinne is forgiuen before he come to the Priest, but then also he must notwithstanding goe to the Priest, as these lepers did: specially whereas we are neuer sure how contrite we are, and because there is no true contrition, but with desire also of the Sacrament in time and place.

CHAP. XVIII.

The Church is taught to commit the reuenge of her persecutions to God, and to pray incessantly, for he no doubt (though in the persecution of Antichrist few wil so thinke) wil at length come. 9. We must also pray with humility, because we know not with the Pharisee if we be iust, but we know with the Publican that we be sinners. 15. He wil haue children to be brought to him, and al to be as children. 18. What is to be done to get life euerlasting. 22. What also, to get perfection; 28. and what reward they shal haue that leaue al, yea or any part, for his sake. 31. He foretelleth of his Passion most particularly, 33. And entring into Iericho, cureth one blind man.

AND he spake also a parable to them that it behoueth ⁂ alwaies to pray, & not to be weary, 2. saying: There was a certaine iudge in a certaine citie, which feared not God, and of man made no account. 3. And there was a certaine widow in that citie, and she came to him, saying: Reuenge me of mine aduersarie. 4. And he would not of a long time. But afterwardhe said within himself: Although I feare not God, nor make account of man, 5. yet because this widow is importune vpon me, I wil reuenge her, lest at the last she come and defame me. 6. And our Lord said: Heare what the iudge of iniquitie sayeth. 7. And wil not God reuenge his elect that crie to him day and night: and wil he haue patiēce in them? 8. I say to you that he wil quickly reuenge them. But yet the Sonne of man comming, ″ shal he find trew you, faith in the earth?

⁂ We should pray alwaies by faith, hope & charitie and by working the things that be acceptable to God: though special times of vocal praiers in the Canonical houres be assigned for the stirring of vs vp to God through external signes of deuotion.

9. *a* And he said also to certaine that trusted in them selues as iust, and despised others, this parable: 10. Two men went vp into the Temple to pray: the one a Pharisee, and the other a Publican. 11. The Pharisee standing, praied thus with him self: God, I giue thee thankes that I am not as the rest of men, extorcioners, vniust, aduouterers, as also this Publican. 12. ⁂ I fast twise in a weeke: I giue tithes of al that I possesse. 13. And the Publican standing a farre off would not so much as lift vp his eyes toward Heauen; but he ⁂ knocked his breast, saying: God be merciful to me a sinner. 14. I say to you, this man went downe into his house iustified more then he: because euery one that exalteth himself, shal be humbled; and he that humbleth himself, shal be exalted. ✠

a The Ghospel vpon the 10. Sunday after Pentecost.

⁂ To take pride of fasting, tithing, or any good worke, is naught, though the workes thē selues be very good.

⁂ So doe the Priests & people at the holy Altar knocke their breasts, & say with the hūble Publicā, *Deus propitius. Aug. Ps. 31. conc. 1.*

Mt. 19, 13. Mr. 10, 13.

15. * And they brought vnto him infants also, that he might touch them. Which thing when the Disciples saw, they rebuked them. 16. But IESVS calling them together, said: Suffer children to come vnto me, and forbid them not, for the Kingdom of Heauen is for such. 17. Amen

17. Amen I say to you: Whosoeuer receiueth not the Kingdom of God ¨ as a child, shal not enter into it.

18. * And a certaine Prince asked him, saying: Good Maister, by doing what, shal I possesse euerlasting life? 19. And IESVS said to him: Why doest thou cal me good? None is good but only God. 20. Thou knowest ¨ *a* the commandements: *Thou shalt not kil, Thou shalt not commit aduoutrie, Thou shalt not steale, Thou shalt not beare false witnes, Honour thy father & mother.* 21. Who said: Al these things haue I kept from my youth. 22. Which IESVS hearing, said to him: Yet one thing thou lackest: ¨ *b* Sel al that euer thou hast, & giue to the poore, and thou shalt haue treasure in Heauen: and come, follow me. 23. He hearing these things, was stroken sad: becausse he was very rich. 24. And IESVS seeing him stroken sad, said: How hardly shal they that haue money enter into the Kingdom of God? 25. For it is easier for a camel to passe through the eye of a nedle, then for a rich man to enter into the Kingdom of God. 26. And they that heard, said: And who can be saued? 27. He said to them: The things that are impossible with men, are possible with God. 28. And Peter said: Loe, we haue left al things, and haue followed thee. 29. Who said to them: Amen I say to you, there is no man that hath left house, or parents, or brethren, or ¨ *c* wife, or children for the Kingdom of God, 30. and shal not receiue much more in this time, and in the world to come ¨ *d* life euerlasting.

31. * And IESVS tooke the Twelue, and said to them: Behold we goe vp to Hierusalem, and al things shal be consummate which were written by the Prophets of the Sonne of man. 32. For he shal be deliuered to the Gentils, and shal be mocked, and scourged, and spit vpon: 33. and after they haue scourged him, they wil kil him, and the third day he shal rise againe. 34. And they vnderstood none of these things, and this word was hid from them, and they vnderstood not the things that were said.

35. *e* And it came to passe, when he drew nigh to Iericho, a certaine blind man sate by the way, begging. 36. And when he heard the multitude passing by, he asked what this should be. 37. And they told him that IESVS of Nazareth passed by. 38. And he cried saying: IESVS sonne of Dauid, haue mercie vpon me. 39. And they that went before, rebuked him, that he should hold his peace. But he cried much more, Sonne of Dauid haue mercie vpon me. 40 And IESVS standing commanded him to be brought vnto him. And when he was come neere, he asked him, 41. saying: What wilt thou that I doe to thee? but he said: Lord, that I may see. 42. And IESVS said to him: Doe thou see; thy faith hath made thee whole. 43. And forthwith he saw, and followed him, magnifying God. And al the people as they saw it, gaue praise to God. ✠

¨ In matters of faith & religiõ we must be as humble & obedient to the Catholike Church as yõg children to their parents.

¨ *a* Not faith only but also keeping the cõmandements purchase life euerlasting. See annot. Mat. 19, 16.

¨ *b* This is not a cõmandement or precept, but counsel: which the religious doe follow. See Annot. Mat. 19.

¨ *c* The Apostles among other things left their wiues also, as S. Hierõ noteth out of this place. *Li. 1. adu. Iouin.*

¨ *d* Life euerlasting the reward for leauing or losing willingly our goods for Christs sake.

e The Ghospel vpon the Sunday of Quinquagesme.

Mt. 19, 16. Mr. 10, 17.

Exo. 20, 13.

Mt. 20, 17. *Mr.* 10, 32.

ANNO-

ANNOTATIONS.

CHAP. XVIII.

Hier. com. Lucif. c. 6. Aug. de vnit. Ec. c. 15, & de verb. Do. Ser 36.

8. *Shal he find faith.*) The Luciferians and Donatists vsed this place to excuse their fal from the Church, as our Aduersaries now doe, saying that it was decaied in faith, when they forsooke it. To whom we answer as S. Hierom and S. Augustin answered them, that Christ saith not that there should be no faith left in earth: but by this manner of speach insinuateth, that at the later day in the great persecution of Antichrist faith should be more rare, and the faithful among so many wicked not so notorious: specially that perfect faith containing deuotion, trust, and affection toward God, which our Maister so praised in certaine vpon whom he wrought miracles, and by force whereof mountaines might be moued, which is rare euen when the Church florisheth most. The Church erreth not in faith.

CHAP. XIX.

In Iericho he lodgeth in the house of Zachaus a Publicane, and against the murmuring Iewes openeth the reasons of his so doing. 11. He sheweth, that the last day should not be yet, 15. and what then in the iudgement he wil doe both to vs of his Church as wel good as bad, 27. and also to the reprobate Iewes. 29. Being now come to the place of his Passion, he entreth (weeping and foretelling the destruction of blind Hierusalem) with triumph as their Christ. 45. He sheweth his zeale for the house of God, and teacheth therein euery day. 47. The rulers would destroy him, but for feare of the people.

AND entring in, he walked through Iericho. 2. And behold a man named Zachæus: and this was a Prince of the Publicans, and he rich. 3. And he sought to see IESVS what he was, and he could not for the multitude, because he was litle of stature. 4. And running before, he " went vp into a sycomore tree that he might see him: because he was to passe by it. 5. And when he was come to the place, IESVS looking vp, saw him, and said to him: Zachæus, come downe in hast: because this day I must abide in thy house. 6. And he in hast came downe, and receiued him reioycing. 7. And when al saw it, they murmured saying, that he turned in, to a man that was a sinner. 8. But Zachæus standing said to our Lord: Behold the halfe of my goods, Lord, I giue to the poore: and if I haue defrauded any man of any thing, " I restore fourefold. 9. IESVS said to him: That this day saluation is made to this house: because that he also is the sonne of Abraham. 10. * For the Sonne of man is come to seeke and to saue that which was lost. ✠

The Ghospel in the Dedication of a Church, & Anniuersarie therof.

Zachæus.

Mt. 18, 12.

11. They hearing these things, he added and spake a parable, for that he was nigh to Hierusalem, and because they thought that forthwith the Kingdom of God should be manifested. 12. He said therfore: * A certaine noble man went into a farre countrie to take to him self a Kingdom, and to returne. 13. And calling his ten seruants, he gaue them ten poundes, and said to them: Occupie til I come. 14. And his citizens hated him:

Mt. 25, 14.

The Ghospel for S. Lewes the King of France, Augu. 25. And for some other Confessours not Bishops.

him: and they ſent a legacie after him, ſaying: We wil not haue this man reigne ouer vs. 15. And it came to paſſe after he returned, hauing receiued his Kingdom: and he commanded his ſeruants to be called, to whom he gaue the money; that he might know how much euery man had gained by occupying. 16. And the firſt came, ſaying: Lord thy pound hath gotten ten poundes. 17. And he ſaid to him: Wel-fare thee good ſeruant, becauſe thou haſt been faithful in a litle, thou ſhalt haue power ouer ⁂ ten cities. 18. And the ſecond came ſaying: Lord, thy pound hath made fiue poundes. 19. And he ſaid to him: And be thou ouer fiue cities. 20. And an other came, ſaying: Lord, loe here thy pound, which I haue had laid vp in a napkin. 21. For I feared thee, becauſe thou art an auſtere man: thou takeſt vp that thou didſt not ſet downe, and thou reapeſt that which thou didſt not ſow. 22. He ſaith to him: By thine owne mouth I iudge thee, naughtie ſeruant. Thou didſt know that I am an auſtere man, taking vp that I ſet not downe, and reaping that which I ſowed not: 23. and why didſt thou not giue my money to the banke, and I comming might certes with vſurie haue exacted it? 24. a And he ſaid to them that ſtood by: Take the pound away from him, and giue it to him that hath the ten poundes. 25. And they ſaid to him: Lord, he hath ten poundes. 26. But I ſay to you, that to euery one that hath ſhal be giuen: and from him that hath not, that alſo which he hath ſhal be taken from him. ✠

27. But as for thoſe mine enemies that would not haue me reigne ouer them, bring them hither; and kil them before me.

28. And hauing ſaid theſe things, he went before aſcending to Hieruſalem. 29. And it came to paſſe * when he was come nigh to Bethphage and Bethania vnto the mount called Oliuet, he ſent two of his Diſciples, 30. ſaying: Goe into the towne which is ouer againſt, into the which as you enter, you ſhal find the colt of an aſſe tied, on which no man euer hath ſitten: looſe him, and bring him. 31. And if any man aske you: Why looſe you him? You ſhal ſay thus to him: Becauſe our Lord needeth his ſeruice. 32. And they that were ſent, went their waies, and found as he ſaid to them, the colt ſtanding. 33. And when they looſed the colt, the owners thereof ſaid to them: Why looſe you the colt? 34. But they ſaid: Becauſe our Lord hath need of him. 35. And they brought him to IESVS. And caſting their garments vpon the colt, they ſet IESVS thereupon. 36 And as he went, they ſpred their garments vnderneath in the way. 37. And when he approched now to the deſcent of mount-Oliuet, al the multitudes of them that deſcended, began with ioy to praiſe God with a loud voice, for al the miracles that they had ſeen, 38. ſaying: Bleſſed is he that commeth King in the name of our Lord, peace in Heauen, and glorie on high. 39. And certaine Phariſees of the multitudes ſaid to him: Maiſter, rebuke thy Diſciples. 40. To whom he ſaid: I ſay to you, that if theſe hold their peace, the ſtones ſhal crie. 41. And as he drew neere, ſeeing the citie, he wept vpon it, ſaying 42. Becauſe if thou alſo hadſt knowen, and that in this thy day, the things that pertaine to thy peace: but now they are hid from thine eyes. 43. For ⁂ the daies ſhal come vpon thee: and thy enemies ſhal compaſſe

⁂ Marke here againſt the aduerſaries, that the rewards of theſe two good ſeruants be diuers & vnequal, according to the diuerſitie or inequalitie of their gaines, that is, their merites: & yet one receiueth the peny (Mt. 29,9.) as wel as the other, that is, Heauen or life euerlaſting.

a See annotations Mat. 25, 29. &c.

The fifth part of this Ghoſpel. Of the Holy weeke of his Paſſion in Hieruſalem. PALME ſunday.

* Mt. 21, 1. Mr. 11, 1. Io. 12, 1. 15.

his diſciples.

The Ghoſpel vpon the 9. Sunday after Pentecoſt.

⁂ This was fulfilled 40. yeares after the

compasse thee with a trench, and inclose thee about, and straiten thee on euery side, 44. and beate thee flat to the ground, and thy children that are in thee: and they shal not leaue in thee a stone vpon a stone, becausse thou hast not knowen the time of thy visitation.

MVNDAY. * *Mt.* 21, 12. *Mr.* 11, 15. *Es.* 56, 7. *Ier.* 7, 11.

45. * And entring into the Temple, he began to cast out the sellers therein and the buyers, 46. saying to them: It is written, *That my house is the house of praier.* But you haue made it *a denne of theeues.* 47. And he was teaching daily in the Temple. ✠ And the cheefe Priests and the Scribes and the Princes of the people sought to destroy him: 48. and they found not what to doe to him. For al the people was suspense, heariug him.

death of Christ by Titus and Vespasianus, when besides incredibile miseries of famine and other distresses, there perished eleuē hundred thousand, and were taken captiues 97000, the siege beginning in the very same feast & greatest solemnitie of Easter when they put Christ to death. *Euseb. li. 3. hist. c 6. 7. 8. Ioseph. li. 7. c. 17.*

ANNOTATIONS.

CHAP. XIX.

4. *Went vp.*) Not only inward deuotion of faith and charitie towards Christ, but external offices of seeing, following, touching, receiuing, harbouring him, are recommended to vs in this example: euen so our manifold exteriour deuotion towards his Sacraments, Saints, and seruants, be grateful: specially the endeauour of good people not only to be present at Masse or in the Church, but to be neere the B. Sacrament, and to see it with al reuerence and deuotion according to the order of the Church, much more to receiue it into the house of their body. External deuotion.

8. *I restore four-fold.*) That which we giue of our owne, is almes and satisfaction for our sinnes: but that which we restore of il gotten goods by Extortion, Vsurie, Simonie, Bribrie, Theft, or otherwise, that is called here Restoring. And it is of duty and not of free almes, and must be rendred not to whō we list, but to the parties annoyed if it be possible; otherwise it must be bestowed vpon the Poore, or other good vses, according to the aduise of our superiour & such as haue charge of our soules. But that he yealded foure-fold, that was more then he was bound, but very satisfactorie for his former sinnes also. And herewith we may note, that it is not the giuing of a peny, grote, or crowne of a rich mans superfluitie, that is so much recommended to sinners for redeeming their faultes: but this large bestowing vpon Christ, to sel al and giue it in almes, to giue the moytie of our goodes, to render foure times so much for that which is wrongfully gotten, that extinguisheth sinnes. The poore widowes brasse peny was very grateful, becausse it was al or much of that she had: but the rich mans pound of his superfluitie, though it be good, yet is nothing so grateful. Restitution. Satisfaction. *Lu.* 21, 3.

CHAP. XX.

To the Iewes he auoucheth his power by the witnes of Iohn who was a man sent of God. 9. & foretelleth in a parable their reprobation most worthy (with the vocation of the Gentils in their place) 17. and consequently their irreparable damnation that shal ensue thereof. 20. He defeateth their snare about paying tribute to Caesar: 27. he answereth also the inuention of the Sadducees against the Resurrection. 40. And so hauing put them al to silence, 41. he turneth and poseth them, becausse they imagined that Christ should be no more but a man: 45. bidding al to beware of the Scribes (authours of the Iewes schisme from him) being ambitious & hypocrites.

TVESDAY. AND it came to passe in one of the daies, when he was teaching the people in the Temple & euangelizing, the cheefe Priests & the Scribes with the Ancients assembled, 2. and spake saying to him: Tel vs, in what power doest thou these things? or, who is he that :: See Annot Mat. c. 21. 23. *Mt.* 21, 23. *Mr.* 11, 27.

that hath giuen thee this power? 3. And IESVS answering, said to them: I also wil aske you one word. Answer me: 4. The Baptisme of Iohn was it from Heauen, or of men? 5. But they thought within themselues, saying: That if we say, From Heauen, he wil say: Why then did you not beleeue him? 6. But if we say, of men, the whole people wil stone vs: for they are certaine that Iohn is a Prophet. 7. And they answered that they knew not whence it was. 8. And IESVS said to them: Neither doe I tel you in what power I doe these things.

9. And he began to say to the people this parable: * A certaine ¨ man planted a vineyard, & let it out to husbandmen: and he was from home a long time. 10. And in time he sent to the husbandmen a seruant, that they should giue him of the fruit of the vinyard. Who beating him sent him away emptie. 11. And againe he sent another seruant. But they beating him also and reprochfully abusing him, sent him away emptie. 12. And againe he sent the third: who wounding him also, cast him out 13. And the Lord of the vineyard said: What shal I doe? I wil send my beloued sonne: perhaps when they shal see him, they wil reuerence him. 14. Whom when the husbandmen saw, they thought within themselues, saying: This is the heire, let vs kil him, that the heritage may be ours. 15. And casting him forth out of the vineyard, they killed him. What therfore wil the Lord of the vineyard doe to them? 16. He wil come, and wil destroy these husbandmen, and wil giue the vinyard to others. Which they hearing, said to him: God forbid. 17 But he beholding them said: What is this then that is written, *The stone which the builders reiected, the same is become into the head of the corner*? 18. Euery one that falleth vpon this stone, shal be quashed: and vpon whom it shal fal, it shal breake him to pouder. 19. And the cheefe Priests and Scribes sought to lay hands vpon him that houre: and they feared the people, for they knew that he spake this similitude to them.

¨ See the marginal annotations Marc. 12.

Esa. 5, 1 Mt. 21, 33. Mr. 12, 1.

Ps. 11 22.

* 20. And watching, they sent spies which should feine themselues iust: that they might take him in his talke, and deliuer him to the principaltie and power of the President. 21. And they asked him, saying: Maister, we know that thou speakest and teachest rightly; and thou doest not accept person, but teachest the way of God in truth. 22. Is it lawful for vs to giue tribute to Cæsar, or no? 23. But considering their guile, he said to them: Why tempt you me? 24. Shew me a penie. Whose image hath it and inscription? They answering said: Cæsars. 25. And he said to them: Render therfore the things that are Cæsars, ¨ to Cæsar: and the things that are Gods, to God. 26. And they could not reprehend his word before the people: and marueling at his answer, they held their peace. 27. * And there came certaine of the Sadducees, which denie that there is a resurrection, and they asked him, 28. saying: Maister, Moyses gaue vs in writing: * If a mans brother die hauing a wife, and he haue no children, that his brother take her to wife, and raise vp seed to his brother. 29 There were therfore seuen brethren: and the first tooke a wife, and died without children. 30. And the next tooke her, & he died without child. 31. And the third tooke her. In like manner also al the seuen, and they left no seed, and died. 32. Last of al the woman died

Mt. 22, 15. Mr. 12, 13.

So duties must be done to Princes, that our dutie to God be not neglected: See Annot. Mat. c. 22, 21.

Mt. 22, 23. Mr. 12, 18. Deu. 25, 5.

died also. 33. In the resurrection therfore, whose wife shal she be of them? sithens the seuen had her to wife. 34. And IESVS said to them: The children of this world marrie, and are giuen in marriage: 35. But they that " shal be " counted worthie of that world and the resurrection from the dead, neither marrie, nor take wiues; 36. neither can they die any more, for they are " equal to Angels: and they are the sonnes of God, seeing they are the sonnes of the resurrection. 37. But that the dead rise againe, Moyses also shewed, beside the bush, as he calleth the Lord: *The God of Abraham, and the God of Isaac, and the God of Iacob.* 38. For God is not of the dead, but of the liuing: for al liue to him. 39. And certaine of the Scribes answering, said to him: Maister, thou hast said wel. 40. And further they durst not aske him any thing.

Exo. 3, 6.

41. But he said to them: * How say they that Christ is the sonne of Dauid, 42. and Dauid himself saith in the booke of Psalmes: *The Lord said to my Lord, sit on my right hand,* 43. *til I put thine enemies, the footestoole of thy feet?* 44. Dauid then calleth him Lord: and how is he his sonne?

Mt. 22, 44. Mr, 12, 36. Ps. 109, 1.

45. And al the people hearing him, he said to his Disciples: 46. * Beware of the Scribes, that wil walke in robes, and loue salutations in the market-place, and the first chaires in the synagogues, and the cheefe roomes in feastes. 47. Which deuoure widowes houses: feining long praier. These shal receiue greater damnation.

Mt. 23, 6. Mr. 12, 38.

" The greeke οἱ καταξιωθέντες importeth also this much *They that are made worthie,* to wit, by the grace of God; and so they are indeed worthie: as also in the next chapter verse 36. & 2. Thess. 1, 5.

ANNOTATIONS.

CHAP. XX.

35. *Shal be counted worthie.*) This truth and Speach that good men be worthy of Heauen, is according to the Scriptures, and signifieth that mans workes done by Christs grace doe condignely or worthily deserue eternal ioy: as Sap. 3. *God proued them, and found them worthy of himself*: and Mat. 10. *He that loueth his father more then me, is not worthy of me*: and Colos. 1, *That you may walke worthy of God*: and most plainly Apoc. 3. *They shal walke with me in white, because they are worthy*: as of Christ (c. 1.) *Thou art worthie, o Lord, to receiue glorie &c.* And that, to be counted worthie, & to be worthie, is here al one, it is plaine, by the Greeke word, which S. Paul vseth so, as the aduersaries owne English Testaments doe testifie, reading thus Hebre. 10. *Of how much sorer punishment shal he be worthie, which &c.* And it must needes signifie, because men for sinnes are not only counted, but are indeed worthie of punishment, as themselues doe grant. They doe greatly therfore forget themselues, and are ignorant in the Scriptures, and know not the force nor the valure of the grace of God, which doth not only make our labours grateful to God, but worthie of the reward which he hath prouided for such as loue him See the Annot. 2. Thess. 1, 5.

To be worthie of heauen, or to deserue & merite it.

καταξιωθῆναι. ἀξιωθῆτε.

The new Testament. an. 1580

36. *Equal to Angels.*) Saints of our kind, now in their soules, and after their resurrection in body and soule together, shal be in al things equal to Angels: and for degree of blisse, many Saints of greater merit shal be aboue diuers Angels: as S. Iohn Baptist, the Apostles, and others, and our B. Lady aboue al the orders of holy Spirits in dignitie and blisse: & no maruel, our nature by Christ being so highly exalted aboue al Angels.

The dignitie of Saints.

CHAP. XXI.

He commendeth the poore widow for her two mites, aboue al. 5. Hauing ſaid that the Temple shal be quite deſtroied, 7. he foretelleth firſt many things that shal goe before, 20. then a ſigne alſo when it is neere, after which shal come the deſtruction it ſelf in moſt horrible manner, without hope of reſtitution, vntil al Nations of the Gentils be gathered into his Church in the very end of the world. 25. And then what ſignes shal come of the laſt day, terrible to the world, 28. but comfortable to vs of his Church, 34. ſo that we be alwaies watchful.

AND beholding, he ſaw them that did caſt their guifts into the treaſurie, rich perſons. 2. And he ſaw alſo a certaine poore widow caſting two braſſe mites. 3. And he ſaid: Verily I ſay to you, that this poore widow hath caſt more then al. 4. For al theſe of their abundance haue caſt into the guifts of God: but ſhe ‖ of her penurie, hath caſt in al her liuing that ſhe had. *Mr. 12, 14.*

5. And certaine ſaying of the Temple that it was adorned with goodly ſtones and donaries, he ſaid: 6. Theſe things which you ſee, * the daies wil come wherein ‖ a there ſhal not be left a ſtone vpon a ſtone that ſhal not be deſtroied. 7. And they asked him, ſaying: Maiſter, when ſhal theſe things be: and what ſhal be the ſigne when they ſhal begin to come to paſſe? 8. Who ſaid: See you be not ſeduced. For ‖ b many wil come in my name, ſaying that I am he: and the time is at hand, goe not therfore after them. 9. c And when you ſhal heare of warres and ſeditions, be not terrified: theſe things muſt firſt come to paſſe, but the end is not yet by and by. 10. Then he ſaid to them: Nation ſhal riſe againſt Nation, and Kingdom againſt Kingdom. 11. And there ſhal be greate earth-quakes in places, and peſtilences and famines, and terrours from Heauen, and there ſhal be great ſignes. 12. But before al theſe things they wil ‖ d lay their hands vpon you: and perſecute you deliuering you into Synagogues and priſons, drawing you to Kings and Preſidents for my name. 13. and it ſhal happen vnto you for teſtimonie. 14. Lay vp this therfore in your hartes, not to premeditate how you ſhal anſwer. 15. For I wil giue you mouth and wiſdom, which al your aduerſaries ſhal not be able to reſiſt and gainſay. 16. And you ſhal be deliuered vp of your parents and brethren, and kinſemen and freinds: and they wil put to death of you. 17. And you ſhal be odious to al men for my name: 18. and a haire of your head ſhal not periſh. 19. In your patience you ſhal poſſeſſe your ſoules. ✠ *Mt. 24, 1. Mar. 13, 1. Tueſday night.*

20. And when you ſhal ſee Hieruſalem compaſſed about with an armie, then know that the deſolation thereof is at hand. 21. then they that are in Iewrie, let them flee to the mountaines: and they in the middes thereof, let them depart: and they in the countries, let them not enter into it. 22. For theſe are the daies of vengeance, that al things may be fulfilled that are written. 23. But woe to them that are with child & that giue

a ‖ This was fulfilled 40. yeares after the death of Chriſt, the 19. of Auguſt, being the very moneth and day wherein the Babyloniās burnt it: from the firſt building thereof by Salomon 1130. yeares: from the re-edifying thereof vnder Cyrus 639. yeares. *Ioſep. de bel. Iud. li. 7. cap. 10.*

b ‖ Many falſe-prophets & Heretikes. See An. Mt. 24. Mar. 13.

c The Ghoſpel vpon. SS. Vincentius and Anaſtaſius day. Ian. 22. And for many other Martyrs.

d ‖ Great perſecution of Catholike men.

giue ſucke in thoſe daies. For there ſhal be great affliction vpon the land, and wtath on this people. 24. And they ſhal fal by the edge of the ſword; and ſhal be led captiue into al Nations: and Hieruſalem ſhal be troden of the Gentils, til the times of Nations be fulfilled.

Exe. 32, 7. Ioel. 3, 15.

25.* And there ſhal be ſignes in the ſunne and the moone and the ſtarres: and vpon earth diſtreſſe of Nations, for the confuſion of the ſound of ſea and waues, 26. men withering for feare and expectation, what ſhal come vpon the whole world. For the powers of Heauen ſhal be moued: 27. and then they ſhal ſee the Sonne of man comming in a cloude with great power and maieſtie. 28. But when theſe things begin to come to paſſe, looke vp and lift vp your heades: becauſe your redemption is at hand. 29. And he ſpake to them a ſimilitude. See the figtree and al trees: 30. when they now bud forth fruit out of them ſelues, you know that ſummer is nigh. 31. So you alſo when you ſhal ſee theſe things come to paſſe, know that the Kingdom of God is nigh. 32. Amen I ſay to you, that this Generation ſhal not paſſe, til al be done. 33. Heauen and earth ſhal paſſe; but my wordes ſhal not paſſe. ✠

The Ghoſpel vpon the 1. Sunday in Aduent.

34. And looke wel to your ſelues, leſt perhaps your hartes be ouercharged with ſurfetting and drunkenneſſe and cares of this life: and that day come vpon you ſodenly. 35. For as a ſnare ſhal it come vpon al that ſit vpon the face of al the earth. 36. Watch therfore, praying at al times, that you may be c accounted worthie to eſcape al theſe things that are to come, and to ſtand before the Sonne of man.

c ἵνα κατ-αξιωθῆτε See Annot. c. 20. 35.

37. And the daies he was teaching in the Temple: but the nightes going forth, he abode in the ¨ mount that is called Oliuet. 38. And al the people in the morning went vnto him in the Temple to heare him.

¨ Solitarineſſe or eremitage (as S. Gregorie Nazian. ſaith) is a goodly thing: this doth the mount Carmel of Elias teach, Iohns deſert, & that mount vnto which IESVS often retired, & was quietly alone with him ſelf. *Ser. 26. de amore pauperum.*

ANNOTATIONS.

CHAP. XXI.

4. *Of her penurie.*) To offer or giue almes of our ſuperfluities, is not ſo acceptable nor meritorious, as to beſtow ſome of that which is of our neceſſarie prouiſion and which we may hardly ſpare from our ſelues: for, that proceedeth of greater zeale, wil, and intention, which be more reſpected of God then the ſubſtance of the guift.

CHAP. XXII.

Iudas doth sel him to the Iewes. 7. After the old Pascal, 19. he giueth to his Disciples the bread of life in a mystical Sacrifice of his body and bloud, for an euerlasting commemoration of his Passion. 21. He couertly admonisheth the traitour. 24. Against their ambitious contention he sheweth them that the maioritie of any among them in this world is for their seruice, as his owne also was: 28. & how he wil exalt them al in the world to come: 31. foretelling Peter the singular priuiledge of his faith neuer failing, 33. and his three negations: 35. and how they shal al now be put to their shiftes. 39. And that night, after his praier with sweating of bloud, 42. he is taken of the Iewes men, Iudas being their Capitaine: yet shewing them both by miracle and word, that they could doe nothing vnto him but by his owne permission. 54. Then in the cheefe Priestes house he is thrise denied of Peter, 63. shamefully abused of his keepers, 66. and in the morning impiously condemned of their Councel, for confessing himself to be the Sonne of God.

The Passion according to S. Luke in these two chapters, is the Ghospel at Masse vpon Tenebre wednesday.

TENEBRE wednesday.

AND the festiual day of the Azymes approched, which is called Pasche: 2. & the cheefe Priests & the Scribes sought how they might kil him: but they feared the people. *Mt. 26, 1. Mr. 14, 11.* 3. And Satan entred into Iudas that was surnamed Iscariote, one of the Twelue. 4. And he went, and talked with the cheefe Priests and the Magistrates, how he might betray him to them. 5. And they were glad, and bargained to giue him money. 6. And he promised. And he sought opportunitie to betray him apart from the multitudes.

MAVNDI Thursday.

7.* And the day of the Azymes came, wherein it was necessarie that the Pasche should be killed. 8. And he sent Peter and Iohn, saying: Goe and prepare vs the Pasche, that we may eate. 9. But they said: Where wilt thou that we prepare it? 10. And he said to them: Behold, as you enter into the citie, there shal meete you a man carying a pitcher of water: follow him into the house into which he entreth, 11. and you shal say to the Good-man of the house: The Maister saith to thee, where is the inne where I may eate the Pasche with my Disciples? 12. And he wil shew you a great refectorie adorned: and there prepare. 13. And they going, found as he said to them, and prepared the Pasche. *Mt. 26, 17. Mr. 14, 12.*

14. And when the houre was come, he sate downe, and the twelue Apostles with him. 15. And he said to them: " With desire I haue desired to eate this Pasche with you before I suffer. 16. For I say to you, that from this time I wil not eate it, til it be fulfilled in the Kingdom of God. 17. And " taking the chalice he gaue thankes, and said: Take and deuide among you. 18. For *I* say to you, that I wil not drinke of the generation of the vine, til the Kingdom of God doe come.

19.* And taking bread, he gaue thankes, and brake; and gaue to them, saying: " THIS IS MY BODY " WHICH IS GIVEN FOR YOV. " Doe this " for a commemoration of me. 20. In like manner the chalice also, after he had supped, saying: " THIS IS THE CHALICE " THE NEW Testament *Mt. 26, 26. Mr. 14, 22. 1. Cor. 11, 24.*

:: The Greeke is here so plai-

TESTAMENT IN MY BLOVD, " WHICH SHAL BE SHED FOR YOV.

Mt.26, 21. Mr. 14,20. Io.13, 18.

21. * But yet behold, the hand of him that betraieth me, is with me on the table. 22. And the Sonne of man indeed goeth according to that which is determined: but yet woe to that man by whom he shal be betrayed. 23. And they began to question among them selues, which of them it should be that should doe this.

Mt.20, 25. Mr, 10,42.

24. *a And there fel also a contention between them, which of them seemed to be greater. 25. And he said to them: The Kinges of the Gentiles ouerrule them; and they that haue power vpon them, are called beneficial. 26. But you not so: but he that is the greater among you, let him become as the yonger: & he that is the leader, as the waiter. 27. For which is greater, he that sitteth at the table, or he that ministreth? is not he that sitteth? but I am in the middes of you, as he that ministreth: 28. & you are they that haue remained with me in my tentations. 29. And I dispose to you, as my Father disposed to me, a Kingdom: 30. that you may eate & drinke vpon my table in my Kingdom, & may sit " vpon thrones, iudging the twelue tribes of Israel.

31. And our Lord said: " Simon, Simon, behold Satan hath required to haue you for to sift as wheate: 32. BVT I HAVE PRAIED FOR THEE, that thy faith faile not: and thou once conuerted, confirme thy brethren. 33. Who said to him: Lord, with thee I am readie to goe both into prison and vnto death. 34. And he said: * I say to thee Peter, the cocke shal not crow to day, til thou denie thrise that thou knowest me. 35. And he said to them: when I sent you * without purse and skrip and shoes, did you lacke any thing? But they said: Nothing. 36. He said therfore vnto them: But now he that hath a purse, let him take it, likewise also a skrip: and he that hath not, let him sel his coate, and buy a sword. 37. For I say to you, that yet this that is written must be fulfilled in me: *And with the wicked was he reputed.* For those things that are concerning me, haue and end. 38. But they said: Lord, loe two swordes here. But he said to them: It is enough. 39. * And going forth he went according to his custome into mount-Oliuet. And his Disciples also followed him. 40. And when he was come to the place, he said to them: Pray, lest ye enter into tentation. 41. And he was pulled away from them a stones cast: and kneeling he praied, 42. saying: Father, if thou wilt, transferre this chalice from me. But yet not my wil, but thine be done. 43. And there appeared to him an Angel from Heauen, strengthening him. And being in an agonie, he praied the longer. 44. And his sweat became as drops of bloud trikling downe vpon the earth. 45. And when he was risen vp from praier, and was come to his Disciples, he found them sleeping for pensiuenes. 46. And he said to them: Why sleep you? arise, pray, lest you enter into tentation.

Mt.26, 34. Mr. 14,30. Mt.10, 9. Luc. 10,4. Es.53. 12. Mt.26, 36. Mr. 14,32. Io.18, 1.

47. As he was yet speaking, behold a multitude: and he that was called Iudas, one of the Twelue, went before them, and approched to IESVS, for to kisse him. 48. And IESVS said to him: Iudas with a kisse doest thou betray the Sonne of man? 49. And they that were about him, seeing what would be, said to him: Lord, shal we strike with the sword? 50. And one of them smote the seruant of the high Priest: and cut off

ne, that there was very bloud in the chalice shed for vs, that Beza saith it is a corruption in the greeke. See the Annota. vpon this place.

The Ghospel vpon S. Apolinaris day. Iulij. 23.

"Straight after the former louing checke & admonition, he promiseth to them al that haue beene partakers with him of his miseries in this life, greater preeminence in heauen, then any Potentate can haue in this world, & therfore that they need not be carefulof dignitie or Supremacie.

Thursday night

his right eare. 51. But IESVS anſwering, ſaid: Suffer ye thus farre. And when he had touched his eare, he healed him. 52. And IESVS ſaid to them that were come vnto him, the cheefe Prieſts, and Magiſtrates of the Tẽple, & Ancients: As it were to a theefe are you come forth with ſwordes and clubs? 53. When I was daily with you in the Temple, you did not lay handes vpon me, but this is your houre, and the power of darkeneſſe.

54. And apprehending him, they led him to the high Prieſts houſe: but Peter followed a farre off. 55. And a fire being kindled in the middes of the court, & they ſitting about it, Peter was in the middes of them. 56. Whom when a certaine wench ſaw ſitting at the light, and had beheld him, ſhe ſaid: This fellow alſo was with him. 57. But he denied him, ſaying: Woman, I know him not. 58. And after a while another man ſeeing him, ſaid: And thou art of them. But Peter ſaid: O man I am not. 59. And after the ſpace as it were of one houre, a certaine other man affirmed, ſaying: Verily this fellow alſo was with him: for he is alſo a Galilæan. 60. And Peter ſaid: Man I know not what thou ſayeſt. And incontinent as he was yet ſpeaking, the cocke crew. 61. And our Lord turning looked on Peter. And Peter remembred the word of our Lord, as he had ſaid: That before the cocke crow thou ſhalt thriſe denie me. 62. And Peter going forth a doores, wept bitterly.

63. And the men that held him, mocked him, beating him. 64. And they did blind-fold him, and ſmote his face. And they asked him ſaying: Prophecie, who it is that ſmote thee? 65. And blaſpheming many other things they ſaid againſt him.

66. And when it was day, there aſſembled the Ancients of the people and cheefe Prieſts and Scribes, and they brought him into their Councel, ſaying: 67. If thou be Chriſt tel vs. And he ſaid to them: If I tel you, you wil not beleeue me: 68. if alſo I aske, you wil not anſwer me, nor dimiſſe me. 69. But from henceforth the Sonne of man ſhal be ſitting on the right hand of the power of God. 70. And they al ſaid: Art thou then the Sonne of God? Who ſaid: You ſay that I am. 71. But they ſaid: What need we teſtimonie any further? For our ſelues haue heard of his owne mouth.

ANNOTATIONS.

CHAP. XXII.

The old Paſchal ceaſeth and a new is inſtituted.

15. *With deſire I haue deſired.*) This great deſire he had to eate this Paſchal lambe, was not for it ſelf, which he had celebrated many yeares before: but becauſe he meant immediatly after the Paſchal of the Law was ſacrificed & eaten, to inſtitute the other new Paſchal in the oblation and eating of his owne body, by which the old Paſchal ſhould end and be fulfilled, and in which the old Teſtament and Law ceaſing, the Kingdom of God (which is the ſtate of the new Teſtament and of his Church) ſhould begin. For, the very paſſage from the old Law to the new was in this one ſupper.

17. *Taking the chalice.*) This chalice according to the very euidence of the text it ſelf alſo, is not the ſecond part of the Holy Sacrament, but that ſolemne cup of wine which belonged as a libament to the offering and eating of the Paſchal lambe. Which being a figure

a figure ſpecially of the holy Chalice, was there drunken by our Sauiour, and giuen to the Apoſtles alſo, with declaration that it ſhould be the laſt cuppe of the Law, not to be drunken any more, til it ſhould be drunken new in the Kingdom of God, that is to ſay, in the celebration of the B. Sacrament of his bloud of the new Teſtament. And by this place it ſeemeth very like that the wordes in S. Matthew, *I wil not drinke of the fruit of the vine &c*, were pertaining to this cuppe of the old Law, and not to the Holy Sacrament, though they be there by repetition or recapitulation ſpoken after the holy Chalice.

Mt. 26, 29.

Two cups or chalices at Chriſtes laſt ſupper.

19. *This is my body.*) *Although ſenſe tel thee it is bread, yet it is the body, according to his wordes, let faith confirme thee, iudge not by ſenſe. After the wordes of our Lord let no doubt riſe in thy mind.* Cyril. myſtag. 4. *Of the veritie of flesh and bloud there is left no place to doubt: by the profeſsion of our Lord him ſelf, and by our faith it is flesh and bloud indeed. Is not this truth? To them be it vntrue, which deny* IESV CHRIST *to be true God.* Hilar. li. 8. de Trinit.

The real preſence.

19. *Which is giuen.*) As the former wordes make and proue his body preſent, ſo theſe wordes plainely ſignifie, that it is preſent, as giuen, offered or ſacrificed for vs: and being vttered in the * preſent tence, it ſignifieth not only that it ſhould afterward be giuen or offered on the Croſſe, but that it was then alſo in the Sacrament giuen and offered for vs. Whereby it is inuincibly proued that his Body is preſent as an Hoſt or Sacrifice: and that the making or conſecrating thereof muſt needes be Sacrificing. And therfore the holy Fathers in this ſenſe cal it a Sacrifice. *Niſſen. orat. 1. de reſur. Leo ſer. 7. et 8. de Paſs. Heſychius li. 2. in Leuit. c. 8. Grego. ho. 37. in Euan et Dial. li. 4. c. 59. Cyrillus Hieroſ. myſtag. 5. Dionyſ. Eccl. Hier. c. 3. Ignat. ep. 6. ad Smyrn. Inſtinus dial. cum Tryph. circ med. Iren. li. 4. c. 32. et 34. Tertul. de cult. fœm. et ad vxor. li 2. Cypr. ep. ad Cæcil. et de Can. Do. Euſeb. Demonſt. euang. li. 1. c. 10. Nazian orat 1. cont. Iulianum Chryſo. ho 83 in 26. Mat. et li. 6. de Sacerd. Ambroſ. li. 4. de Sacram c. 6. et li. 1. Offic. c. 48. Hiro. in ep. ad Hebid. q. 2. et. ad Euagr. ep. 126. to. 3. Auguſt. in pſal. 33. conc. 1. et alibi ſæpe. Græci omnes in 9. Hebr. et Primaſius. Conc. Nic. 1. 14. Epheſ. ad Neſtor. Conſtantinop. 6. can. 32. Nicen. 2. act. 6 to. 3 Lateran. Conſtant. Flor. Trid.*

* *quod datur τὸ δι-δό-μενον*

Cyril. Alex, anathē, 11.

Chriſt ſactificed his body and bloud in Sacrament at his ſupper.

The Sacrifice of the Alter.

19. *Doe this.*) In theſe wordes the holy Sacrament of Order is inſtituted, becauſe power and commiſsion to doe the principal act & worke of Prieſthood, is giuen to the Apoſtles: that is, to doe that which Chriſt then did concerning his body: which was, to make & offer his body as a Sacrifice for vs and for al that haue need of Sacrifice, & to giue it to be eaten as Chriſtes body ſacrificed, to al faithful. For as the Paſchal lambe was firſt ſacrificed, and then eaten; ſo was his body: and thus to doe he here giueth commiſsion and authoritie to the Apoſtles, & to al Prieſts which be their ſucceſſours in this matter. *Dionyſ. cæl. Hierar. c. 3. Iren. li. 4. c. 32. Cyp. ep. ad Cecil. Chryſ. ho. 17. in ep. ad Heb. Ambroſ. in Pſ. 38. & in c. 10 ad Hebr.*

The Apoſtles are made Prieſtes, & the Sacrament of holy Orders inſtituted.

19. *For a commemoration*) This Sacrifice and Sacrament is to be done perpetually in the Church for the commemoration of Chriſt, ſpecially of his Paſsion: that is to ſay, that it may be a liuely repreſentation, exemplar, and forme of his Sacrifice vpon the croſſe. Of which one oblation on the croſſe, not only al other Sacrifices of the Law were figures, but this alſo: though this in a more nigh, high, myſtical, and maruelous ſort then any other. For in them Chriſts death was ſignified as by reſemblance and ſimilitudes of external creatures and bodies of brute beaſts: but in this of the new Teſtament, his body viſibly ſacrificed on the croſſe, in and by the ſelf ſame body ſacrificed and immolated in Sacrament and vnder the shapes of bread and wine, is moſt neerely and perfectly reſembled. And therfore this is moſt properly commemoratiue, as moſt neerely expreſsing the very condition, nature, efficacie, ſort, and ſubſtance of that on the croſſe. For which the holy Fathers cal it the very ſelf ſame ſacrifice (though in other manner) which was done on the croſſe, as it is the ſelf ſame thing, that is offered in the Sacrament, & on the croſſe. Whereby you may ſee the peruerſitie of the Proteſtants or their ignorance, that thinke it therfore not to be Chriſts body becauſe it is a memorie of his body or a figure of his body vpon the croſſe: nor to be a true Sacrifice becauſe it is a commemoratiue Sacrifice. For as the thing that more liuely, neerely, & truely reſembleth or repreſenteth, is a better figure then that which shadoweth it a far off: ſo this his body in the Sacrament, is more perfectly a figure of Chriſts body & Sacrifice, then any other. Chriſt him ſelf the Sõne of God is a figure & character of his Fathers Perſon, being yet of the ſelf ſame ſubſtãce. And Chriſts body transfigured on the holy Mount, was a figure & reſemblance of his Perſon glorified in Heauen Euen ſo is his body in the Sacramẽt to a faithful mã that knoweth by his beleefe grounded on Chriſts owne word, that in the one forme is his body, in the other his bloud, the moſt perfect repreſentatiõ of his death that cã be. As for the Sacrifice, it is no leſſe a true Sacrifice, then

Ambr in 10. Hebr. Chryſ. ho. 17. in ep. ad Hebr.

A commemoratiue Sacrifice is a true Sacrifice, no leſſe then the prefiguratiue Sacrifices were true Sacrifices.

To be a figure of a thing, and yet the thing it ſelf, repugneth not.

because it is commemoratiue of Christs Passion, then those of the old Testament were the lesse true, because they were prefiguratiue. For that is the condition annexed to al Sacrifice of euery Law, to represent Christs Passion.

20. *The new Testament in my blond.*) Moyses tooke the bloud of the first Sacrifice that was made after the giuing of the Law *Exod.* 24. and with bloud confirmed the couenant & compact betwixt God and his people, and so dedicated the *old Testament*, which without bloud (saith S. Paul) was not dedicated. Moyses put that bloud also into a standing peece, & sprinkled al the people &c. with the same, & said these formal wordes: *This is the bloud of the couenant* &c. or (as it is read in S. Paul) *of the Testament which God hath delinered vnto you.* Vnto al which, Christ in this action about the second part of this his Sacrifice, in euery of the Euangelists most cleerely alludeth: expressing that the *new Testament* is begun and dedicated in his bloud in the Chalice, no lesse then the old was dedicated, begun, and ratified in that bloud of calues conteined in the goblet of Moyses. With which his owne bloud he sprinkled inwardly his Apostles as the first fruits of the new Testament, imitating the wordes of Moyses, and saying: *This is the Chalice the new Testament &c:* Which the other Euangelists spake more plainly: *This is my bloud of the new Testament.* By al which it is most certaine, that Christs bloud in the Chalice, is the bloud of Sacrifice, and that in this Sacrifice of the Altar consisteth the external religion and proper seruice of the new Testament, no lesse then the soueraigne worship of God in the old Law did consist in the Sacrifices of the same. For though Christs Sacrifice on the Crosse and his bloud shed for vs there, be the general price, redemption, and satisfaction for vs al, and is the last & perfectest sealing or confirmation of the new law & Testament: yet the Seruice & Sacrifice which the people of the new Testament might resort vnto could not be that violent action of the Crosse, but this on the Altar, which by Christs owne appointment is & shal be the eternal office of the new Testament, & the continual application of al the benefites of his Passion vnto vs.

Hebr. 9.

Both Testaments dedicated in bloud.

The external religion of the new Testament principally in the Sacrifice of the Altar.

The chalice shed for vs, must needes signifie, the bloud therein, not wine, and the same Sacrificed.

20. *Which shal be shed.*) It is much to be obserued that the relatiue, *which*, in these wordes is not gouerned or ruled (as some would perhaps thinke) of the nowne *bloud*, but of the word *chalice*. Which is most plaine by the Greeke: Which taketh away al cauillations and shifts from the Protestants, both against the real presence & the true Sacrificing. For it sheweth euidently, that the bloud as the contents of the chalice, or as in the chalice, is shed for vs (for so the Greeke readeth in the present tense) & not only as vpon the crosse. And therfore as it followeth thereof inuincibly, that it is no bare figure, but his bloud indeed, so it ensueth necessarily, that it is a Sacrifice and propitiatorie, because the chalice (that is the Bloud contained in the same) is shed for our sinnes. For al that know the manner of the Scriptures speaches, know also that, *Bloud to be shed for sinne*, is to be sacrificed for propitiation or for pardon of sinnes. And this text proueth al this so plainly, that * Beza turneth himself roundly vpon the Holy Euangelist, charging him with Solœcisme or false Greeke, or els that the wordes (which yet he confesseth to be in al copies Greeke & Latin) are thrust into the text out of some other place: which he rather standeth vpon then that S. Luke should speake incongruously in so plaine a matter. And therfore he saith plainely that it can not be truely said neither of the chalice it self nor of the contents thereof: which is indeed to giue the lie to the Blessed Euangelist, or to deny this to be Scripture. So cleere is the Scripture for vs, so miserable flights and shifts is falshood put vnto, God be thanked.

verse 20. calix qui the chalice which τὸ ποτήριον τὸ ἐκχυνόμενον

Beza condemneth the Ghospel it self of falshood and impossibilitie.

* *Annot. no. Test. 1556.*

Ambition.

24. *Contention.*) The Apostles perceiuing Christs departure from them and his Kingdom to be neere, as infirme men and not yet indowed with the Spirit of God, began to haue emulation & cogitations of Superiority one ouer another which our Maister represseth in them by exhortation to humilitie and by his owne example, that being their Lord, yet so lately serued them: not forbidding Maioritie or Superioritie in them, but pride, tyranny, & contempt of their inferiours

Peters faith shal neuer faile

31. *Simon Simon,*) Lastly to put them out of doubt, he calleth Peter twise by name, and telling him the Diuels desire to sifte & trie them al to the vttermost (as he did that night) saith that he hath specially prayed for him, to this end that his faith should neuer faile, & that he being once conuerted, should after that for euer confirme, establish or vphold the rest in their faith. Which is to say, that Peter is that man whom he would make Superiour ouer them and the whole Church. Whereby we may learne that it was thought fit in the prouidence of God, that he who should be the Head of the Church, should haue a special priuiledge by Christes praier & promise neuer to faile in faith & that

that none other either Apoſtle, Biſhop, or Prieſt may chalẽge any ſuch ſingular or ſpecial prerogatiue either of his Office or perſon, otherwiſe thẽ ioyning in faith with Peter & by holding of him. The danger (ſaith S. Leo) was cõmon to al the Apoſtles, but our Lord tooke ſpecial care of Peter, that the ſtate of al the reſt might be more ſure, if the Head were inuincible: God ſo diſpenſing the aide of his grace, that the aſſurance & ſtrength which Chriſt gaue to Peter, might redoũd by Peter to the reſt of the Apoſtles: S. Auguſt. alſo, Chriſt praying for Peter, prayed for the reſt, becauſe in the Paſtour & Prelate the people is corrected or cõmended. And S. Ambroſe writeth, that Peter after his tentation was made Paſtour of the Church, becauſe it was ſaid to him: *Thou being conuerted, confirme thy brethren.* Neither was this the priuiledge of S. Peters perſon, but of his Office, that he ſhould not faile in faith but euer confirme al other in their faith. For the Church, for whoſe ſake that priuiledge was thought neceſſarie in Peter the Head thereof, was to be preſerued no leſſe afterward, thẽ in the Apoſtles time. Whereupon al the Fathers apply this priuiledge of not failing & of confirming other in faith, to the Romane Church & Peters ſucceſſours in the ſame. To which (ſaith S. Cyprian) infidelitie or falſe faith can not come. And S. Bernard ſaith writing to Innocentius Pope, againſt Abailardus the Heretike: We muſt referre to your Apoſtleſhip al the ſcandals and perils which may fal, in matter of faith ſpecially For there the defects of faith muſt be holpen, where faith can not faile. For to what other See was it euer ſaid: *I haue prayed for thee Peter, that thy faith doe not faile?* So ſay the Fathers: not meaning that none of Peters ſeat can erre in perſon, vnderſtanding, priuate doctrine or writings, but that they can not nor ſhal not euer iudicially conclude or giue definitiue ſentence for falſhood or hereſie againſt the Catholike faith, in their Conſiſtories, Courts, Councels, Decrees, Deliberations or Conſultations kept for deciſion and determination of ſuch controuerſies, doubts, or queſtions of faith as ſhalbe propoſed vnto them: becauſe Chriſtes prayer and promiſe protecteth them therein for confirmation of their brethren. And no maruel that our Maiſter would haue his Vicars Conſiſtorie & Seat infallible, ſeeing euen in the old Law the high Prieſthood & Chaire of Moyſes wanted not great priuiledge in this caſe, though nothing like the Churches and Peters prerogatiue. But in both, any man of ſenſe may ſee the difference between the perſon, and the Office, as wel in doctrine as life. Liberius in perſecution might yeald, Marcellinus for feare might commit Idolatrie, Honorius might fal to Hereſie, and more then al this, ſome Iudas might creepe into the Office: and yet al this without preiudice of the Office and Seat, *in which* (ſaith S. Auguſtin) *our Lord hath ſet the doctrine of truth.* Caiphas by priuiledge of his Office prophecied right of Chriſt, but according to his owne knowledge and faith, knew not Chriſt. The Euangeliſts and other penners of holy writ, for the execution of that function had the aſſiſtãce of God, & ſo farre could not poſsibly erre: but that Luke, Marke, Salomõ or the reſt might not erre in other their priuate writings; that we ſay not. It was not the perſonal wiſedõ, vertue, learning, or faith of Chriſts Vicars, that made S. Bernard ſeeke to Innocentius the third: S. Auguſtine and the Bishops of Afrike to Innocentius the firſt, and to Celeſtinus, *ep.* 90. 92. 95: S. Chriſoſtome to the ſaid Innocentius: S. Baſil to the Pope in his time *ep.* 52: S. Hierom to Damaſus *ep* 57. 58. 10. 2. but it was the prerogatiue of their Office and higher degree of Vnction, & Chriſts ordinance, that would haue al Apoſtles and Paſtours in the world, for their confirmation in faith and Eccleſiaſtical regiment, depend on Peter. The lacke of knowledge and humble acceptation of which Gods prouidence, that is, that one is not honoured and obeyed of al the brotherhood, is the cauſe of al Schiſmes and Hereſies, ſaith S. Cyprian. A point of ſuch importance, that al the Twelue being in Apoſtleſhip like, Chriſt would yet for the better keeping of vnity & truth, haue one to be Head of them al, that a Head being once appointed, occaſion of Schiſme might be taken away, ſaith S. Hierom. *li. 1. adu. Iouinian. c. 14.*

Serm. 3. Aſſ. p. ad Pont. li. q. Noui. Teſt. q. 75. 10. 4.

Cypr ep. 55. nu. 6. Bern. ep. 190.

Deu. 17.

Aug. ep. 166. in fine.

Bern. ep. 190. Chry. ep. 1. & 2.

Cyp. ep. 55. nu. 2.

The Romane faith of Peters ſucceſſours cannot faile.

Popes may erre perſonally, not iudicially, or definitiuely.

The learned fathers ſought to the B. of Rome for reſolution of doubts.

CHAP.

CHAP. XXIII.

The Iewes accuſe him to Pilate the Gentil: 4. who ſeeking earneſtly to deliuer him, ſpecially after that Herod ſent him backe, 17. they not only preferre the murderer Barabbas, but alſo crie, CRVCIFIGE: *26. In the way to Caluarie he foretelleth the women that lamented vpon him, the horrible deſtruction of their Hieruſalem. 32. Vpon the croſſe he is between two theeues, 35. ſcorned of the Iewes, 36. of the ſouldiares, 39 and of one of the theeues, 40. but euen there confeſſed of the other theefe, 44. and after his death (becauſe of the great miracles concurring) alſo of the Centurion, 48. yea and of the whole multitude. 50. And finally he is buried honourably.*

GOOD friday.

AND al the multitude of them riſing vp, led him to Pilate. 2. And they began to accuſe him, ſaying: We haue found this man ſubuerting our Nation, & prohibiting to giue tributes to Cæſar, and ſaying that he is Chriſt the King. 3. And Pilate asked him, ſaying: Art thou the King of the Iewes? But he anſwering ſaid: Thou ſayeſt. 4. And Pilate ſaid to the cheefe Prieſts and multitudes: I find no cauſe in this man. 5. But they were more earneſt, ſaying: He ſtirreth the people teaching throughout al Iewrie, beginning from Galilee euen hither. 6. But Pilate hearing Galilee, asked if the man were of Galilee. 7. And when he vnderſtood that he was of Herods iuriſdiction, he ſent him backe to Herod, who was alſo himſelf at Hieruſalem in thoſe daies. Mt. 17, 1. 11. Mr. 15, 1. Io. 18, 17.

8. And Herod ſeeing IESVS, was very glad, for he was deſirous of a long time to ſee him, for becauſe he heard many things of him: and he hoped to ſee ſome ſigne wrought by him. 9. And he asked him in many wordes. But he anſwered him nothing. 10. And there ſtood the cheefe Prieſts and the Scribes conſtantly accuſing him. 11. And Herod with his armie ſet him at naught: and he mocked him, putting on him a white garment, and ſent him back to Pilate. 12. And Herod and Pilate were made freindes that day. For before they were enemies one to another.

13. And Pilate calling together the cheefe Prieſts and Magiſtrates, and the people, 14. ſaid to them: You haue preſented vnto me this man, as auerting the People, and behold I examining him before you, haue found no cauſe in this man of thoſe things, wherein you accuſe him. 15. No, nor Herod neither. For I ſent you to him, and behold, nothing worthie of death is done to him. 16. I wil chaſten him therfore and dimiſſe him.

17. And he of neceſſitie had to releaſe vnto them vpon the feaſt day, one. 18. But the whole multitude together cried out, ſaying: Diſpatch him, and releaſe vs Barabbas. 19. Who was for a certaine ſedition made in the citie and murder, caſt into priſon. 20. And Pilat againe ſpake to them, deſirous to releaſe IESVS. 21. But they cried againe, ſaying: Crucifie, crucifie him. 22. And he the third time ſaid to them: Why, what euil hath this man done? I find no cauſe of death in him. I wil correct him therfore & let him goe. 23. But they were inſtant with loud voices

requiring

requiring that he might be crucified. And their voices preuailed. 24. And Pilate adiudged their petition to be done. 25. And he releaſed vnto them him that for murder and ſedition had been caſt into priſon, whom they demanded: but IESVS he deliuered to their pleaſure.

26. And when they led him, they tooke one Simon of Cyrene cõming from the countrie: and they laid the Croſſe vpon him to carie after IESVS. 27. And there followed him a great multitude of people, and of women which bewailed and lamented him. 28. But IESVS turning to them, ſaid: Daughters of Hieruſalem, weepe not vpon me, but weepe vpon your ſelues, and vpon your children. 29. For behold the daies ſhal come, wherein they wil ſay: Bleſſed are the barren, and the wombes that haue not borne, & the pappes that haue not giuen ſuck. 30. *Then* Oſ. 10, 8. *ſhal they begin to ſay to the mountaines, Fal vpon vs: and to the hilles, Couer vs.* 31. For if in the greene wood they doe theſe things, in the drie what ſhal be done?

32. And there were led alſo other two malefactours with him, to be executed. 33. And after they came to the place which is called Caluarie, there they crucified him: and the theeues, one on the right hand and the other on the left. 34. And IESVS ſaid: Father, " forgiue them, for they know not what they doe. But they deuiding his garments, did caſt lots.

35. And the people ſtood [1]beholding, and the Princes with them derided him, ſaying: Others he hath ſaued, let him ſaue himſelf, if this be Chriſt, the elect of God. 36. And the ſouldiars alſo mocked him cõming to him, and offering him vinegre, 37. ſaying: If thou be the King of the Iewes, ſaue thy ſelf. 38. And there was alſo a ſuperſcription written ouer him in Greeke, and Latine, and Hebrew letters: THIS IS THE KING OF THE IEWES. 39. And one of thoſe theeues that were hanged, blaſphemed him, ſaying: If thou be Chriſt, ſaue thy ſelf, and vs. 40. But the other anſwering, rebuked him, ſaying: Neither doeſt thou feare God, where as thou art in the ſame damnation? 41. And we indeed iuſtly, for we receiue worthie of our doings: but this man hath done no euil. 42. And he ſaid to IESVS: Lord, remember me when thou ſhalt come into thy Kingdom. 43. And IESVS ſaid to him: Amen I ſay to thee; this day thou ſhalt be with me " in Paradiſe.

44. And it was almoſt the ſixt houre: and there was made darkeneſſe vpon the whole earth vntil the ninth houre. 45. And the [2] ſunne was darkened; and the veile of the Temple was rent in the middes. 46. And Pſ. 30, 6. IESVS crying with a loud voice, ſaid: *Father, into thy handes I commend my ſpirit.* And ſaying this, he gaue vp the ghoſt.

47. And the Centurion ſeeing that which was done, glorified God, ſaying: Indeed this man was iuſt. 48. And al the multitude of them that were preſent together at that ſight, and ſaw the things that were done, returned knocking their breaſts. 49. And al his acquaintance ſtood a far off, and the women that had followed him from Galilee, ſeeing theſe things.

50. [a]* And behold a man named Ioſeph, which was a Senatour, a good man and a iuſt. 51. He had not conſented to their counſel and doings,

[1] *expecting.*

[2] " This eclipſe was ſeene and wondred at as a thing aboue nature, of Dionyſius Areopagita at Thebes, when he was yet a Pagan. *Dionyſ. ep. ad Policarp & ep. ad Appollophanem.*

[a] *Mat. 27, 57. Mr. 25, 43. Io. 19, 38.*

doings, of Arimathæa a citie of Iewrie, who also himself expected the Kingdom of God. 52. This man came to Pilate, and asked the body of IESVS. 53. And taking it downe, wrapped it in sindon, and laid him in a monument hewed of stone, " wherein neuer yet any man had been laid. 54. And it was the day of Parasceue, and the Sabboth drew neere. 55. And the women that were come with him from Galilee, following after " saw the monument, and how his body was laid. 56. And returning they prepared spices and ointments: and on the Sabboth they rested according to the commandement.

ANNOTATIONS.

CHAP. XXIII.

34. *Forgiue them.*) A perfect example of charitie in our Sauiour praying for his crucifiers, which the first martyr S. Steuen did follow, *Act.* 7: and the prayers of both were heard: Christs praier taking effect in the Centurion and others, Steuens in Paul.

43. *In Paradise.*) Thou maist not hereupon differre thy conuersion or amendement, presuming of grace at the last houre of thy life, nor looke to haue saluation by faith and confession of Christ without good workes, nor to goe straight to Heauen without satisfaction pennance, or punishment for thy former sinnes & life il spent; nor chalenge securitie and certaine knowledge of thy saluation. For this good theeues case is not common but a rare exãple of mercie & prerogatiue. But for the first point, learne only not to despaire, though thou hast been il to the last moment of thy life. For the second, that faith, hope, and charitie, repentance, and good wil be sufficient, and good workes not required, where for want of time and opportunitie they cannot be had. For the third, that Christ gaue to this happy man for his zelous confession of him & reprehending his fellow not only remission of his sinnes, but also by extraordinarie grace, a pardon of al pennance and satisfaction due either in this life or the next for the same: euen as the holy Church by his example and commission giueth pardons also to some of her zelous children of al punishment due for their offenses, & such goe straight to Heauen. Lastly, that euery one hath not a reuelation of his saluation as this man had, and therfore can not be so sure as he was.

The good theefe.

Pardon of due pennance and satisfaction.

53. *Wherein neuer.*) As in the wombe of Marie none was conceiued before nor after him, so in this monument none was laid before nor after him: which prerogatiue (no doubt) was of Gods prouidence; this Ioseph no lesse abstaining afterward to be buried in it, then the other Ioseph from copulation with the mother of our Lord. *S. Augustine.*

55. *Saw the monument.*) These good women of great deuotion obserued the sepulchre for the honour of the holy body. Whereupon the deuotion of faithful folke watching & visiting on Good-Friday and easter eue the sepulchre made in euery Church for memorie of our Lords burial, is exceeding good & godly, specially the B. Sacrament for more signification sake being present in the same Sepulcher.

Visiting the Sepulcher, or Sepulchres.

CHAP. XXIV.

Deuout women not finding his body in the Sepulchre, 4. Angels tel them that he is risen according to his owne prediction: 9. yet the Apostles wil not beleeue it. 12. But neither Peter findeth his body there. 13. He walketh with two Disciples, declaring al this vnto them out of the Scriptures, and is knowen of them by breaking of bread. 36. The same day he appeareth to the Apostles being together, is felt of them, and eateth with them. Finally teaching them out of the Scriptures not only of his Passion and Resurrection, 47. but also of his Catholike Church, 49. he promiseth the Holy Ghost to confirme them, 50. and so ascendeth into Heauen.

Mat. 28, 1. Mr. 16, 1. Io. 20, 1. Luc. 9, 22.

AND in the :: first of the Sabboth very early they came to the monument, carying the spices which they had prepared. 2. And they found the stone roled backe from the monument. 3. And going in, they found not the body of our Lord IESVS. 4. And it came to passe, as they were astonished in their mind at this, behold two men stood beside them in glistering apparel. 5. And when they feared and cast downe their countenance toward the ground, they said vnto them: Why seeke you the liuing with the dead? 6. he is not here, but is risen. Remember how he spake to you, when he yet was in Galilee, 7. saying: * That the Sonne of man must be deliuered into the handes of sinners and be crucified, and the third day rise againe. 8. And they remembred his wordes. 9. And going backe from the monument, they told al these things to those eleuen, and to al the rest. 10. And it was Marie Magdalene, and Ioane, and Marie of Iames, and the rest that were with them, which said these things to the Apostles. 11. And these wordes seemed before them as dotage, and they did not beleeue them.

Io. 20, 3.

12. But * Peter rising vp ranne to the monument; and stouping downe he saw the linnen clothes lying alone, and went away maruelling with himself at that which was done.

Mr. 16, 12.

13. a * And behold, two of them went the same day into a towne which was the space of sixtie furlongs from Hierusalem, named Emmaus. 14. And they talked betwixt themselues of al those things that had chanced. 15. And it came to passe, while they talked and reasoned with themselues, IESVS also himself approching went with them. 16. But their eyes were held that they might not know him. 17. And he said to them: What are these communications that you conferre one with another walking, and are sad? 18. And one whose name was Cleophas, answering, said to him: Art thou only a stranger in Hierusalem, and hast not knowen the things that haue been done in it, these daies? 19. To whom he said: What things? And they said, concerning IESVS of Nazareth, who was a man a Prophet, mightie in worke and word before God and al the People. 20. And how our cheefe Priests and Princes deliuered him into condemnation of death, and crucified him. 21. But we hoped that it was he that should redeeme Israel: and now besides al this, to day is the

EASTER day.

:: That is, first after the Sabboth, which is (saith S Hiero. 9.4. ad Hedib.) *dies Dominica*, our Lords day, wherein he arose. For the weeke is deuided into the Sabboth, & the 1. 2. 3. 4. 5. 6. of the Sabboth. And the Apostle (1. *Cor.* 16, 2) commanded a collection of money to be made on the first of the Sabboth. Whereby we learne, both the keeping of Sunday, & the Churches cout of daies by the 2. 3. 4. of the Sabboth, to be Apostolical. Which S. Syluester afterward named, 2. 3. 4. feriam, &c. *Breuiar. Roman. Decemb.* 31.

a The Ghospel vpon Munday in easter weeke.

the third day ſince theſe things were done. 22. But certaine women alſo of ours, made vs afraid: who before it was light, were at the monument, 23. and not finding his body, came, ſaying that they ſaw a viſion alſo of Angels, who ſay that he is aliue. 24. And certaine men of ours went to the monument: and they found it ſo as the woman ſaid, but him they found not. 25. And he ſaid to them: O fooliſh, and ſlow of hart to beleeue in al things which the Prophets haue ſpoken. 26. Ought not Chriſt to haue ſuffred theſe things, and ſo to enter into his glorie? 27. And beginning from Moyſes and al the Prophets, he did interpret to them in al the ſcriptures the things that were concerning him. 28. And they drew nigh to the towne whither they went: and he made ſemblance to goe further. 29. And they forced him, ſaying: Tarie with vs, becauſe it is toward night, and the day is now farre ſpent. And he went in with them. 30. And it came to paſſe, whiles he ſate at the table with them, he" tooke bread, and bleſſed and brake, and did reach to them. 31. And their eyes were opened, and they knew him: and he vaniſhed out of their ſight. 32. And they ſaid one to the other: Was not our hart burning in vs, whiles he ſpake in the way, and opened vnto vs the ſcriptures? 33. And riſing vp the ſame houre they went backe into Hieruſalem: and they found the eleuen gathered together, and thoſe that were with them, 34. ſaying: That our Lord is riſen indeed, and hath appeared to Simon. 35. And they told the things that were done in the way: and how they knew him in the breaking of bread. ✠

36.* And whiles they ſpeake theſe things, IESVS ſtood in the middes of them, and he ſaith to them: Peace be to you; it is I, feare not. 37. But they being troubled and frighted, imagined that they ſaw a Spirit. 38. And he ſaid to them: Why are you troubled, and cogitations ariſe into your harts? 39. See my handes, and feet, that it is I my ſelf: handle, and ſee: for a Spirit hath not fleſh and bones, as you ſee me to haue. 40. And when he had ſaid this, he ſhewed them his handes and feet. 41. But they yet not beleeuing and maruelling for ioy, he ſaid: Haue you here any thing to be eaten? 42. But they offred him a peece of fiſh broiled, and a honie combe. 43. And when he had eaten before them, taking the remaines he gaue to them.

Mr, 16, 14. Io. 20, 19.

44. And he ſaid to them: Theſe are the wordes which I ſpake to you, when I was yet with you, that al things muſt needes be fulfilled, which are written in the law of Moyſes, and the Prophets, and the Pſalmes, of me. 45. Then he opened their vnderſtanding, that they might vnderſtand the Scriptures. 46. And he ſaid to them: That ſo it is written, and ſo it behoued Chriſt to ſuffer, and to riſe againe from the dead the third day: 47.:: b and" pennance to be preached in his name and remiſſion of ſinnes vnto al Nations, ✠ beginning from Hieruſalem. 48. And you are witneſſes of theſe things. 49. * And I ſend the promiſe of my Father vpon you: but you, tarie in the citie, til you be indowed with power from high.

Act. 1, 8. 11. 10. 41.

50. a And he brought them forth abrode into Bethania: and lifting vp his handes" he bleſſed them. 51.* And it came to paſſe whiles he bleſſed them,

Mr. 16, 19, Act. 1, 9.

The Ghoſpel vpon Tueſday in Eaſter weeke.

b:: As he ſhal be Anathema (ſaith S. Aug.) which preacheth that Chriſt neither ſuffered nor roſe againe, becauſe we learne by the Ghoſpel, *That it behoued Chriſt to ſuffer and riſe againe the third day*: ſo he ſhal alſo be Anathema, whoſoeuer preacheth the Church to be elswhere thē in the cōmuniō of al Nations: becauſe by the ſelfſame Ghoſpel we learne in the worde next following, and

them, he departed from them, and was caried into Heauen. 52. And they adoring went backe into Hierusalem with great ioy: 53. and they were alwaies in the temple praising and blessing God. Amen.

pennance to be preached in his name & remissiõ of sinnes throughout al Nations. August. ep 43.

a Ascẽsion day.

ANNOTATIONS.

CHAP. XXIV.

30. *Tooke bread.*) The Fathers in diuers places take this to be meant of the B. Sacrament. *Author operis imperf. ho. 17. S. Augustine li. 19. de consensu Euang. c. 25. & ser. 140. de temp. & ep. 59. ad Paulinum q. 8.* Paulinus himself in the next epistle before that, amon g S. Augustines. Venerable Bede also vpon this place. Theophylact vpon this place. And that it should be meant of the holy Sacrament; the forme of solemne taking the bread into his handes, blessing it, breaking it, and reaching it to his Disciples (exceeding proper to the consecration, and common to none other vulgar benediction, nor any where vsed but in Christs miraculous multiplying the loaues) and the singular effect in notifying Christ vnto them, doe proue. And if it be the Sacrament (as it is most probable) then is it an euident example and warrant of ministration in one kind.

The B. Sacrament in one kind.

46. *Pennance to be preached.*) He shewed vnto them out of the Scriptures, not only the things that were now accomplished in himself, but also that were yet to come about his Church: as, where it should begin, to wit, at Hierusalem & how farre it should goe, to wit, to al Nations: that he might not suffer vs (saith S. Augustine) to erre neither in the bridegrome nor in the bride. For this maketh manifestly against al Heretikes and Schismatikes, that set vp new Churches in particular countries, drawing the people from the foresaid only true Church which frõ Hierusalem so groweth * ouer al Nations til the end of the world come.

The Catholike or vniuersal Church.

De vnit. Ec. c. 10.

** Mt. 24. 14.*

** Heb. 7, 6.*

50. *Blessed them*) Christ our high Priest,* prefigured specially therein by Melchisedech, often gaue his blessing to his: somtimes by wordes, as, *Peace be to you*: somtimes by imposing his handes: and now hereby lifting vp his hands ouer his Disciples as it were for his farewel. In what forme, the Scripture doth not expresse, but very like it is that in forme of the crosse, as Iacob the Patriarch blessed his nephewes for signification of Christs benediction: for now the crosse began to be glorious among the faithful, and the Apostles (as it is most certaine * by the Fathers which cal it an ancient tradition) vsed that signe for an external note of benediction. Yea S. Augustine saith (*in Ps. 30. Con. 3.*) that Christ himself not without cause would haue his signe to be fixed in our foreheads as in the seat of shamefastnes, that a Christian man should not be ashamed of the reproch of Christ. And what forme can a Christian man vse rather to blesse himself or others, then that which was dedicated in Christs death, & is a conuenient memoral of the same? Howsoeuer it be, that the Bishops and Priests of Gods Church blesse with an external signe, no man can reprehend, being warranted by Christs owne example and action.

Christ blessed diuers waies.

Blessing with the signe of the crosse.

Io. 20. 21. 26.

Mr. 10, 16.

Gen. 48, 14.

** Tertu. de coron. milit. nu. 3. Basil. de Sp. sanct. 1, 27.*

THE

THE ARGVMENT OF S. IOHNS GHOSPEL.

S. Iohns Ghospel may be deuided into foure partes.

The first part is of the Actes of Christ before his solemne manifestation of himselfe, while Iohn Baptist was yet baptizing: Chap. 1.2.3.4.

The second, of his Actes in Iurie (hauing now begunne his solemne manifestation in Galilee, Mat. 4, 12.) the second Easter or Pasche of his preaching: Chap. 5. *For of the first Pasche, we had in the first part. chap. 2. 13:* And the Pasche of * the Iewes was at hād. *And that feast whereof we haue in this second part, chap. 5, 1:* After this there was a festiual day of * the Iewes, *is thought of good Authours, to be the feast of Pasche.* Iren. li. 2. c. 39.

* This speach very cōmon in this Ghospel, as appeareth by the places here marked, declareth that he writeth to the Gentils.

The third part is of his Actes in Galilee, and in Iurie, about the third Pasche, and after it: chap. 6, to the 12. For so we haue chap. 6, 4: And Pasche the festiual day of * the Iewes was at hand.

The fourth part is of the fourth Pasche (which we haue in the end of the chap. 11, 55: And the Pasche of * the Iewes was at hand) *that is to say, of the Holy weeke of his Passion in Hierusalem: chap. 12. vnto the end of the booke.*

By which diuision it is manifest, that the intent of this Euangelist writing after the other three, was, to omit the Actes of Christ in Galilee, because the other three had written them at large: and to report his Actes done in Iurie, which they had omitted.

And this he doth, because Iurie with Hierusalem and the Temple, beeing the principal part of the Country, there abode the principal of the Iewes, both for authoritie, and also for learning in the law or knowledge of the Scriptures, and therfore that was the place, where our Lord IESVS *finding in the Head it selfe and in the leaders of the rest, such wilful obstinacie and desperate resistance, as the Prophets had foretold, did by this occasion, much more plainely then in Galilee, both say and proue, at sundry times, euen euery yeare of his preaching, himselfe to be the* CHRIST *that had beene so long promised vnto them, and expected of them: and the same* CHRIST *to be not only a man, as they imagined, but also the natural, consubstantial, and coeternal Sonne of God the Father, who now had sent him. Therfore these were the wordes and deedes that serued best the purpose of this Euangelist, being to shew the glorie and excellencie of this Person* IESVS: *that thereby the Gentils might see how worthily Hierusaleme and the Iewes were reprobated who had refused yea & crucified such an one: and how wel & to their owne saluation themselues might doe, to receiue him and to beleeue in him. For this to haue beene his purpose, himselfe declareth in the end, saying:* These are written, that you may beleeue that IESVS is CHRIST the Sonne of God: and that beleeuing, you may haue life in his name. Io. 20, 31.

And hereupon it is, that S. Hierome writeth thus in his life: Iohn the Apostle *a* whom IESVS loued very much, the *b* sonne of Zebedee, *b* the brother of Iames the Apostle *c* whom Herod after our Lords Passion beheaded, last of al wrote the Ghospel, at the requeste of the Bishops of Asia, against Cerinthus, and other Heretikes, and specially against the assertion

Hier. in Catal.
a Io. 21, 20.
b Mat. 4, 21.
c Act. 12, 2.

assertion of the Ebionites then rising, who say that Christ was not before MARIE. Whereupon also he was compelled to vtter his Diuine Natiuitie.

Of his three Epistles, and of his Apocalypse, shal be said in their owne places.

It followeth in S. Hierome, that In the second persecution vnder Domitian, fourteene yeares after the persecution of Nero he was exiled into the ile Patmos. But after that Domitian was slaine, and his actes for his passing crueltie repealed by the Senate; vnder Nerua the Emperour he returned to Ephesus, and there continuing vnto the time of Traiane the Emperour, he founded and gouerned al the Churches of Asia: and worne with old age, he died the threescore and eight yeare after the Passion of our Lord, and was buried besides the same citie.

Whose excellencie the same holy Doctour thus briefly describeth. li. 1. Aduers. Iouinianum.

IOHN the Apostle, one of our Lords Disciples, who was the yongest among the Apostles, and whom the faith of Christ found a virgin, remained a virgin, and therfore is [a] more loued of our Lord, and [a] lieth vpon the breast of IESVS: and that which Peter durst not aske, [a] he desireth him to aske. And after the resurrection, when Marie Magdalen had reported that our Lord was risen againe, both of them ranne to the Sepulchre, [b] but he came thither first: and when they were in the ship and fished in the lake of Genesareth, IESVS stood on the shore, neither did the Apostles know who they saw: [c] onely the virgin, knoweth the virgin & saith to Peter: *It is our Lord.* This Iohn was both an Apostle, & Euāgelist, and Prophet. An Apostle, because he wrote to the Churches as a Maister: an Euangelist, because he compiled a booke of the Ghospel, which (except Matthew) none other of the twelue Apostles did: a Propher, for he saw in the ile Patmos, where he was banished by Domitian the Emperour for the testimonie of our Lord, the Apocalipse, conteining infinite mysteries of things to come. Tertullian also teporteth, that at Rome being cast into a barrel of hote boiling oile, he came forth more pure and fresher or liuelier, then he went in. Yea and his Ghospel it self much differeth from the rest. Matthew beginneth to write as of a man: Marke of the prophecie of Malachie and Esay. Luke of the Priesthood of Zacharie: The first hath the face of a man, because of the genealogie: the second the face of a lion, for the voice of one crying in the desert: the third the face of a calfe, because of the Priest-hood. But Iohn as an Eagle flieth to the things on high, and mounteth to the Father him self, saying: *In the beginning was the* WORD, *and the* WORD *was with God, and God was the* WORD. *Thus farre S. Hierome.*

[a] Io. 13, 23. 24. & c. 21, 20.

[b] Io. 20. 4.

[c] Io. 21, 7.

Vpon this Ghospel there are the famous commentaries of S. Augustine called Tractatus in Euang. Ioan. to. 9. *and twelue bookes of S. Cyrils commentaries.*



Sanctus IOANNES, Aquilæ instar, celsa revolat
Altivolans, Verbum prædicat esse Deum.

THE HOLY GHOSPEL OF IESVS CHRIST ACCORDING TO IOHN.

CHAP. I.

The preface of the Euangelist, commending Christ (as being God the Sonne incarnate) to the Gentils, and setting out the blindnes of the Iewes in not receiuing him. 19. Then, the testimonies of Iohn Baptist, first to the solemne legacie of the Iewes: 29. secondly, when he saw IESVS come to him: 35. thirdly, to his owne Disciples also putting them ouer from himself to IESVS who made it plainer to them that he is Christ, 40. and so began he also to haue Disciples.

The I. parte: THE ACTS of Christ before his manifestation, whiles Iohn Baptist was yet baptizing

IN THE beginning || was the WORD, and the WORD was || with God, and |' God was the WORD. 2. This was in the beginning with God. 3. Al things were made || by him: and without him was made 'nothing. That which was made', 4. in him was life, and the life was the light of men: 5. and the light shineth in darkenesse, and the darkenesse did not comprehend it. 6. There was a man sent from God, whose name was Iohn. 7. This man came for testimonie; to giue testimonie of the light, that al might beleeue through him. 8. He was not the light, but to giue testimonie of the light. 9. It was the true light, which lighteneth euery man that commeth into this world. 10. He was in the world, and the world was made by him,

The Ghospel at the third Masse vpon Christmas day. And euery dat at the end of Masse.

' nothing that was made.

him, and the world knew him not. 11. He came into his owne, and his owne receiued him not. 12. But as many as receiued him, " he gaue them :: power to be made the sonnes of God, to those that beleeue in his name. 13. Who, not of bloud, nor of the wil of flesh, nor of the wil of man, but of God are borne. 14. AND " THE WORD WAS MADE FLESH, and dwelt in vs (and we saw the glorie of him, glorie as it were of the Only-begotten of the Father) ful of grace and veritie. ✠ 15. Iohn giueth testimonie of him, and crieth saying: This was he of whom I spake, He that shal come after me, :: is made before me: because he was before me. 16. And of his fulnes we al haue receiued, and grace for grace. 17. For the law was giuen by Moyses, grace and veritie was made by IESVS Christ. 18. God " no man hath seen at any time: the only-begotten Sonne which is in the bosome of the Father, he hath declared.

19. And this is Iohns testimonie, when the Iewes sent from Hierusalem Priests and Leuites to him, that they should aske him, who art thou? 20. And he confessed, and did not denie: and he confessed, That I am not CHRIST. 21. And they asked him: What then? Art thou * Elias? And he said: I am not. Art thou :: * the Prophet? And he answered: No. 22. They said therefore vnto him: Who art thou, that we may giue an answer to them that sent vs? what saiest thou of thy self? 23. He said: *I am the voyce of one crying in the desert, make straight the way of our Lord*, as Esaie the prophet said. 24. And they that were sent were of the Pharisees. 25. And they asked him, and said to him: why then doest thou baptize, if thou be not Christ, nor Elias, nor the Prophet 26. Iohn answered them, saying: * *a* :: I baptize in water; but there hath stood in the middes of you whom you know not. 27. The same is he that shal come after me, that is made before me; whose latchet of his shoe I am not worthie to loose. 28. These things were done in Bethania beyond Iordan, where Iohn was baptizing. ✠

29. *b* The next day Iohn saw IESVS comming to him, and he saith: *Behold the Lamb of God, behold him that taketh away* ' *the sinne, of the world*. 30. This is he of whom I said: After me there commeth a man, which is made before me: because he was before me. 31. And I knew him not, but that he may be manifested in Israel, therefore came I baptizing in water. 32. And Iohn gaue testimonie, saying: That I saw " the Spirit descending as a doue from Heauen, and he remained vpon him. 33. And I knew him not: but he that sent me to baptize in water, he said to me: He vpon whom thou shalt see the Spirit descending and remaining vpon him, he it is that baptizeth in the Holy Ghost. 34. And I saw; and I gaue testimonie that this is the Sonne of God. ✠

35. The next day againe Iohn stood, and two of his Disciples. 36. And beholding IESVS walking, he saith: Behold the Lamb of God. 37. And the two Disciples heard him speaking, and they followed IESVS. 38. And IESVS turning, and seeing them following him, saith to them: What seeke you? Who said to him: Rabbi (which is called by interpretation, Maister) where dwellest thou? 39. He saith to them:

Come

:: Beza falsly translated dignitatem for potestatem. ἐξουσίαν.

ET VERBVM CARO FACTVM EST.

:: He is preferred & made of more dignitie and excellencie then I, because he was before me & al things Eternal God. The Ghospel vpon the 3. Sunday in Aduent.

:: By like the Iewes ignorātly vnderstood not the place in Deuteronomie, of Christ, and therfore they aske also whether he be the Prophet there spoken of. See also c. 7, 40.

:: *a* He doth oftē here signifie the great difference of his Baptisme & of Christs, as of his person & Christs. See Annot, Mat. 3.

b The Ghospel on the octaue of the Epiphanie.

The Ghospel vpon S. Andrews eue.

Mal. 4, 5. Deu. 18, 15.

Esa. 40, 3.

Mt. 3. 11 Mr. 1, 8. Lu. 3, 16

' *sinnes* Agnus Dei at Masse.

Come and see. They came, and saw where he abode, and they taried with him that day: and it was about the tenth houre. 40. And Andrew the brother of Simon Peter was one of the two that had heard of Iohn, and followed him. 41. He findeth first his brother Simon, and saith to him: We haue found ⁂ MESSIAS, which is being interpreted, CHRIST. 42. And he brought him to IESVS. And IESVS ″ looking vpon him, said: Thou art Simon the sonne of Iona: thou shalt be called ⁂ (a) *Cephas*, which is interpreted, *Peter*. 43. On the morow he would goe forth into Galilee, and he findeth Philippe. And IESVS saith to him: Follow me. 44. And Philippe was of Bethsaida, the citie of Andrew and Peter. 45. Philippe findeth Nathanael, and saith to him: Him whom Moyses in the law, and the Prophetes wrote of, we haue found, IESVS the sonne of Ioseph, of Nazareth. 46. And Nathanael said to him: From Nazareth can there be any good? Philippe saith to him: Come and see. 47. b IESVS saw Nathanael comming to him, and he saith of him: Behold an Israelite in very deed, in whom there is no guile. 48. Nathanael saith to him: How knowest thou me? IESVS answered and said to him: Before that Philippe did cal thee, when thou wast vnder the figtree, I saw thee. 49. Nathanael answered him and saith: Rabbi, thou art the Sonne of God, thou art the King of Israel. 50. IESVS answered, and said to him: Because I said vnto thee, I saw thee vnder the figtree, thou beleeuest; greater then these things shalt thou see. 51. And he saith to him: Amen Amen I say to you, You shal see the Heauen opened, and the * Angels of God ascending and descending, vpon the Sonne of man, ✠

⁂ Messias in Hebew, in Greeke Christ, in English Anointed, to wit, with the spiritual oile of grace abouehis brethren. *Ps.* 44

a ⁂ Cephas in Syriake, & Peter in Greeke, in English Rocke. See Mat. 16, 18.

b The Ghospel in a votiue Masse of the holy Angels.

Gen. 28, 12.

ANNOTATIONS.

CHAP. I.

1. *was the* Word.) The second Person in Trinitie which is the natural, only, and eternal Sonne of God the Father, is called the WORD: not as the holy Scriptures or speaches of the Prophets and Apostles (written and spoken by Gods commandement for the vttering of his diuine wil towards man) be called his word, but in a more diuine, eminent and ineffable sort, to expresse vnto vs in a sort, by a terme agreable to our capacitie, that he Sonne of God so is and so from euerlasting is borne of God the Father, as our prime concept (which is our internal and mental word) is & issueth out of our intelligence & mind. This WORD then, Sonne, or second Person in the holy Trinitie, was & had his being then already, when other creatures (of what sort soeuer) had but their beginning, and therfore cannot be a creature, as many Heretikes before the writing of this Ghospel thought, and as the Arians after taught. And this first sentence of the Ghospel not only the faithful, but the Platonikes did so admire (as *S.* Augustine writeth) that they wished it to be writen in gold.

How God the the *Sonne* is called the WORD.

The Platonikes.

Augu. de Ciu. Dei. li. 10. c. 29

1. *With God.*) Because a man might say; If the WORD were before any thing was created, where or how could he be? the Euangelist preuenting that carnal concept, saith first, that he was with God, whose being dependeth not vpon time, place, space, or any other creatures, al which where made by him. Secondly, he giueth vs to vnderstand, that the WORD hath his proper subsistence or personalitie distinct from God the Father, whereby Sabellius the old Heretike is refuted. Thirdly, here is insinuated the order of these two persons, one towardes the other, to wit, that this Sonne is with and of the Father, and not the Father of the Sonne. Fourthly, you may

The WORD coeternal with, the Father, distinct in Person and of the Father.

The WORD true God by nature.

confute here the blasphemie of Caluin, holding the second Person to be God, not as of the Father, but as of himself. And yet such are the bookes that our youth now read commonly in England, and that by commandement. *Calu. inst. li. 10, 13. Sect. 13, & 25.*

1. *God was the word*.) Lest any man vpon the premisses, which set forth the relation, & distinction of the second Person from the first, might thinke that the Father only were God, the Euangelist expresly teacheth, the WORD to be God. For though the wordes seeme to lie otherwise (because we haue of purpose followed the elegancie which the Euangelist himself obserued in placing them so, and therfore they stand so both in Greeke and Latin) yet indeed the construction is thus: *The* WORD *was God*, and (as is his first Epistle the same Apostle writeth) *true God*: lest any might say (as the Arians did) that he was God indeed, but not truely & naturally, but by common adoption or calling, as good men in the Church be called the sonnes of God. What wonderful wrangling and tergiuersation the Arians vsed to auoid the euidence of this place, we see in S. Augustine. *li. 3. de Doct. Christ. c. 2.* euen such as the Protestants doe, to auoid the like wordes, *This is my body*, concerning the B. Sacrament. *1. Io c. 5. 20.*

The Protestants are like the wrangling Arians.

3. *By him.*] Againe, by this he signifieth the eternitie, diuinitie, omnipotencie, and equalitie of the WORD or Sone, with God the Father, because by him al things were created. Al things he saith, both visible of this world, and inuisible, as Angels and al Spiritual creatures. Wherevpon it is euident also, that himself is no creature, being the Creatour of al: neither is sinne of his creation, being a defect of a thing, rather then a thing it self, and therfore neither of nor by him.

The WORD not a creature but the Creatour.

Free-wil.

11. *He gaue them power.*) Free wil to receiue or acknowledge Christ, & power giuen to men, if they wil, to be made by Christ the sonnes of God: but not forced or drawen therevnto by any necessitie.

Humble kneeling at the solemne wordes of Christs incarnation.

14. *The Word made flesh.*) This is the high and diuine testimonie of Christs incarnation and that he vouchsafed to become man. For the acknowledging of which inexplicable benefit & giuing humble thankes for the same, al Christian people in the world by tradition of the Fathers prostrate themselues or kneele downe, when they heare it sung or said at the holy Masse, either in this Ghospel, or in the Creede by these wordes: ET HOMO FACTVS EST.

How mortal men see God.

18. *No man hath seen.*) Neuer man in this mortalitie saw God in the very shape and natural forme of the diuine essence, but men see him only in the shape of visible creatures, in or by which it pleaseth him to shew himself vnto many diuersly in this world: but neuer in such sort as when he shewed him self in the Person of the Sonne of God, being made truly man and conuersing with men.

The B. Trinitie.

32. *The Spirit.*) Here is an euident testimonie of the third Person in Trinitie, which is the Holy Ghost: so that in this one Chapter we finde expresly against al Heretikes, Iewes, & Pagans, set forth the truth of the Churches doctrine concerning the whole Trinitie.

Peter by his new name designed to be the Rocke of the Church.

42. *Looking vpon him.*) This beholding of Simon, insinuateth Christs designement: and preferring of him to be the cheefe Apostle, the Rocke of the Church and his Vicar; and therfore vpon that Diuine prouidence & intention he accordingly changeth his name, calling him for Simon, *Cephas*, which is a Syriake word, as much to say as Rocke or stone. And *S.* Paul commonly calleth him by this name Cephas, whereas other both Greekes and Latines cal him altogether by the Greeke word, *Peter*, which signifieth the self same thing. Whereof *S.* Cyril saith, that our Sauiour by foretelling that his name should no more now be Simon, but *Peter*, did by the word it self aptly signifie, that on him, as on a rocke and stone most firme, he would build his Church. *Cephas. Petrus. Li. 2. c. 12. in Ioan.*

CHAP. II.

At the requeſt of his mother he worketh his firſt miracle turning water into wine at a mariage in Galilee, although the time of his manifeſtation be not yet come. 12. Then in Hieruſalem at Paſche, being but one, and yet obſcure, he throweth out of the Temple moſt miraculouſly al the marchantes. 28. And being yet of the blind Iewes asked a ſigne, he ſignifieth ſo long before, that they ſhould kill him, but he wil riſe againe the third day. 23. Which alſo preſently they would doe, but that he knowing their falſe hartes (though many beleeue in him) wil not tarie among them.

AND the third day there was a mariage made in Cana of Galilee: and the mother of IESVS was there. 2. And " IESVS alſo was called, and his Diſciples to the mariage. 3. And the wine failing, the mother of IESVS ſaith to him: " They haue no wine. 4. And IESVS ſaith to her: What is to me and thee woman? my houre commeth not yet. 5. His mother ſaith to the miniſters: " Whatſoeuer he ſhal ſay to you, doe ye. 6. And there were ſet there ſix water-pots of ſtone, according to the purification of the Iewes, holding euery one two or three meaſures. 7. IESVS ſaith to them: Fil the water-pots with water. And they filled them vp to the top. 8. And IESVS ſaith to them: Draw now, and carie to the cheefe ſteward. And they caried it. 9. And after the cheefe ſteward taſted the :: water made wine, and knew not whence it was, but the miniſters knew that had drawne the water; the cheefe ſteward calleth the bridegrome, 10. and ſaith to him: Euery man firſt ſetteth the good wine, and when they haue wel drunke, then that which is worſe. But thou haſt kept the good wine vntil now. 11. This beginning of miracles did IESVS in Cana of Galilee: and he manifeſted his glorie, and his Diſciples beleeued in him. ✠

The Ghoſpel vpon the 2. Sunday after the Epiphanie.

:: He that ſeeth water turned into wine, needeth not diſpute or doubt how Chriſt changed bread into his body.

12. After this he went downe to Capharnaum himſelf and his mother, and his brethren, and his Diſciples; and there they remained not many daies. 13. And the Paſche of the Iewes was at hand, and IESVS went vp to Hieruſalem: 14. and he found in the Temple them that ſold oxen and ſheep and doues, and the bankers ſitting. 15. And when he had made as it were a whip of litle cordes, he" caſt them al out of the Temple, the ſheep alſo and the oxen, and the money of the bankers he powred out, and the tables he ouerthrew. 16. And to them that ſold doues, he ſaid: Take away theſe things hence, and make not the houſe of my Father, a houſe of marchandiſe. 17. And his Diſciples remembred that it is written: *The zeale of thy houſe hath eaten me.* 18. The Iewes therfore anſwered and ſaid to him: What ſigne doeſt thou ſhew vs, that thou doeſt theſe things 19. IESVS anſwered and ſaid to them: * Diſſolue this temple, and in three daies I wil raiſe it. 20. The Iewes therfore ſaid: In fourtie and ſix yeares was this Tẽple built, & wilt thou raiſe it in three daies? 21. But he ſpake of the tẽple of his body

The Ghoſpel vpon Munday in the fourth weeke of Lent.

Pſ. 68, 10.

Mt. 26, 61. 27, 40.

22. Therfore when he was risen againe from the dead, his Disciples remembred, that he said this, and they beleeued the scripture and the word that IESVS did say. 23. And when he was at Hierusalem in the Pasche, vpon the festiual day, many beleeued in his name, seeing his signes which he did. 24. But " IESVS did not commit himself vnto them, for that he knew al, 25. and becaus it was not needful for him that any should giue testimonie of man; for he knew what was in man.

ANNOTATIONS.

CHAP. II.

Christ with his presence honoureth and approueth Mariage.

2. IESVS *also was called.*) By his vouchsafing to come with his to the Mariage, he approueth the custome of the faithful in meeting at honest feastes and recreations for maintenance of loue, peace, and amitie among them selues: he reproueth the heresie of Tatian, Marcion, and such like condemning wedlocke: lastly (as S. Cyril saith) he sanctifieth and blesseth the mariage of the Faithful in the new Testament, making it a new creature in him, and discharging it of the manifold maledictions and disorders wherein it was before. By which benediction the often diuorces, remariages, and pluralities of wiues, and the womens seruile subiection and imparitie in that case, be redressed and reduced to the primitiue institution, and so Christian mariage made a Sacrament. See S. *Aug. de nupt. & concup. li.* 1. *c.* 10. *&* 21. *li.* 1. *de adult. coniug. c.* 8. *Cyril. in* 2. *Io. c.* 12.

Our Ladies intercession.

3. *They haue no wine.*) Our Lady many wates vnderstood that now the time approched of manifesting him self to the world by miracles and preaching, and nothing doubted but that he would now begin at her request. Whereby we learne that Christ ordinarily giueth not his graces, but humbly asked and requested thereunto; and that his mothers intercession is more then vulgarly effectual, and that he denieth her nothing.

Translatours of holy Scriptures.

4. *What is to me and thee?*) Because this speach is subiect to diuers senses, we keepe the wordes of our text, left by turning it into any English phrase, we might straiten the Holy Ghosts intention to some certaine sense either not intended, or not only intended, and so take away the choise and indifferencie from the Reader, whereof (in holie Scripture specially) al Translatours must beware. Christ then may meane here, what is that, woman, to me & thee being but strangers, that they want wine? as some interpret it. Or (which is the more proper vse of that kind of speach in holy writ) what haue I to doe with thee? that is, why should I haue respect to thy desire in this case? in matters touching my charge & the commission of my Father for preaching, working miracles, and other graces, I must not be tied to flesh and bloud. Which was not a reprehension of our Lady, or signification that he would not heare her in this or other things pertaining to Gods glorie or the good of men, for the euent sheweth the contrarie: But it was a lesson to the companie that heard it, and namely to his Disciples, that respect of kinred should not draw them to doe any thing against reason, or be the principal motion why they doe their dueties, but Gods glorie.

Our Lady doubteth not but Christ wil grant her petition.

5. *Whatsoeuer he shal say.*) By this you see, our Lady by her diuine prudence and entire familiaritie and acquaintance with al his manner of speaches, knew it was no checke to her, but a doctrine to others: & that she had no repulse, though he seemed to say his time was not yet come to worke miracles: not doubting but he would begin a litle before his ordinary time for her sake, as S. Cyril thinketh he did: and therfore she admonisheth the waiters to marke wel, & to execute whatsoeuer Christ should bid them doe. *li.* 2. *in Io. c.* 13.

Profaners of Gods Church are to be punished in soul & body by the Spiritual power.

15. *Cast them out.*) By this chastising corporally the defilers & abusers of the Temple, he doth not only shew his power, that being but one poore man he could by force execute his pleasure vpon so many sturdy fellowes: but also his soueraigne authoritie ouer al offenders; and that not vpon their soules only, as by excommunication and spiritual penalties, but so farre as is requisite for the execution of spiritual iurisdiction, vpon their bodies and goods also. That the Spiritualtie may learne, how farre and in what cases, for iust zeale of Christs Church, they may vse and exercise both spiritually and temporally their forces and faculties against offenders, specially against the prophaners of Gods Church, according to the Apostles allusion 1. Cor. 3. *If any defile the Temple of God him wil God destroy.*

24. IESVS

Tract. in Io. 11.

24. IESVS *committed not himself.*) S. Augustine applieth this their first faith and beleefe in Christ, sodenly raised vpon the admiration of his wonders, but yet not fully formed or established in them, vnto the faith of Nouices or Catechumens in the Church: & Christ not committing his Person to them as yet, to the Churches like warinesse and wisedom, in not opening nor giuing to them our Lord in the B. Sacrament, because al were not to be trusted with that high point without ful trial of their faith.

The B. Sacrament is not to be giuen to nouices or yonglings, in faith.

CHAP. III.

He teacheth Nicodemus, that to come to the Kingdom of God, Baptisme is necessarie, as being our Regeneration. 10 Which point Nicodemus as then not vnderstanding. 11 he sheweth that they must beleeue him, and what good cause there is for them so to doe. 23. After this he also baptized, & Iohn likewise at the same time, 25. Wherupon a question being moued, whether Baptisme is better, 15. Iohn answereth it by saying, that he is so farre inferiour to Christ, as a mere man to God most high.

The Ghospel vpon Holie Roode day, or Inuention of the holy Crosse. Maij 3.

AND there was a man of the Pharisees, named Nicodemus, a Prince of the Iewes. 2 This man came to IESVS by night, and said to him: Rabbi, we know that thou art come from God a Maister; for no man can doe these signes which thou doest, vnles God be with him. 3. IESVS answered, and said to him: Amen, Amen I say to thee, vnles a man be borne againe, he can not see the Kingdom of God. 4. Nicodemus said to him: How can a man be borne, when he is old? can he enter into his mothers wombe againe & be borne? 5. IESVS answered: Amen, Amen I say to thee, vnles a man be " borne againe of water and the Spirit, he can not enter into the Kingdom of God. 6. That which is borne of the flesh, is flesh: & that which is borne of the Spirit, is spirit. 7. Maruel not, that I said to thee, You must be borne againe. 8. The Spirit breatheth where " he wil; and thou heareſt his voice, but thou knoweſt not whence he commeth and whither he goeth: so is euery one that is borne of the Spirit. 9. Nicodemus answered, & said to him: How can these things be done? 10. IESVS answered, and said to him: Thou art a Maister in Israel, and art thou ignorant of these things? 11. Amen, Amen I say to thee, that we speeke that which we know, and that which we haue seen we testifie, and our testimonie you receiue not. 12. If I haue spoken to you earthly things, and you beleeue not: how if I shal speake to you heauenly things, wil you beleeue? 13. And no man hath ascended into Heauen, but he that descended from Heauen, the Sonne of man which is in Heauen. 14. And as * Moyses exalted the serpent in the desert, so must the Sonne of man be exalted: 15. that euery one which beleeueth in him, perish not, but may haue life euerlasting. 16. For so God loued the world, that he gaue his only-begotten Sonne; that euery one that beleeueth in him, perish not, but may haue life euerlasting. ¶ 17. For God sent not his Sonne into the world, to iudge the world, but that the world may be saued by him. 18. He that beleeueth in him, is not iudged. But he that doth not beleeue, " is already iudged: because he hath not beleeued in the name of the only-begotten Sone of God.

:: We follow rather S. Aug. & those anciēt Fathers, which most cōmonly vnderstand this place of the Holy Ghost, & not of the winde: although both senses be good.

Nu. 21, 9.

The Ghospel vpon Munday in the whitsonweeke.

God. 19. And this is the iudgment: becauſe the light is come into the world, and men haue loued the darkeneſſe rather then the light: for their workes were euil. 20. For euery one that doth il, hateth the light, and commeth not to the light, that his workes may not be controuled. 21. But he that doth veritie, commeth to the light, that his workes may be made manifeſt, becauſe they were done in God. ✠

22. After theſe things IESVS came and his Diſciples into the countrie of Iewrie; & there he abode with them, and baptized. 23. And Iohn alſo was baptizing in Ænon beſide Salim; becauſe there was much water there, and they came, and were baptized. 24. For Iohn was not yet caſt into priſon. 25. And there roſe a queſtion of Iohns Diſciples with the Iewes concerning purification. 26. And they came to Iohn, and ſaid to him: Rabbi, he that was with thee beyond Iordan, to whom * thou didſt giue teſtimonie, behold he baptizeth, and al come to him. *Io.1,19.* 27. Iohn anſwered and ſaid: A man can not receiue any thing, vnleſſe it be giuen him from Heauen. 28. Your ſelues doe beare me witneſſe, * that I ſaid, I am not CHRIST; but that I am ſent before him. 29. He that hath the bride, is the bridegrome: but the freind of the bridegrome that ſtandeth and heareth him, reioyceth with ioy for the voice of the bridegrome. This my ioy therfore is filled. 30. He muſt increaſe, and I diminiſh. 31. " He that commeth from aboue, is aboue al. He that is of the earth, of the earth he is, and of the earth he ſpeaketh. He that commeth from Heauen, is aboue al. 32. And what he hath ſeen and heard, that he teſtifieth: and his teſtimonie no men receiueth. 33. He that hath receiued his teſtimonie, hath ſigned that God is true. 34. For he whom God hath ſent, ſpeaketh the wordes of God. For God doth not giue the ſpirit by meaſure. 35. The Father loueth the Sonne: & he hath giuen al things in his hand. 36. He that beleeueth in the Sonne: hath life euerlaſting: but he that is incredulous to the Sonne, ſhal not ſee life, but the wrath of God remaineth vpon him.

ANNOTATIONS.

CHAP. III.

5. *Borne againe of water.*) As no man can enter into this world nor haue his life & being in the ſame, except he be borne of his carnal parents: no more can a man enter into the life & ſtate of grace which is in Chriſt, or attaine to life euerlaſting, vnles he be borne and baptized of water and the Holy Ghoſt. Whereby we ſee firſt, this Sacrament to be called our regeneration or ſecond birth, in reſpect of our natural and carnal which was before. Secondly, that this Sacrament conſiſteth of an external element of water, and internal vertue of the Holy Spirit: wherein it excelleth Iohns Baptiſme, which had the external elemẽt, but not the ſpiritual grace. Thirdly, that no mã can enter into the Kingdom of God, nor into the fellowſhip of Holy Church, without it. Whereby the * Pelagians, & Caluiniſts be condemned, that promiſe life euerlaſting to yong children that die without Baptiſme, and al other that thinke only faith to ſerue, or the external element of water ſuperfluous or not neceſſarie: our Sauiours wordes being plaine & general. Though in this caſe, God which hath not bound his grace, in reſpect of his owne freedom, to any Sacrament, may and doth accept them as baptized, which either are martyred before they could be baptized, or els depart this life with vow and deſire to haue that Sacrament, but by ſome remedileſſe neceſſitie could not obtaine it. Laſtly, it is proued that this Sacrament giueth grace *ex opere operato*, that is, of the worke itſelf (which

Baptiſme in water neceſſarie to ſaluatiõ.

* *Aug. hæreſ.* 88.

Baptiſme in water in two caſes otherwiſe ſupplied.

(which al Protestants denie) becauſe it ſo breedeth our ſpiritual life in God, as our carnal birth giueth the life of the world.

18 *Is iudged alr. ady.*) He that beleeueth in Chriſt with faith which worketh by charitie (as the Apoſtle ſpeaketh) ſhal not be condemned at the later day nor at the houre of his death: but the Infidel, be he Iew, Pagan, or Heretike, is already (if he die in his incredulitie) by his owne profeſſion and ſentence condemned, and ſhal not come to iudgement either particular or general, to be diſcuſſed according to his workes of mercie done or omitted. In which ſenſe S. Paul ſaith that the obſtinate Heretike is condemned by his owne iudgement, preuenting in himſelf, of his owne free wil, the ſentence both of Chriſt and of the Church.

Gal. 5, 6.

Tit. 3, 11.

Euery infidel, & namely Heretikes, are iudged already.

31. *He that commeth from aboue*) As though he ſhould ſay: No maruel that men reſort to Chriſt ſo faſt and make leſſe account of me. For, his Baptiſme and his preaching and his Perſon are al from Heauē immediatly. He bringeth al from the very boſome, mouth, and ſubſtance of God his Father. Whatſoeuer is in me, is but a litle drop of his grace. His ſpirit & graces are aboue al meaſures or mēs guifts, euen according to his Manhood: and al power temporal & ſpiritual, the Kingdom & the Prieſthood, and al ſoueraignetie in Heauen and earth are beſtowed vpon him as he is man alſo.

The excellēcie of Chriſts power & graces.

CHAP. IV.

Leauing Iewrie becauſe of the Phariſees, in the way to Galilee he talketh with a Samaritane woman, telling her that he wil giue water of euerlaſting life, 16. shewing himſelf to know mens ſecrets, 19. preferring the Iewes religion before the Samaritanes, but ours (the Chriſtian Catholike religion) before them both, 25. and vttering vnto her that he is Chriſt. 28. which by her teſtimonie and his preaching very many Samaritanes doe beleeue: he in the meane time foretelling his Diſciples, of the haruеſt he wil ſend them into. 45. The Galileans alſo receiue him, where againe he worketh his ſecond miracle.

WHEN IESVS therfore vnderſtood that the Phariſees heard that IESVS maketh moe Diſciples, and baptizeth, then Iohn, 2. (howbeit ¨ IESVS did not baptize, but his Diſciples) 3. he left Iewrie, and went againe into Galilee. 4. And he had of neceſſitie to paſſe through Samaria. 5. *a* He commeth therfore into a citie of Samaria which is called Sichar; * beſide the Manour that Iacob gaue to Ioſeph his ſonne. 6. And there was there the fountaine of Iacob. IESVS therfore wearied of his iourney, ſate ſo vpon the fountaine. It was about the ſixt houre.

Gen. 48. 22.

7. There cometh ¨ *b* a woman of Samaria to draw water. IESVS ſaid to her: Giue me to drinke. 8. For his Diſciples were gone into the citie, to buie meates. 9. Therfore that Samaritane woman ſaith to him: How doeſt thou being a Iewe, aske of me to drinke, which am a Samaritane woman? For the Iewes ¨ *c* doe not communicate with the Samaritanes. 10. IESVS anſwered, and ſaid to her: If thou didſt know the guift of God, and who he is that ſaith vnto thee, Giue me to drinke; thou perhaps wouldeſt haue asked of him, and he would haue giuen the *d* liuing water. 11. The woman ſaith to him: Sir, neither haſt thou wherein to draw, and the well is deep; whence haſt thou liuing water? 12. art thou greater then our Father Iacob, who gaue vs the wel, & himſelf dranke of it, and his children, and his cattel? 13. IESVS anſwered, and

¨ He did not baptize ordinarily: yet that he baptized his Apoſtles, S. Aug. thinketh it very probable, *ep.* 108.

a The Ghoſpel vpon Friday in the 3. weeke in Lent.

¨ *b* This woman is a figure of the Church, not yet iuſtified, but now to be iuſtified. *Aug. tract.* 15. *in Ioan.*

¨ *c* There were many other cauſes why the faithful Iewes could not abide the Samaritans, but their preciſe abſtaning from their companie & cōuerſation, was their Schiſmatical Tēple and ſeruice in moūt Garizim.

d He ſpeaketh of his baptizing in the Holy Ghoſt. See Io. c. 7. 38.

and ſaid to her: Euery one that drinketh of this water, ſhal thirſt againe; but he that ſhal drinke of the water that I wil giue him, ſhal not thirſt for euer, 14. but the water that I wil giue him, ſhal become in him a fountaine of water ſpringing vp vnto life euerlaſting. 15. The woman ſaith to him: Lord giue me this water, that I may not thirſt, nor come hither to draw.

16. IESVS ſaith to her: Goe, cal thy husband and come hither. 17. The woman anſwered and ſaid: I haue no husband. IESVS ſaid to her: Thou haſt ſaid wel, that I haue no husband. 18. For thou haſt had fiue husbands; and he whom thou now haſt, is not thy husband. This thou haſt ſaid truely.

19. The woman ſaith to him: Lord, I perceiue that thou art a Prophet. 20. " Our Fathers adored in this mountaine, and you ſay * that at Hieruſalem is the place where men muſt adore. 21. IESVS ſaith to her: Woman beleeue me, that the houre ſhal come, when you ſhal neither in this mountaine, nor in Hieruſalem adore the Father. 22. * You adore that you know not: we adore that we know; for ſaluatiõ is of the Iewes. 23. But the houre commeth, and now it is, when the true adorers ſhal adore the Father " in ſpirit and veritie. For the Father alſo ſeeketh ſuch to adore him. 24. God is a Spirit, and they that adore him, muſt adore in ſpirit and veritie. 25. The woman ſaith to him: I know that MESSIAS commeth, (which is called CHRIST) therfore when he commeth, he wil ſhew vs al things. 26. IESVS ſaith to her: I am he, that ſpake with thee.

Deu. 12, 6. Pſal. 121. 13.

4. Reg. 17. 20, 18, 36.

27. And incontinent his Diſciples came: and they maruelled that he talked with a woman. No man for al that ſaid: What ſeekeſt thou, or why talkeſt thou with her?

28. The woman therfore left her water-pot: and ſhe went into the citie, and ſaith to thoſe men: 29. Come, and ſee a man that hath told me al things whatſoeuer I haue done. Is not he CHRIST? 30. They went forth therfore out of the citie, and came to him.

31. In the meane time the Diſciples deſired him, ſaying: Rabbi eate. 32. But he ſaid to them: I haue meate to eate which you know not. 33. The Diſciples therfore ſaid one to another: Hath any man brought him for to eate? 34. IESVS ſaith to them: My meate is to doe the wil of him that ſent me, to perfit his worke. 35. Doe not you ſay that yet there are foure moneths, and harueſt commeth? Behold I ſay to you, lift vp your eyes, and ſee the Countries, that they are white already to harueſt. 36. And he that reapeth, receiueth hire, and gathereth fruit vnto life euerlaſting: that both he that ſoweth, and he that reapeth, may reioyce together. 37. For in this is the ſaying true: that it is one man that ſoweth, and it is another that reapeth. 38. I haue ſent you to reape that which you laboured not: others haue laboured, & you haue entred into their labours.

39. And of that citie many beleeued in him of the Samaritans, for the word of the " woman giuing teſtimonie, that he told me al things whatſoeuer I haue done. 40. Therfore when the Samaritans were come to him, they deſired him that he would tarie there. And he taried there

" This woman myſtically beig the Church, it is here ſignified that they which at the firſt beleeue becauſe the Church teacheth ſo, afterward be much confirmed, finding it in the Scripture alſo, and by other inſtructions.

there two daies. 41. And many moe beleeued for his owne word. 42. And they ſaid to the woman, That now not for thy ſaying doe we beleeue; for our ſelues haue heard, and doe know that this is the Sauiour of the world indeed. ✠

43. And after the two daies he departed thence; and went into Ga-
Mt. 4, 12. lilee. 44. For IESVS himſelf gaue teſtimonie that a Prophet hath
Mr. 1, 14. Luc. 4, 14. not honour in his owne countrie: Therfore* when he was come into Galilee, the Galilæans receiued him, whereas they had ſeen al things that he had done at Hieruſalem in the feſtiual day: for themſelues alſo came to the feſtiual day.

Io. 2, 9. 46. He came againe therfore into Cana of Galilee, * where he made water wine. And there was a certaine Lord whoſe ſonne was ſicke at Capharnaum. 47. He hauing heard that IESVS came from Iewrie into Galilee, went to him, and deſired him that he would come downe and heale his ſonne, For he began to die. 47. IESVS therfore ſaid to him: Vnleſſe you ſee ſignes and wonders, you beleeue not. 49. The Lord ſaith to him: Lord, come downe before that my ſonne die. 50. IESVS ſaith to him: Goe, thy ſonne liueth. The man beleeued the word that IESVS ſaid to him, and went. 51. And as he was now going downe, his ſeruants met him: and they brought word, ſaying, That his ſonne liued. 52. He asked therfore of them the houre, wherein he was amended. And they ſaid to him, That yeſterday at the ſeauēth houre the feuer left him. 53. The father therfore knew that it was in the ſame houre wherein IESVS ſaid to him: Thy ſonne liueth, and himſelf beleeued and his
Io. 2, 11. whole houſe. ✠ 54. This againe the* ſecond ſigne did IESVS, when he was come from Iewrie into Galilee.

The Goſpel vpon the 20. Sunday after Pentecoſt.

ANNOTATIONS.

CHAP. IV.

20. *Our Fathers adored.*) By adoration is meant doing of Sacrifice. For other offices of Religion might be done in any place. The Samaritanes to defend their adoring in Garizim, pretēded their worſhiping there to be more ancient then the Iewes in Hieruſalem, referring it to Iacob: whereas indeed that Patriarch adoring there before the Temple
Ioſeph. l. antiq. 11. c. 8. was appointed, or the Law giuen, made nothing for their Schiſme: which was begun by Manaſſes a fugitiue Prieſt, only to hold his vnlawful wife thereby, and to obtaine Superioritie in Schiſme: which he could not doe in the vnitie of his brethren; long after the Temple of Hieruſalem from which reuolt was made Therfore Chriſt giueth ſentence for the Iewes & the Temple of Hieruſalem, affirming that they had a good ground thereof, but the Samaritans none at al.

The Schiſmatical Temple contendeth againſt the true Temple.

Ioſephus alſo recordeth how the Samaritans demanded of Alexander the Great, the like priuiledges & immunities as he had granted to the high Prieſt and Temple of Hieruſalem, pretending their Temple to be as great and as worthy, and themſelues to be Iewes as the other, and to worſhip the ſame God. But their Schiſmatical hypocriſie was eaſily ſpied and dimiſſed with nothing. Another time the Iewes and Samaritanes
Ioſeph. l. 13. anti. c. 6. (as the ſame writer teſtifieth) made a great ſturre in Alexandria about the truth and antiquitie of the Schiſmatical Temple & ſeruice in Garizim, and the other true Temple of Salomon: in ſo much that the matter was put to arbitrement by Ptolomæus the Kings commandement, only to trie whether of the two was firſt. And the Schiſmatikes as their cuſtome is) *per ſaltum* can make their Church or ſeruice as old as they liſt; referring it to the Patriarches, as our Schiſmatikes doe now to Chriſt and the Apoſtles. But

The true Temple preuaileth.

when

The true Temple is proued by continual succeſsion.

when the trial was made, only they of Hieruſalem did inuincibly proue by continual ſucceſsion of their Prieſts, and by the iuſt note of the time when the Schiſmatikes went out from them, that theirs was the lawful, and the other the falſe Temple and falſe adoration. And ſo it was iudged, and the Samaritanes put to ſilence. Afterward the ſaid Schiſmatikes (which is lightly the end of al Schiſmes) reuolted quite from the Iewes religion, and dedicated their Temple in Garizim to Iupiter Olympius, as Caluins ſupper and his bread and wine is like at length to come to the ſacrifice of Ceres & Bacchus.

Chriſtian adoratiō throughout al Nations in euery place, in ſpirit & veritie: that is in the Sacraments & Seruice of the new law, ful of ſpirit & grace: in the veritie of things before prefigured, ſpecially the true Sacrifice of Chriſts body and bloud.

23. *In Ipirit and veritie.*) Our Sauiour foretelleth her that the end & ceaſing of their Sacrifice & adoration in both the Temples should shortly be, and euen then was begun to be fulfilled: inſtructing her in three things concerning that point. Firſt, that the true Sacrifice should be tied no more to that one place or Nation, but that true adoration should be throughout al Nations according to the Prophecie of Malachie. Secondly, that the groſſe and carnal adoration by the flesh and bloud of beaſtes and other external terrene creatures not hauing in them grace, ſpirit, and life, should be taken away, & another Sacrifice ſucceed, which should be in it ſelf inuiſible, celeſtial, diuine, ful of life, Spirit & grace. And thirdly, that this adoration & Sacrifice should be the veritie itſelf whereof al the former Sacrifices and Hoſtes were but ſhadowes & figures. And he calleth that here ſpirit and truth, which in the firſt Chapter is called grace and truth. Al which is no more but a prophecie and deſcription of the Sacrifice of the faithful Gētils in the bodie & bloud of Chriſt: not that it is not by external meanes giuen to vs (for otherwiſe we being men conſiſting of flesh & bloud could not be capable thereof) but that it is ſpirit and life in it ſelf, being the flesh of the WORD of God. And if a man enlarge the word of Adoration, (which here as is ſaid, ſignifieth properly the worship of God by Sacrifice) to al the Sacraments of the new Law, they al likewiſe be ſpirit and grace, the Holy Ghoſt working inuiſibly and internally vpon our ſoules by euery one of thē. Whereupon our Baptiſme, is water & the Holy Ghoſt: our Penance, the word of abſolutiō & the Holy Ghoſt: our Confirmatiō, oile & the Holy Ghoſt by impoſition of handes: finally, al the adoration of the Catholike Church, is properly ſpiritual, though certaine external creatures for our natures, ſtate and neceſſitie, be ioyned thereunto. Take heed therfore thou gather not of Chriſts wordes, that Chriſtian men should haue no vſe of external office towards God: for that would take away al Sacrifice, Sacraments, Praiers, Churches, and ſocietie of men in his Seruice.

Mal. 1, 11.

Io. 1, 17.

CHAP. V.

The 2. part: The Actes of Chriſt in Iewrie (hauing already begun his ſolēne Manifeſtation in Galilee. Mt. 4, 12) the ſecond Paſche of his preaching.

Curing a bedred man at the pond of miracle, becauſe he doth it on the Sabboth, the blind Iewes doe perſecute him. 17. And againe becauſe he ſaith that God is his natural Father. 19. He thereupon continueth ſaying, the Fathers operation and his to be in euery thing al one, and that he shal doe greater things then theſe miraculous cures, to wit, 21. quicken the dead in ſoule by ſinne, as being appointed Iudge of al, 28. yea and quicken the dead in bodies alſo. incontinent iudging al vprightly. 31. And that theſe are not bragges of his owne but his witneſſes to be 33. Iohn Baptiſt, 36. his owne miraculous workes, 37. his Fathers voice at his Baptiſme, 39. the Scriptures alſo, namely of Moyſes.

The Ghoſpel vpon Imber friday i the firſt weeke of Lent.

AFTER theſe things there was a feſtiual day of the Iewes, and IESVS went vp to Hieruſalem. 2. And there is at Hieruſalem 'vpon' :: Probatica a " pond which in hebrew is ſurnamed ' Bethſaida', hauing fiue porches. 3. In theſe lay a great multitude of ſicke perſons, of blind, lame, withered, expecting the ſtirring of the water. 4. And an Angel of our Lord deſcended at a certaine time into the pond; and the water was ſtirred. And he that had gone downe firſt into the

' Bethſeda.

:: By our latin text and the Greeke, this miraculous pond was in or vpon *Probatica*, that is, a place where the

the pond after the ſtirring of the water, was made whole of whatſoeuer infirmitie he was holden. 5. And there was a certaine man there that had been eight and thirtie yeares in his infirmitie. 6. Him when IESVS had ſeen lying, & knew that c he had now a long time, he ſaith to him: Wilt thou be made whole? 7. The ſicke man anſwered him: Lord, I haue no man, when the water is troubled, to put me into the pond. For whiles I come, another goeth downe before me. 8. IESVS ſaith to him: Ariſe, take vp thy bed, and walke. 9. And forthwith he was made whole: and he tooke vp his bed, and walked. And it was the Sabboth that day. 10. The Iewes therfore ſaid to him that was healed: It is the Sabboth, thou maiſt not take vp thy bed. 11. He anſwered them: He that made me whole, he ſaid to me, take vp thy bed, and walke. 12. They asked him therfore, what is that man that ſaid to thee, take vp thy bed, and walke? 13. But he that was made whole, knew not who it was. For IESVS ſhronke aſide from the multitude ſtanding in the place. 14. Afterward IESVS findeth him in the Temple, & ſaid to him: Behold thou art made whole; " ſinne no more, leſt ſome worſe thing chance to thee. 15. That man went his way, and told the Iewes that it was IESVS that made him whole. ✠ 16. Thereupon the Iewes perſecuted IESVS, becauſe he did theſe things on the Sabboth.

17. But IESVS anſwered them: My Father worketh vntil now; and I doe worke. 18. Thereupon therefore the Iewes ſought the more to kil him: becauſe he did not only breake the Sabboth, but alſo he ſaid God was his Father, making himſelf equal to God. 19. IESVS therfore anſwered, and ſaid to them: Amen, amen, I ſay to you, the Sonne can not doe any thing of himſelf, but that which he ſeeth the Father doing. For what things ſoeuer he doeth, theſe the Sonne alſo doeth in like manner. 20. For the Father loueth the Sonne, and ſheweth him al things that himſelf doeth, and greater workes then theſe wil he ſhew him, that you may maruel. 21. For as the Father doth raiſe the dead and quickeneth: ſo the Sonne alſo quickeneth whom he wil. 22. For neither doth the Father iudge any man: but al iudgement he hath giuen to the Sonne, 23. that al may honour the Sonne, as they doe honour the Father. He that honoureth not the Sonne, doth not honour the Father, who ſent him. 24. Amen, amen I ſay to you, that he which heareth my word, and beleeueth him that ſent me, hath life euerlaſting: and he commeth not into iudgement, but ' ſhal paſſe ' from death into life. 25. Amen, amen I ſay to you, that the houre commeth, and now it is when the dead ſhal heare the voice of the Sonne of God, and they that haue heard, ſhal liue. 26. For as the Father hath life in himſelf; ſo he hath giuen to the Sonne alſo to haue life in himſelf: 27. and he hath giuen him power to doe iudgement alſo becauſe he is the Sonne of man. 28. Maruel not at this, becauſe the houre commeth wherein al that are in the graues, ſhal heare his voice, 29. and they that haue " done good things, ſhal come forth into the reſurrection of life: but they that haue done euil into the reſurrection of iudgement. ✠ 30. I can not of myſelf doe any thing. As I heare ſo I iudge: and my iudgement

c multũ tempus haberet,

' is paſſed

ſheep to be ſacrificed, were waſht. But by other latin copies, S. Hierom, and ſome Greeke Fathers, *Probatica* is the very põd it ſelf ſo called becauſe the ſheepe of ſacrifice were there waſhed.

The Ghoſpel vpon Al ſoules day.

" Not faith only, but good & il deedes ſhal be counted, & accordingly rewarded at the day of iudgement.

ment is iuſt, becauſe I ſeeke not my wil, but the wil of him that ſent me.
31. If I giue teſtimonie of myſelf, my teſtimonie is not true. There is
another that giueth teſtimonie of me: and a know that the teſtimonie is
true which he giueth of me.

33.* You ſent to Iohn; and he gaue teſtimonie to the truth, 34. But " I *Io. 1, 19.*
receiue not teſtimonie of man: but I ſay theſe things that you may be
ſaued. 35. He was the lampe burning and ſhining. And you would for
a time reioyce in his light. 36. But I haue a greater teſtimonie then
Iohn. For the workes which the Father hath giuen me to perfit them:
the very workes themſelues which I doe, giue teſtimonie of me, that
the Father hath ſent me. 37. And the Father that ſent me, himſelf hath
* giuen teſtimonie of me: neither haue you heard his voice at any time, *Mt. 3, 17.*
nor ſeen his ſhape, 38. and his word you haue not remaining in you: be-
cauſe whō he hath ſēt, him you beleeue not. 39. "Search the" *a* ſcriptures,
for you thinke in thē to haue life euerlaſting: & the ſame are they that
giue teſtimonie of me: 40. and you wil not come to me that you may
haue life. 41. Glorie of men I receiue not. 42. But I haue knowen you,
that the loue of God you haue not in you. 43. I am come in the name
of my Father, and you receiue me not: if" *b* another ſhal come in his
owne name, him you wil receiue. 44. How can you beleeue, that re-
ceiue glorie one of another: and the glorie which is of God only, you
ſeeke not? 45. Thinke not that I wil accuſe you to the Father. There is
that accuſeth you, Moyſes, in whom you truſt. 46. For if you did beleeue
Moyſes: you would perhaps beleeue me alſo. For of me he hath written.
47. And if you doe not beleeue his writings: how wil you beleeue my
wordes.

" *a* Catholikes ſearch the ſcriptures, and find there, Peters & his Succeſſours Primacie, the Real preſence, the Prieſts power to forgiue ſinnes, Iuſtificatiō by faith and good workes, Virginitie preferred before matrimonie, breach of the vow of continencie damnable, Volontarie pouertie, Penāce, almes, & good deeds meritorious, diuers rewardes in heauen according to diuers merites, & ſuch like.

" *b* He meaneth ſpecially Antichriſt. How thē can the Pope be he, ſeing the Iewes receiue him not.

ANNOTATIONS.

CHAP. V.

1. Vertue of miracles giuen to creatures.

2. The ſame giuen ſpecially to ſanctified creatures.

3. Miracles done at one time more thē at another, ſpecially in greater ſolemnities.

2. *A pond.*) This is as great a wonder and worke as was in the old Law, yet neuer recorded in the Scripture before: the conditions & circumſtances of the ſame much to be diſtinctly weighed againſt the miſcreants of this time for many cauſes. Firſt, that God without derogatiō to his honour, yea to the great cōmendation of it, doth giue vertue of miracles and cure to water or other creatures. Secondly, that he giueth ſuch vertues to theſe creatures ſpecially which be by vſe & occupying in ſacred functions or otherwiſe, as it were ſanctified: for this pond was it wherein the carcaſſes of ſheep (therfore called Probatica) & other beaſts to be ſacrificed, were firſt waſhed, to which being alwayes red (as S. Hierom. ſaith) with the bloud of hoſtes, this force was giuen, for the commendation of the Sacrifice of the Law there offered. How much more may we acknowledge ſuch workes of God miraculouſly done in or about the Sacrifice or Sacraments of the new Teſtament, which faithleſſe men wholy reiect and condemne for fables, becauſe they know not the Scriptures nor the power of God. Thirdly, that this operation was giuen at one time more then another & rather on great feſtiual daies then other vulgar times (for this was the feaſt of Paſche or Pentecoſt) as daies more ſanctified, & when the people made greater concurſe: which ſheweth that we ſhould not wonder *Hiero de locis Heb. poſt med.*

wonder to see miracles done at the Memories and feastes of martyrs or other great Festiuities, more then at other places and times. Fourthly, that the Angels or some special Saints are Presidents or Patrons of such places of miracle, and workers also vnder God of the effects that there extraordinarily be done. Which ought to make Christians lesse doubt, that the force of diuers waters in the world is iustly attributed by our forefathers and good stories to the prayers and presence of Saints, which profane incredulous men referre only to nature, vntruly pretending that God is more glorified by the workes of nature, which be of his ordinarie prouidence, then by the graces of Miracle giuen to his Saints or Angels by his extraordinarie prouidence. Fiftly, that miracles be not wrought on men by their faith only and as wel by their presence in spirit as in body, or vpon the parties desire or deuotion only, according to the Heretikes pretext that God is a like present by his power & grace to euery man & place: & therfore that men need not to goe from their owne houses or countries to seeke holines or health at the places of Christs or his Saints birth, death, memories: for none could haue benefit of this water but he that could touch it, and be in it corporally, and at that iust time when the water was in motion by the Angel. Yea sixtly, we may consider that in such cases to make the matter more marueious, rare, and more earnestly to be sought for, and to signifie to vs that God hath al such extraordinary operations in his owne wil & commandement, without al rules of our reasons and questioning thereon, none could be healed but that person who first could get into the pond after the Angel came & stirred the same. Seuenthly, that these graces of corporal cures giuen to this water, * prefigure the like force of the Sacrament of Baptisme for the cure of soules, though we need not seeke the correspondence thereof to the figure in euery point. Lastly, Christ by his power of excellencie and prerogatiue could and did heale this poore man that could get no body to help him into the water, because he earnestly and long desired the remedie by God appointed, but was excluded by necessitie: as our Lord saueth al such as die without Baptisme, if they in their owne persons earnestly intended, desired, and sought for the same.

Hiero. cont. Lucifer. c. 3. to. 2.

4. Angels and Saintes patrones & workers in places of miracles.

5. Miracles in certaine places, & wrought vpon them that corporally visite the same. See S. Augustine ep. 137.

6. A reasoning in these matters must yeald to Gods pleasure.

7. This water is a figure of Baptisme.

8. Christ extraordinarily healeth and saueth without creatures.

Sinne the cause of sicknes and infirmities.

14. *Sinne no more.*) We may gather hereby that this mans long infirmitie was for punishment of sinnes, and that men often attribute their sicknes to other natural defects, and seeke for remedies of the world in vaine, when the sinne for which it was sent, remaineth, or is not repented of: and therfore that in al infirmities men should first turne to God and goe to their Ghostly father, and then cal for the wordly Phisicions afterward.

34. *I receiue not.*) Our Maister meaneth that mans testimonie is not necessarie to him, nor that the truth of his Diuinitie dependeth on wordly witnesses, or mens commendations: though to vs such testimonies be agreable and necessarie. And so for our instruction he vouchsafed to take the testimonies of Iohn the Baptist and Moyses the Prophets: and departing out of this world, to send forth al his Apostles, and in them al Bishops and Lawful Pastours, to be his witnesses from Hierusalem to the end of the world.

39. *Search the Scriptures.*) He reprehendeth the Iewes, that reading daily the Scriptures and acknowledging that in them they should find life and saluation, they yet looked ouer them so superficially that they could nor find therein him to be CHRIST their King, Lord, Life, and Sauiour. For the special maisters & Scribes of the Iewes then, were like vnto our Heretikes now, who be euer talking and turning and shuffling the Scriptures, but are of al men most ignorant in the deep knowledge thereof. And therfore our Maister referreth them not to the reading only, learning them without booke, or hauing the sentences thereof gloriously painted or written in their Temple, houses, or coates: but to the deepe search of the meaning and mysteries of the Scriptures, which are not so easily to be seene in the letter.

Neither Iewes nor Heretikes find the truth, because they search not the Scriptures deeply, but read superficially.

O CHAP.

CHAP. VI.

The 3. part. His Actes in Galilee, & in Iewrie, about the third Passche and after.

Hauing with fiue loaues fed fiue thousand 16. (walking also the night after vpon the sea) 22. on the morow the people thereupon resorting vnto him, 27. he preacheth vnto them of the Bread which he wil giue: telling them that he is come from Heauen, and therfore able to giue such bread as can quicken the world, euen his owne flesh: and that al his Elect shal beleeue as much. 60. Many notwitstanding doe murmur at this doctrine yea and become apostataes, though he tel them that they shal see by his Ascension into Heauen, that he is descended from Heauen. But the Twelue sticke vnto him, Peter in al their names confessing that he is God Omnipotent. 70. Among which twelue yet (that no man be scandalized) he signifieth that he foreknoweth which wil become a traitour: as among the foresaid, which would become apostataes.

The Ghospel vpon Midlent sunday.

AFTER these things IESVS went beyond the sea of Galilee, which is of Tiberias. 2. and a great multitude followed him, becaus they saw the signes which he did vpon those that were sicke. 3. IESVS therfore went vp into the mountaine, and there he sate with his Disciples. 4. And the Pasche was at hand, the festiual day of the Iewes. 5. When IESVS therfore had lifted vp his eies, and saw that a very great multitude commeth to him, he saith to Philippe: Whence shal we buie bread, that these may eate? 6. And this he said, tempting him. For himself knew what he would doe? 7. Philippe answered him: Two hundred penie worth of bread is not sufficient for them, that euery man may take a litle peece. 8. One of his Disciples, Andrew the brother of Simon Peter, saith to him: 9. There is a boy here that hath fiue barley loaues, & two fishes; but what are these among so many? 10. IESVS therfore saith: Make the men to sit downe. And there was much grasse in the place. The men therfore sate downe, in number about fiue thousand. 11. IESVS therfore tooke the loaues; and when he had giuen thankes, he distributed to them that sate. In like manner also of the fishes as much as they would. 12. And after they were filled, he said to his Disciples: Gather the fragments that are remaining, lest they be lost. 13. They gathered therfore, and filled twelue baskets with fragments of the fiue barley loaues, which remained to them that had eaten. 14. Those men therfore when they had seen what a signe IESVS had done, said, That this is the Prophet indeed that is to come into the world. 15. IESVS therfore when he knew that they would come to take him, and make him King, * he fled againe into the mountaine himself alone. ✠

Mt. 14, 13. Mr. 6. 32. Luc 9. 10.

Mt. 14, 23. Mr. 6, 46.

16. And when euen was come, his Disciples went downe to the sea. 17. And when they were gone vp into the ship, they came beyond the sea into Carpharnaum: And now it was darke and IESVS was not come vnto them. 18. And the sea arose, by reason of a great wind that blew. 19. When they had rowed therfore about fiue and twentie or thirtie furlongs,

furlongs, they see IESVS walking vpon the sea, and to draw nigh to the ship, and they feared. 20. But he said to them: It is I, feare not 21. They would therfore haue taken him into the ship: and forthwith the ship was at the land to which they went.

22. The next day, the multitude that stood beyond the sea, saw that there was no other boat there but one, and that IESVS had not entred into the boat with his Disciples, but that his Disciples only were departed. 23. But other boats came in from Tiberias beside the place where they had eaten the bread, our Lord" giuing thankes. 24. When therfore the multitude saw that IESVS was not there, nor his Disciples, they went vp into the boats, & came to Capharnaum seeking IESVS. 25. And when they had found him beyond the sea, they said to him: Rabbi, when camest thou hither? 26. IESVS answered them, and said: Amen, amen I say to you, you seeke me not because you haue seene signes, but because you did eate of the loaues, and were filled. 27." Worke not the meate that perisheth, but that endureth vnto life euerlasting, which the Sonne of man wil giue you. For him the Father, God, hath signed. 28. They said therfore vnto him: What shal we doe that we may worke the workes of God? 29. IESVS answered, and said to them: This is the worke of God, that you beleeue in him whom he hath sent. 30. They said therfore to him: What signe therfore doest thou, that we may see, and may beleeue thee? what workest thou?

" These wordes doe plainly import, that the giuing thankes was an effectual blessing of the bread and working the multiplication thereof.

Exo. 16, 4. 14. Psa. 77, 24. 31. Our * Fathers did eate Manna in the desert as it is written, *Bread from Heauen he gaue them to eate.* 32. IESVS therfore said to them: " Amen, amen I say to you, Moyses gaue you not the bread from Heauen, but my Father giueth you" the true bread from Heauen. 33. For the bread of God it is that descendeth from Heauen, and giueth life to the world. 34. They said therfore vnto him: Lord, giue vs alwaies this bread. 35. And IESVS said to them: I am the bread of life, he that commeth to me, shal not hunger; and he that beleeueth in me, shal neuer thirst. 36. But I said to you that both you haue seen me and you beleeue not. 37. Al that the Father giueth me, shal come to me; and him that commeth to me I wil not cast forth. 38. Because I descended from Heauen, not to doe mine owne wil, but the wil of him that sent me. 39. For this is the wil of him that sent me, the Father; that al that he hath giuen me I leese not thereof, but raise it in the last day. 40. And this is the wil of my Father that sent me; that euery one that seeth the Sonne, and beleeueth in him, haue life euerlasting, & I wil raise him in the last day. H

" Why we keepe the hebrew word, *Amen*, and translate it not, See the Annot. c. *vers.* 34.

The Ghospel in the Anniuersarie of the dead.

41. The Iewes therfore murmured at him, because he had said, I am the bread which descended from Heauen; 42. and they said: Is not this IESVS the sonne of Ioseph, whose father and mother we know? How then saith he, That I descended from Heauen? 43. IESVS therfore answered and said to them: Murmure not one to another: 44. no man can come to me, vnles the Father that sent me," draw him, and I wil raise him vp in the last day.

Esa. 54, 13. 45. It is written in the Prophets: *And al shal be docible of God.* Euery one that hath heard of the Father, & hath learned, cōmeth to me. 46. Not that any mā hath seen the Father, but he which is of God; this hath seē the Father. 47. Amē, amen I say to you: He that beleeueth in me, hath life euerlasting.

The Ghospel vpon Imber weneſday in whitsun weeke.

48. I am the bread of life. 49. Your fathers did eate " Manna in the deſert; and they died. 50. This is the bread that deſcendeth from Heauen: that if any man eate of it, he die not. 51. I am the liuing bread, that came downe from Heauen. If any man eate of this bread, he ſhal liue for euer: and * the bread which I wil giue, is my fleſh for the life of the world. ✠

The Ghoſpel in a daily Maſſe for the dead.

Mt. 26, 26. Mr. 14, 22. Lu. 22, 19. 1. Cor. 11, 24.

52. The Iewes therfore ſtroue among themſelues, ſaying: " How can this man giue vs his fleſh to eate? 53. IESVS therfore ſaid to them: Amen, amen I ſay to you, " Vnles you eate the fleſh of the Sonne of man, " and drinke his bloud, " you ſhal not haue life in you. 54. He that eateth my flesh, and drinketh my bloud, hath life euerlaſting; and " I wil raiſe him vp in the laſt day. ✠ 55. For my flesh, is " meate indeed: and my bloud is drinke indeed. 56. He that eateth my fleſh, and drinketh my bloud, abideth in me, and I in him. 57. As the liuing Father hath ſent me, and I liue by the Father: and he that eateth me, the ſame alſo shal liue by me. 58. This is the bread that came downe from Heauen. Not as your Fathers did eate Manna, and died. " He that eateth this bread, shal liue for euer. ✠ 59. Theſe things he ſaid teaching in the Synagogue, in Capharnaum.

The Ghoſpel vpon *Corpus Chriſti* day.

60. Many therfore of his Diſciples hearing it, ſaid: This ſaying is hard, and who can heare it? 61. But IESVS knowing with himſelf that his Diſciples murmured at this, he ſaid to them: Doth this ſcandalize you? 62. " If then you shal ſee * the Sonne of man aſcend where he was before? 63. It is the ſpirit that quickeneth, " the flesh profiteth nothing. The wordes that I haue ſpoken to you, be ſpirit and life. 64. But there be certaine of you " that beleeue not. For IESVS knew from the beginning who they were that did not beleeue, and who he was that would betray him. 65. And he ſaid: Therfore did I ſay to you, that no man can come to me, vnles it be giuen him of my Father. 66. After this many of his Diſciples " went backe: and now they walked not with him.

Io. 3, 13.

67. IESVS therfore ſaid to the Twelue: What, wil you alſo depart? 68. Simon " Peter therfore anſwered him: Lord, to whom shal we goe? thou haſt the wordes of eternal life. 69. And we beleeue and haue knowen that thou art Chriſt the Sonne of God. 70. IESVS anſwered them: Haue not I choſen you the Twelue; and of you one is a Diuel? 71. And he meant Iudas Iſcariot, Simons ſonne: for this ſame was to betray him, whereas he was one of the Twelue.

ANNOTATIONS.

CHAP. VI.

27. *Worke not the meate.*) By their greedy ſeeking after him for meate of the bodie, he taketh occaſion to draw them to the deſire of a more excellent food which he had to giue them, and ſo by litle and litle to open vnto them the great meate and myſterie of the B. Sacrament: which (as he proueth) doth not only far paſſe their ordinarie bread or his maruelous multiplied loaues, but Manna it ſelf, which they thought came from Heauen, and ſo much wondered at it.

32. *The true bread.*) Though the Person of Christ incarnate, euen out of the Sacrament also, be meant vnder the Metaphores of bread and drinke from Heauen: and our beleefe in him, be signified by eating and feeding: yet the causes why they should be recommended vnto vs in such termes, were, that he was to be eaten and drunken indeed in the formes of bread & wine: for the which cause his bodie on the crosse is called * his bread: and his bloud shed on the crosse, * the bloud of the grape: no doubt because the same bodie and bloud were in Holy Sacrament to be eaten and drunken. In which speaches, either of Christs Person generally, or peculiarly of the same as in the B. Sacrament, *the true bread* is not taken properly and specially for that substance which is of corne, and called with vs bread; but generally for food or meate: and therfore it hath ioyned with it lightly a terme signifying a more excellent sort of sustenance: as, the true bread, the bread of Heauen, the bread of life, Supersubstantial bread. In which sort the holy Sacrament which is Christs bodie, is both here, and in S. Luke and S. Paul also, often called bread euen after consecration: not only for that it was made of bread, but because it is bread more truly, and by more excellent property and calling, then that which ordinarily is named bread.

Why Christ is called bread, & beleeuing, eating.

What signifieth, The true bread.

The B. Sacrament called bread.

44. *Draw him.*) The Father draweth vs and teacheth vs to come to his Sonne, and to beleeue these high and hard mysteries of his incarnation and of feeding vs with his owne substance in the Sacrament: not compelling or violently forcing any against their wil or without any respect of their consent, as Heretikes pretend; but by the sweet internal motions and persuasions of his grace and spirit he wholy maketh vs of our owne wil and liking to consent to the same.

God draweth vs with our free-wil.

49. *Manna and died.*) The Heretikes holding the Fathers of the old Testament to haue eaten of the same meate, and to haue had as good Sacraments as we, be here refuted: Christ putting a plaine difference in the very substance thereof, and in the graces and effects much more at large. Manna was only a figure of the B. Sacrament, though a very excellent figure thereof for many causes. It came in a sort from heauen, our Sacrament more: it was made by God miraculously, our Sacrament more: it was to be eaten for the time of their peregrination, our Sacrament more: it was to euery man what he liked best, our Sacrament more: a litle thereof serued and sufficed as wel as much, our Sacrament more: it was reserued for such daies as it could not be gathered, and our Sacrament much more: it was kept for a memorial in the arke of the Testament, our Sacrament much more: the discontented and incredulous murmured and gainsayed it, at our Sacrament much more: it sustained their bodies in the desert, our Sacrament, both bodie and soule much more.

The manifold preeminences of the B. Sament about Manna.

52. *How can this man? It came not to their mind that nothing was impossible to God, that wickedly said, How can this man giue vs his flesh? but we may make great profit of their sinne, beleeuing the Mysteries, and taking a lesson, neuer to say or once thinke, How? for it is a Iewish word and worthy al punishment.* So saith, S. Cyril. li 4. c. 13. in Io. Neuertheles if one asked only for desire to learne in humilitie, as our Ladie did touching her hauing a child in her virginitie, then he must take the Angels answer to her, That it is of the Holy Ghost. So saith S. Damascene *li. 4. c. 14.*

In the B. Sacrament, How, is a Iewish word.

53. *Vnles you eate.*) *Christ commending the Sacrament of the faithful vnto vs, said, Except you eate, &c you cā not haue life in you. So the life saith of life: and to him that thinketh the life to be a lier, this meate shal be death & not life to him.* Aug. *Ser. 2. de verb. Ap. c. 1.* And S. Leo thus: *Because our Lord saith, Except you eate &c let vs so communicate that we nothing doubt of the truth of Christs bodie and bloud: for that is receiued with mouth, which is beleeued in hart: and they answer Amen in vaine, that dispute against that which they receiue.*

The real presence.

53. *And drinke.*) This the Protestants alleage for the necessitie of receiuing in both kindes: but in respect of themselues (who lightly hold al this chapter to pertaine nothing to the Sacramental receiuing, but to spiritual feeding on Christ by faith only) it can make nothing for one kind or other. And in respect of vs Catholikes, who beleeue Christs whole Person both humanitie and Diuinitie, both flesh and bloud to be in either forme, and to be wholy receiued no lesse in the first, then in the second or in both, this place commandeth nothing for both the kindes.

Receiuing in both kindes not necessarie.

53. *You shal not haue life*) Though the Catholikes teach these wordes to be spoken of the Sacrament, yet they meane not (no more then our Sauiour here doth) to exclude al from saluation, that receiue not actually and Sacramentally vnder one or both kindes. For then children that die after they be baptized and neuer receiued Sacramentally, should perish: which to hold, were heretical * Neither did S. Augustine meane,

The Sacramental receiuing of Christs bodie, not alwaies necessarie to saluation.

48. I am the bread of life. 49. Your fathers did eate " Manna in the desert; and they died. 50. This is the bread that descendeth from Heauen: that if any man eate of it, he die not. 51. I am the liuing bread, that came downe from Heauen. If any man eate of this bread, he shal liue for euer: and * the bread which I wil giue, is my flesh for the life of the world. ✠

The Ghospel in a daily Masse for the dead.

52. The Iewes therfore stroue among themselues, saying: " How can this man giue vs his flesh to eate? 53. IESVS therfore said to them: Amen, amen I say to you, " Vnles you eate the flesh of the Sonne of man, " and drinke his bloud, " you shal not haue life in you. 54. He that eateth my flesh, and drinketh my bloud, hath life euerlasting; and " I wil raise him vp in the last day. ✠ 55. For my flesh, is " meate indeed: and my bloud is drinke indeed. 56. He that eateth my flesh, and drinketh my bloud, abideth in me, and I in him. 57. As the liuing Father hath sent me, and I liue by the Father: and he that eateth me, the same also shal liue by me. 58. This is the bread that came downe from Heauen. Not as your Fathers did eate Manna, and died. " He that eateth this bread, shal liue for euer. ✠ 59. These things he said teaching in the Synagogue, in Capharnaum.

The Ghospel vpon *Corpus Christi* day.

60. Many therfore of his Disciples hearing it, said: This saying is hard, and who can heare it? 61. But IESVS knowing with himself that his Disciples murmured at this, he said to them: Doth this scandalize you? 62. " If then you shal see * the Sonne of man ascend where he was before? 63. It is the spirit that quickeneth, " the flesh profiteth nothing. The wordes that I haue spoken to you, be spirit and life. 64. But there be certaine of you " that beleeue not. For IESVS knew from the beginning who they were that did not beleeue, and who he was that would betray him. 65. And he said: Therfore did I say to you, that no man can come to me, vnles it be giuen him of my Father. 66. After this many of his Disciples " went backe: and now they walked not with him.

Io.3,13.

67. IESVS therfore said to the Twelue: What, wil you also depart? 58. Simon " Peter therfore answered him: Lord, to whom shal we goe? thou hast the wordes of eternal life. 69. And we beleeue and haue knowen that thou art Christ the Sonne of God. 70. IESVS answered them: Haue not I chosen you the Twelue; and of you one is a Diuel? 71. And he meant Iudas Iscariot, Simons sonne: for this same was to betray him, whereas he was one of the Twelue.

ANNOTATIONS.

CHAP. VI.

27. *Worke not the meate.*) By their greedy seeking after him for meate of the bodie, he taketh occasion to draw them to the desire of a more excellent food which he had to giue them, and so by litle and litle to open vnto them the great meate and mysterie of the B. Sacrament: which (as he proueth) doth not only far passe their ordinarie bread or his maruelous multiplied loaues, but Manna it self, which they thought came from Heauen, and so much wondered at it.

32. *The true bread.*) Though the Person of Christ incarnate, euen out of the Sacrament also, be meant vnder the Metaphores of bread and drinke from Heauen: and our beleefe in him, be signified by eating and feeding: yet the causes why they should be recommended vnto vs in such termes, were, that he was to be eaten and drunken indeed in the formes of bread & wine: for the which cause his bodie on the crosse is called * his bread: and his bloud shed on the crosse, * the bloud of the grape: no doubt becauſe the same bodie and bloud were in Holy Sacrament to be eaten and drunken. In which speaches, either of Christs Person generally, or peculiarly of the same as in the B. Sacrament, *the true bread* is not taken properly and specially for that substance which is of corne, and called with vs bread; but generally for food or meate: and therfore it hath ioyned with it lightly a terme signifying a more excellent sort of sustenance: as, the true bread, the bread of Heauen, the bread of life, Supersubstantial bread. In which sort the holy Sacrament which is Christs bodie, is both here, and in S. Luke and S. Paul also, often called bread euen after consecration: not only for that it was made of bread, but becauſe it is bread more truly, and by more excellent property and calling, then that which ordinarily is named bread.

Why Christ is called bread, & beleeuing, eating.

What signifieth, The true bread.

The B. Sacrament called bread.

Ieremi. 11, 19. Gen. 49, 11. Lu. 24, 35, Act. 2, 42. 20. 7. 1. Cor. 10.

44. *Draw him.*) The Father draweth vs and teacheth vs to come to his Sonne, and to beleeue these high and hard mysteries of his incarnation and of feeding vs with his owne substance in the Sacrament: not compelling or violently forcing any against their wil or without any respect of their consent, as Heretikes pretend; but by the sweet internal motions and persuasions of his grace and spirit he wholy maketh vs of our owne wil and liking to consent to the same.

God draweth vs with our free-wil.

August. cū. duas Ep. Pelag. li. 1. c. 19. & Ser. 2. de verb. Ap. c. 2.

49. *Manna and died.*) The Heretikes holding the Fathers of the old Testament to haue eaten of the same meate, and to haue had as good Sacraments as we, be here refuted: Christ putting a plaine difference in the very substance thereof, and in the graces and effects much more at large. Manna was only a figure of the B. Sacrament, though a very excellent figure thereof for many causes. It came in a sort from heauen, our Sacrament more: it was made by God miraculously, our Sacrament more: it was to be eaten for the time of their peregrination, our Sacrament more: it was to euery man what he liked best, our Sacrament more: a litle thereof serued and sufficed as wel as much, our Sacrament more: it was reserued for such daies as it could not be gathered, and our Sacrament much more: it was kept for a memorial in the arke of the Testament, our Sacrament much more: the discontented and incredulous murmured and gainsayed it, at our Sacrament much more: it sustained their bodies in the desert, our Sacrament, both bodie and soule much more.

The manifold preeminences of the B. Sament about Manna.

52. *How can this man?* *It came not to their mind that nothing was impossible to God, that wickedly said, How can this man giue vs his flesh? but we may make great profit of their sinne, beleeuing the Mysteries, and taking a lesson, neuer to say or once thinke, How? for it is a Iewish word and worthy al punishment.* So saith, S. Cyril. li. 4. c. 13. in Io. Neuertheles if one asked only for desire to learne in humilitie, as our Ladie did touching her hauing a child in her virginitie, then he must take the Angels answer to her, That it is of the Holy Ghost. So saith S. Damascene li. 4. c. 14.

In the B. Sacrament, How, is a Iewish word.

53. *Vnles you eate.*) *Christ commending the Sacrament of the faithful vnto vs, said, Except you eate, &c you cā not haue life in you. So the life saith of life: and to him that thinketh the life to be a lier, this meate shal be death & not life to him.* Aug. *Ser. 2. de verb. Ap. c. 1.* And S. Leo thus: *Becauſe our Lord saith, Except you eate &c. let vs so communicate that we nothing doubt of the truth of Christs bodie and bloud: for that is receiued with mouth, which is beleeued in hart: and they answer Amen in vaine, that dispute against that which they receiue.*

The real presence.

Ser. 6. de iciun. 7. mens.

53. *And drinke.*) This the Protestants alleage for the necessitie of receiuing in both kindes: but in respect of themselues (who lightly hold al this chapter to pertaine nothing to the Sacramental receiuing, but to spiritual feeding on Christ by faith only) it can make nothing for one kind or other. And in respect of vs Catholikes, who beleeue Christs whole Person both humanitie and Diuinitie, both flesh and bloud to be in either forme, and to be wholy receiued no lesse in the first, then in the second or in both, this place commandeth nothing for both the kindes.

Receiuing in both kindes not necessarie.

53. *You shal not haue life*) Though the Catholikes teach these wordes to be spoken of the Sacrament, yet they meane not (no more then our Sauiour here doth) to exclude al from saluation, that receiue not actually and Sacramentally vnder one or both kindes. For then children that die after they be baptized and neuer receiued Sacramentally, should perish: which to hold, were heretical * Neither did S. Augustine meane,

The Sacramental receiuing of Christs bodie, not alwaies necessarie to saluation.

* 1. de pec. e- vi. c. 2.

applying these words to infants also, that they could not be saued without receiuing sacramentally, as not only the Heretikes, but Erasmus did vnlearnedly mistake him: but his sense is that they were by the right of their Baptisme ioyned to Christs bodie Mysticall, & thereby spiritually partakers of the other Sacramēt also of Christs bodie & bloud. As al Catholike mē that be in prison, ioyning with the Church of God in hart & desire to receiue & be partakers with the Church of this Sacrament, and those specially that deuoutly heare Masse & adore in presenee the bodie & bloud of Christ, ioyning in hart with the Priest, al these receiue life & fruit of the Sacramēt, though at euery time they receiue not sacramentally in one or both kinds. And although in the Primitiue Church the Holy Sacrament in the second kind were often giuen euen to infants to sanctifie them, yet (as the holy Councel hath declared) it was neuer ministred vnto them with opinion that they could not be saued without it. And therfore the Heretikes doe vntruly charge the Church & the Fathers with that errour.

The true meaning of S. Augustin's words touching infants receiuing of the B. Sacrament.

Conc. Tri. Sess. 21. c. 4.

54. *I wil raise him.*) *As the Sonne liueth by the Father, euen so doe we liue by his flesh*, saith S. Hilarie, *li. 8. de Trin.* And S. Cyril againe thus: *Though by nature of our flesh we be corruptible, yet by participation of life we are reformed to the propertie of life. For not only our soules were to be lifted up by the Holy Ghost to life euerlasting, but this rude grosse terrestrial body of ours is to be reduced to immortalitie, by touching, tasting, & eating this agreable food of Christs body. And when Christ saith: I wil raise him vp, he meaneth that this body which he eateth, shal raise him. Our flesh* (saith Tertullian) *eateth the body and bloud of Christ, that the soule may also be fated. Therfore they shal both haue one reward at the Resurrection.* And S. Irenæus: *How doe they affirme that our bodies be not capable of life euerlasting, which is nourished by the body and bloud of our Lord? Either let them change their opinion, or els cease to offer the Eucharist.* S. Gregorie Nyssene also saith: *That liuely bodie entring into our bodie, changeth it and maketh it like and immortal.*

The effects of the B. Sacrament both in our bodie and soule.

Cyril. li. 4. c. 14. 15. Tertul. de resur. car. nu. 7 Li. 4, c. 4. Nyss. in orat. catech magna.

55. *Meat indeed.*) Manna, was not the true meat: nor the water of the rocke, the drinke indeed: for they did but driue away death or famine for a time and for this life. *But the holy Bodie of Christ is the true food nourishing to life euerlasting, and his bloud the true drinke that driueth death away vterly, for they be not the bodie and bloud of a mere man, but of him that being ioyned to life is made life and therfore are we the bodie and members of Christ, because by this benediction of the mysterie we receiue the Sonne of God himself.* So saith S. Cyril. li. 4. c. 16. in Io.

The B Sacramēt is the true Manna & water of the rock.

58. *He that eateth this bread.*) By this place the holy Councel proueth that for the grace & effect of the Sacrament, which is the life of the soule there is no difference whether a man receiue both kinds or one. Because our Sauiour who before attributed life to the eating & drinking of his bodie & bloud doth here also affirme the same effect, which is life euerlasting, to come of eating only vnder one forme. Therfore the Heretikes be seditious calumniatours that would make the people beleeue, the Catholike Church and Priests to haue defrauded them of the grace & benefit of one of the kinds in the Sacrament. Nay, it is they that haue defrauded the world, by taking away both the real substance of Christ, and the grace from one kind and both kinds, and from al other Sacraments. The Church doth only (by the wisedom of God's Spirit and by instruction of Christ & his Apostles, according to time and place, for God's most honour, the reuerēce of the Sacrament, & the peoples most profit therby) dispose of the manner & order how the Priest, how the people shal receiue, & al other Particular points, *which himself* (saith S. Augustine) *did not take order for, that he might commit that to the Apostles, by whom he was to dispose his Churches affaires.* Though both he and the Apostles and the Fathers of the primitiue Church left vs example of receiuing vnder one kind. Christ * *at Emmaus*, The Apostles *Act.* 2, 42. The primitiue Church in giuing the bloud only to children. Cypr. *li. de lapsis nu.* 10. In reseruing most commonly the bodie only, *Tertul. li. 2. ad vxo. nu. 4.* Cypr. *li. de lapsis, nu.* 10. In houseling the sicke therwith, *Euseb. Ec. hist. li. 6. c. 36.* In the holy Eremits also that receiued and reserued it commonly & not the bloud, in the wildernes, *Basil. ep. ad Cæsariam Patritiam*, and in diuers other cases which were too long to rehearse.

The whole grace & effect therof in one kind; and therfore the people not defrauded.

Receiuing in one or both kinds, indifferent, according to the holy Churches appointment.

Authoritie of Scriptures and the Primitiue Church for receiuing in one kind.

Conc. Trid. Sess. 21. c. 1.

Ep. 118. c. 6. ad Ianuarium.

Lu. 24. 15.

Whereby the Church being warranted and in the ruling of such things fully taught by God's Spirit, as wel for the reprouing of certaine heresies, that Christ God and man was not whole and al in euery part of the Sacrament, as specially for that the Christiā people being now enlarged, and the communicants often so many at once, that neither so much wine could be conueniently consecrated, nor without manifold accidents of sheding or abusing be receiued (wherof the Protestants haue no regard, because it is but common wine which they occupie, but the Church knowing it to be Christs owne bloud, must haue al dreadful regard) therfore I say she hath decreed and for some hundreth yeares

The causes of the Churches practise & ordinance concerning one kind.

put in vse that the Priest saying Masse, should alwaies both consecrate and also receiue both kinds, because he must expresse liuely the Passion of Christ, and the separation of his bloud from his bodie in the same, & for to imitate the whole action & institution as wel in sacrificing as receiuing, as to whom properly it was said: *Doe this*; for that was spoken only to such as haue power therby to offer and cõsecrate: But the Lay men, & the Clergie also when they doe not execute or say Masse themselues should receiue in one kind, being therby no lesse partakers of Christs whole Person and grace, then if they receiued both. For (as S. Paul saith) *He that eateth the hostes, is partaker of the Altar.* He that eateth, saith he: for though there were drinke-offerings or libaments ioyned lightly to euery Sacrifice, yet it was enough to eate only of one kind, for to be partaker of the whole.

Lu. 22, 19 1. Cor. 11. 1. Cor. 10, 18.

The Priests that say Masse, must receiue both kinds.

62. *If you shal see.*) Our Sauiour seemeth to insinuate, that such as beleeue not his words touching the Holy Sacrament, and thinke it impossible for him to giue his Body to be eaten in so many places at once, being yet in earth, should be much more scandalized & tẽpted after they saw or knew him to be ascended into Heauen. Which is proued true in the Capharnaites of this time. Whose principal reason against Christs presence in the Sacrament is, that he is ascended into Heauen: yea, who are so bold as to expound this same sentence for themselues thus, It is not this body or flesh which I wil giue you, for that I wil carie with me to Heauen. Whereby if they meant only that the condition and qualities of his body in Heauen should be other then in the Sacrament, it were tolerable: for S. Augustin speaketh sometime in that sense. But to deny the substance of the body to be the same, that is wicked.

Christ insinuateth that faithles men shal not beleeue his presence in the B. Sacrament, because he is ascended.

63. *The flesh profiteth nothing.*) If this speach were spoken in the sense of the Sacramentaries, it would take away Christs Incarnation, manhood, & death, no lesse then his corporal presence in the Sacrament. For if his flesh were not profitable, al these things were vaine. Therfore CHRIST denieth not his owne flesh to be profitable, but that their grosse and carnal conceiuing of his words, of his flesh, & of the manner of eating the same, was vnprofitable: which is plaine by the sentence following where he warneth them, that his words he spirit and life, of high Mystical meaning, and not vulgarly & grosly to be taken, as they tooke them. And it is the vse of the Scripture to cal mans natural sense, reason, and carnal resisting or not reaching supernatural truths, flesh or bloud, as, *Flesh and bloud reuealed not this to thee &c. Mat. 16.*

The Capharnaites grosse vnderstanding of Christs flesh to be giuen or eaten. And, how his flesh doth profit, & not profit.

This carnalitie then of theirs, stood in two points specially: first, that they imagined that he would kil himself, & cut & mangle his flesh into parts, & so giue it them raw or rost to be eaten among them. Which could not be meant, saith S. Augustin: for that had conteined an heinous and barbarous fact; and therfore they might & should haue been assured, that he would command no such thing: but some other sweet sense to be of his hard, mystical, or figuratiue words, & to be fulfilled in a Sacrament, mysterie, and a maruelous diuine sort, otherwise then they could comprehend. Secondly, they did erre touching his flesh, in that they tooke it to be flesh of a mere man, & of a dead man also, when it should come to be eaten: of which kind of flesh Christ her pronounceth, that it profiteth nothing. Whereupon S. Cyril saith: *This body is not of Peter or Paul or any other like, but of Christ IESVS who is the life itself: and therfore this Body giueth life, the very fulnes of the Diuinitie dwelling in it.* And the holy Councel of Ephesus in the 11. Anathematisme expounded also by the said S. Cyril: *The Eucharist is not the body of any common person (for the flesh of a common man could not quicken) but of the* WORD *itself. But the Heretike Nestorius dissolueth the vertue of this Mysterie, holding mans flesh only to be in the Eucharist.* Thus there. And S. Ignatius cited of Theodorete, and many other Fathers haue the like. Whereby we may see that it commeth of the Diuinitie & Spirit (without which Christs flesh can not be) that this Sacrament giueth life.

Augustin. Doct. Chr. li. 3. c. 13.

Li. 4. c. 23. in Io.

Ignatius apud Theodor. dial. 3.

Christs flesh giueth life because it is the flesh of God & man.

64. *That beleeue not.*) It is lacke of faith, you see here, that causeth men to spurne against this high truth of the Sacrament: as also it may be learned here, that it is the great & merciful guift of God that Catholike men doe against their senses & carnal reasons, beleeue & submit themselues to the humble acknowledging of this Mysterie: lastly, that it may wel * by Christs insinuation of Iudas, be gathered, that he specially spurned against our Maisters speaches of the holy Sacrament.

* *vers.* 64.

Iudas the chiefe of them that beleeue not the real presence.

66. *Went back.*) It can be no maruel to vs now that so many reuolt from the Church, by offense or scandal vniustly taken at Christs body and bloud in the Sacrament: seeing many of his Disciples that saw his wonderful life, doctrine, and miracles, forsooke

Heretikes beleeue not the real presence, because

they see bread & wine: as the Iewes beleeued not his Godhead because of the shape of a poore man.

Christ himself, vpon the speach & promise of the same Sacrament. For the mysterie of it is so supernatural & diuine in itself, and withal so low & base for our sakes, by the shew of the formes of these terrene elements vnder which it is, and we eate it; that the vnfaithful and infirme doe so stumble at Christ in the Sacrament, as the Iewes & Gentils did at Christ in his humanitie. For, the causes of contradictions of the incarnation & Transsubstantiation be like. And it may be verily deemed, that whosoeuer now can not beleeue the Sacrament to be Christ, because it is vnder the formes of bread and wine, and is eaten and drunken, would not then haue beleeued that Christ had been God, because he was in shape of man, and crucified. To conclude, it was not a figure nor a mysterie of bare bread and wine, nor any Metaphorical or Allegorical speach, that could make such a troup of his Disciples reuolt at once. When he said he was a doore, a vine, a way, a Pastour, and such like (vnto which kind of speaches the Protestants ridiculously resemble the words of the holy Sacrament) who was so mad to mistake him, or to forsake him for the same? For the Apostles at the least would haue plucked them by the sleeues, and said: Goe not away my Masters, he speaketh parables. The cause therfore was their incredulitie, and the height of the Mysterie, for that they neither knew the meanes how it might be present, nor would beleeue that he was able to giue his flesh to be eaten in many places. And euen such is the vnbeleefe of the Heretikes about this matter at this day.

The disciples reuolting at Christs words, proue that he spake not metaphorically, as at other times.

68. *Peter answered.*) Peter answereth for the Twelue, not knowing that Iudas in hart was already naught, and beleeued not Christs former words touching the B. Sacrament, but was to reuolt afterward as the other. * Wherein as Peter beareth the person of the Church & al Catholike men; that for no difficulty of his word, nor for any reuolt (be it neuer so general) of Schismatikes, Heretikes, or Apostataes, either for this Sacrament or any other Article, wil euer forsake Christ: So Iudas was the chiefest suborner, maintayner, & father of this heresie against the real presence of Christs bodie and bloud in the B. Sacrament, and of the reuolt from him for the same: as S. Augustin teacheth *in enarratione Psal. 34. ad ver. 22. & Psal. 55, ad ver. 7.* declaring withal that this was the first heresie against Christs doctrine, and worthily commending S. Peter for his humble obedience, in receiuing Christs speach, and firmly beleeuing his words to be true and good, which he did not yet vnderstand. By whose example therfore when company draweth vs to reuolt, let vs say thus: Lord, whither or to whom shal we goe, when we haue forsaken thee? to Caluin, Luther, or such, and forsake thee and thy Church with the vnfaithful multitude? No, thou hast the words of life, and we beleeue thee, and thy Church wil not nor can not beguile vs. *Thou hast* (saith the same S. Augustine) *life euerlasting in the ministration of thy body and bloud.* And a litle after: *Thou art life euerlasting itself, and thou giuest not in thy flesh and bloud but that which thy self art.*

As S. Peter beareth the person of al beleeuing Catholikes: so Iudas of al vnbeleeuing Heretikes. He being the first Arch-heretike; and this, against the B. Sacrament, the first heresie.

* *Cypr. ep. 55, nu. 5.*

Tract. 27. in Euang. Io.

CHAP. VII.

The Iewes (of Hierusalem) seeking his death, he walketh in Galilee: where he signifieth to his Brethren, that not in this feast Scenopegia, but in another (to wit, Pasche following) the Iewes should kil him: that is, not when they would, but when he wil. 10. In so much that at this feast he teacheth openly in the Temple, and conuerteth many, 14. both in the middle day 37. and the last day thereof, without any hurt, though also the Rulers send to apprehend him.

The Ghospel vpō Tuesday in Passion weeke

:: *Scenopegia* (*Leu. 23* σκηνῶν ἑορτὴ) is the *feast of Tabernacles*, which the Iewes kept from the 7. of octo. for eight daies together by Gods com-

AFTER these things IESVS walked ' into Galilee ', for he would not walke ' into Iewrie ': becausse the Iewes sought to kil him. 2. And the festiual day of the Iewes, * :: Scenopégia, was at hand. 3. And his Brethren said to him: Passe from hence, and goe into Iewrie; that thy Disciples also may see thy workes which thou doest. 4. For no man doth any thing in secret, and seeketh himself to be in publike. If thou doe these things, manifest thy self to the world. 5. For neither did his Brethren beleeue

' *in Galilee,* ' *in Iewrie: Leu. 23. 34.*

beleeue in him. 6. IESVS therfore saith to them: My time is not yet come; but your time is alwaies readie. 7. The world can not hate you, but me it hateth: becauſe I giue teſtimonie of it, that the workes thereof are euil. 8. Goe you vp to this feſtiual day: I goe not vp to this feſtiual day; becauſe my time is not yet accompliſhed.

'I wil not yet goe vp'

9. When he had ſaid theſe things, himſelf taried in Galilee. 10. But after his Brethren were gone vp, then he alſo went vp to the feſtiual day, not openly, but as it were in ſecret. 11. The Iewes therfore ſought him in the feſtiual day, and ſaid: Where is he? 12. And there was much murmuring in the multitude of him. For certaine ſaid: That he is good. And others ſaid: No, but he ſeduceth the multitudes. 13. Yet no man ſpake openly of him for feare of the Iewes.

mandement, for a memorie that their Fathers dwelt by God's protection fourtie yeares in tabernacles or tentes, and not in houſes, comming out of AEgypt. *See Leuit.* 23, 34.

14. And when the feſtiuitie was now half done, IESVS went vp into the Temple, and taught. 15. And the Iewes maruailed, ſaying: How doth this man know letters, whereas he hath not learned? 16. Ieſus anſwered them, and ſaid: My doctrine is not mine, but is that ſent me. 17. If any man :: wil doe the wil of him, he ſhal vnderſtand of the doctrine whether it be of God, or I ſpeake of my ſelf. 18. :: He that ſpeaketh of himſelf, ſeeketh his owne glorie. But he that ſeeketh the glorie of him that ſent him, he is true, and iniuſtice in him there is not. 19. Did not Moyſes giue you the Law, and none of you doth the law? 20. * Why ſeeke you to kil me? The multitude anſwered, and ſaid, :: a Thou haſt a Diuel, who ſeeketh to kil thee? 21. IESVS anſwered and ſaid to them: One worke I haue done; and you doe al marueil. 22. Therfore * Moyſes gaue you circumciſion: not that it is of Moyſes, but * of the Fathers, and in the Sabboth you circumciſe a man. 23. If a man receiue circumciſion in the Sabboth, that the Law of Moyſes be not broken; are you angry at me becauſe I haue healed a man wholy in the Sabboth? 24. Iudge not according to the face, but iudge iuſt iudgement.

The Ghoſpel vpon tueſday in the 4. weeke of Lent.

:: The way to come to know the truth, is to liue wel.

:: It is ſpoken of Antichriſt ſpecially, and it is true in al Heretikes. *Auguſt tract. 29. in Euang. Ioan.*

:: a No maruel, when theſe ſpeake thus to Chriſt himſelf, if Heretikes cal his Vicar Antichriſt.

Ioh. 7, 18,

Le. 12, 3. *Gen.* 17, 10.

25. Certaine therfore of Hieruſalem ſaid: Is not this he whom they ſeeke to kil? 26. And behold, he ſpeaketh openly, and they ſay nothing to him. Haue the Princes knowen indeed that this is CHRIST? 27. But this man we know whence he is. But when CHRIST commeth, no man knoweth whence he is. 28. IESVS therfore cried in the Temple teaching and ſaying: Both me you doe know, and whence I am you know. And of my ſelf I am not come, but he is true that ſent me, whom you know not. 29. I know him, becauſe I am of him, and he ſent me. 30. They ſought therfore to apprehend him: and no man laid hands vpon him, becauſe his houre was not yet come. 31. But of the multitude many beleeued in him, and ſaid: CHRIST, when he commeth ſhal he doe more ſignes then theſe which this man doth? 32. The Phariſees heard the multitude murmuring theſe things touching him: and the Princes and Phariſees ſent Miniſters to apprehend him. 33. IESVS therfore ſaid to them: Yet a litle time I am with you: and I goe to him that ſent me. 34. * You ſeeke me, and ſhal not find: and where I am, you can not come. 35. The Iewes therfore ſaid among themſelues, whither wil this man goe, that we ſhal not find him? wil he goe into the diſperſion of the Gentils, and teach the Gentils? 36. What is this ſaying that he hath ſaid: You ſhal ſeek

The Ghoſpel vpon Munday in Paſſiõ weeke

Ioh. 13, 33

me

me, and shal not find; and where I am, you can not come.

37. And in the last, the * great day of the festiuitie IESVS stood and cried, saying: If any man thirst, let him come to me, and drinke. 38. He that beleeueth in me, as the scripture saith, *Out of his belly shal flow riuers of liuing water.* 39. (And this he said * of the Spirit that they should receiue which beleeued in him, ✠ ⁂ For as yet the Spirit was not giuen: because IESVS was not yet glorified.)

40. Of that multitude therfore, when they had heard these words of his, some said: This is the Prophet indeed. 41. Others said: This is Christ. But certaine said: Why, doth CHRIST come from Galilee? 42. Doth not the * scripture say: That of the seed of Dauid, and from Bethlehem the towne where Dauid was, CHRIST doth come? 43. Therfore there arose dissensiō in the multitude for him. 44. And certaine of them would haue apprehended him: but no man laid hands vpon him. 45. The Ministers therfore came to the cheefe Priests and the Pharisees. And they said to them: Why haue you not brought him? 46. The Ministers answered: Neuer did there man so speake, as this man. 47. The Pharisees therfore answered them: Why, are you also seduced? 48. Hath any of the Princes beleeued in him, or of the Pharisees? 49. but this multitude that knoweth not the Law, are accursed. 50. Nicodemus said to them ⁂ a he* that came to him by night, who was one of them: 51. Doth our Law iudge a man, vnles it first heare him, and know what he doth? 52. They answered & said to him: Why, art thou also a Galilæan? 'Search', & see that from Galilee a Prophet riseth not. 53. And euery man returned to his house.

⁂ This was fulfilled on whitsunday Act. 2. & afterward alwaies by imposition of hands in the Sacrament of Confirmation: visibly in the primitiue Church, and inuisibly to the end of the world.

⁂ a Christ hath some good alwaies euen amōg the wicked, which secretly serue him and by wise delaies auert the execution of iniust lawes against him and his people, as Nicodmus & Gamaliel.

Leuit. 23, 36. Ioel 2, 28. Leu. 23, 36. * Act. 2. 1.

Ps. 131. 11. Mich 5, 2.

Ioan. 5, 39. a 'Search the scriptures'.

CHAP. VIII.

Againe in the Temple (absoluing an aduoutresse after his merciful manner, & yet withal declaring against his enemies that he is not a fauourer of sinne, no more then Moyses) 12 he teacheth openly, and is not for al that apprehended: telling them both of his Godhead, 21 and of their reprobation, 28 of his exaltation also by their Crucifying of him: 31 exhorting the beleeuers to perseuer, 33 and shewing them that seeke his death, that they are neither free, 39 nor of Abraham, 41 nor of God, 44 but of the Diuel. 45 But that himself is of God, 52 and greater and ancienter then Abraham. 59 For the which they goe about to stone him, but in vaine.

The Ghospel vpon Saturday the 3. weeke of Lent.

AND IESVS went into the Mount-oliuet: 2. and early in the morning againe he came into the Temple, and the people came to him, and sitting he taught them.

3. And the Scribes and Pharisees bring a woman taken in aduoutrie; and they did set her in the middes, 4. And said to him: Maister, this woman was euen now taken in aduoutrie. 5. And * in the Law Moyses commanded vs to stone such. What saiest thou therfore? 6. And this they said tempting him, that they might accuse him. But IESVS bowing himself downe, with his finger wrote

Leu. 20. 10.

wrote in the earth. 7. When they therfore continued asking him, he lifted vp himself, and said to them: ¶ He that is without sinne of you, let him first throw the stone at her. 8. And againe bowing himself, he wrote in the earth. 9. And they hearing, went out one by one, beginning at the Seniours: and IESVS alone remained, and the woman standing in the middes. 10. And IESVS lifting vp himself, said to her: Woman, where are they that accused thee: hath no man condemned thee? 11. Who said: No man, Lord. And IESVS said: ¶ Neither wil I condemne thee. Goe, and now sinne no more. ✠

12.b Againe therfore IESVS spake to them, saying: I am the light of the world: he that followeth me, walketh not in darkenesse, but shal haue the light of life. 13. The Pharisees therfore said to him: Thou giuest testimonie of thy self; thy testimonie is not true. 14. IESVS answered, and said to them: Although I doe giue testimonie of my self, my testimonie is true: becausе I know whence I came, & whither I goe: but you know not whence I come, or whither I goe. 15. You iudge according to the flesh: I doe not iudge any man. 16. And if I doe iudge, my iudgement is true: becausе I am not alone, but I and he that sent me, the Father. 17. And in your law it is written, that * the testimonie of two men is true. 18. I am he that giue testimonie of my self: and he that sent me, the Father, giueth testimonie of me. 19. They said therfore to him: Where is thy Father? IESVS answered: Neither me doe you know, nor my Father. If you did know me, perhaps you might know my Father also. 20. These words IESVS spake in the Treasurie, teaching in the Temple, and no man apprehended him, becausе his houre was not yet come. ✠

Deu. 17, 6. 19, 15.

21 Againe therfore IESVS said to them: I goe, and you shal seeke me, and shal die in your sinne. Whither I goe, you can not come. 22. The Iewes therfore said: Why, wil he kil himself, becausе he saith: Whither I goe, you can not come? 23. And he said to them: You are from beneath, I am from aboue. You are of this world, I am not of this world. 24. Therfore I said to you that you shal die in your sinnes. For if you beleeue not that I am he, you shal die in your sinne. 25. They said therfore to him: Who art thou? IESVS said to them: ¶ c The Beginning who also speake to you 26. Many things I haue to speake and iudge of you. But he that sent me, is true: and what I haue heard of him, these things I speake in the world. 27. And they knew not that he said to them that his Father was God. 28. IESVS therfore said to them: When you shal haue exalted the Sonne of man, then you shal know that I am he, and of my self I doe nothing, but as the Father hath taught me, these things I speake: 29. and he that sent me, is with me: and he hath not left me alone, becausе the things that pleasе him I doe alwaies ✠ 30. When he spake these things many beleeued in him.

31. IESVS therfore said to them that beleeued him, the Iewes: If you ¶ abide in my word, you shal be my Disciples indeed. 32. And you shal know the truth, and the truth shal make you free. 33. They answered him: We are the seed of Abraham, and we neuer serued any man: how saiest thou, You shal be free? 34. IESVS answered them:

Amen

¶ We can not conueniently reprehend or cõdemne other mens faults, if our selues be guilty of the same or other greater. *Cyril. in Io. See Anno. Mt. 7. 1.*

¶ S. Augustine by this example of our Maister proueth that Clergie men specially should be giuẽ much to mercie and that they ought often, as the cause and time require to get pardon of the secular Magistrates for offenders that be penitent. *Ep. 54.*

b The Ghespel vpon Saturday the 4. weeke in Lent.
The Ghospel vpon Munday the 2. weeke of Lent.

¶ c So read S. Cyril, & S. Ambrose, & S. Augustine: expoũding it of Christes Person, that he is the beginning or cause of al creatures.

¶ Only faith is not sufficient without perseuerance or abiding in the keeping of his cõmandements.

"Amen, amen I say to you, that * euery one which committeth sinne, is the seruant of sinne. 35. And the seruant abideth not in the house for euer: the sonne abideth for euer. 36. If therfore the Sonne make you free, you shal be "a free indeed. 37. I know that you are the children of Abraham: but you seeke to kil me, because my word taketh not in you. 38. I speake that which I haue seen with my Father: and you doe the things that you haue seen with your Father. 39. They answered, and said to him: Our Father is Abraham. IESVS saith to them: If you be the children of Abraham, "b doe the workes of Abraham. 40. But now, you seeke to kil me, a man that haue spoken the truth to you, which I haue heard of God. This did not Abraham. 41. You doe the workes of your Father. They said therfore to him: We were not borne of fornication. We haue one Father, God. 42. IESVS therfore said to them: If God were your Father, verily you would loue me. For from God I proceeded, and came: for I came not of my self, but he sent me: 43. Why do you not know my speach? Because you cā not heare my word. 44. You are of your Father the Diuel, & the desires of your father you wil doe. He was a "c man-killer from the beginning, & he stood not in the veritie; because veritie is not in him. When he speaketh a lie, he speaketh of his owne, because he is a lyer, & the father thereof. 45. But because I say the veritie, you beleeue me not. 46. d Which of you "shal argue me of sinne? If I say the veritie, why doe you not beleeue me? 47. He that is of God, heareth the wordes of God. Therfore you heare not, because you are not of God. 48. The Iewes therfore answered, and said to him: Doe not we say wel that thou art a Samaritane, and hast a Diuel? 49. IESVS answered: "e I haue no Diuel: but I doe honour my Father, and you haue dishonoured me. 50. but I seeke not mine owne glorie. There is that seeketh and iudgeth.

51. Amen, amen I say to you: If any man keep my word, he shal not see death for euer. 52. The Iewes therfore said: Now we haue knowen that thou hast a Diuel. Abraham is dead, and the Prophets; and thou saiest: If any man keep my word, he shal not tast death for euer. 53. Why, art thou greater then our father Abraham, who is dead? and the Prophets are dead. Whom doest thou make thy self: 54. IESVS answered: If I doe glorifie my self, my glorie is nothing. It is my Father that glorifieth me, whom you say that he is your God. 55. And you haue not knowen him, but I know him. And if I shal say that I know him not, I shal be like to you, a lyer. But I doe know him, and doe keep his word. 56. Abraham your father reioyced that he might see my day: and he saw, and was glad. 57. The Iewes therfore said to him: Thou hast not yet fiftie yeares and hast thou seen Abraham? 58. IESVS said to them: Amen, amen I say to you, before that Abraham was made I am. 59. They tooke stones therfore to cast at him. But Iesus hid himself, and went out of the temple. ✠

Ro. 6, 16. 2. Pet. 2, 19.

"a Man was neuer without free wil: but hauing the grace of Christ, his wil is truly made free (as S. Augustine saith) from seruitude of sinne also. *tract 41. in Euang. Io.*

"b Not only faith but good workes also make men the children of Abraham according as S. Iames also speaketh of Abrahams workes. c. 2.

"c S. Augustin compareth Heretikes in their spiritual murder by driuing Christian men out of the Church to the diuel that drou: our parents out of Paradise *Cont. lit. Petil. li. 2. c. 13.*

d The Ghospel vpon Passion Sunday.

" e He denieth not that he is a Samaritane, because he is our keeper of protectour, as the word signifieth; & because he is indeed that merciful Samaritane in the parable of the wounded man Luc 10. 33 *Augu. tract. 43. in Ioan.*

ANNO-

ANNOTATIONS.

CHAP. VIII.

34. *Amen, amen.*) What is it (saith S. Augustine vpon this place) *when our Lord said*, Amen, amen? *He doth much commend and vrge the thing that he so vttereth, doubling it. It is a certaine vehemency of his, if a man may so say: for* Amen *in Hebrew signifieth* verum, a truth. *Yet is it not translated, whereas it might haue been said*, verum verum *dico vobis, but neither the* * *Greeke interpreter durst doe it, nor the Latin, the Hebrew word hath remained still, that so it might be the more esteemed. Tract.* 41. *in Ioan.* By which wordes & the like * recorded in other places of this new Testament, the Reader may see great reason, why we also say, *Amen, amen*, and durst not translate it and such like wordes into our English tongue.

Why *Amen, amen*, is not translated.

* Ἀμὴν, ἀμὴν.

* See the preface, & Annot. in *Apoc.* c. 19. 4.

CHAP. IX.

To shew that by his Baptisme (being the Sacrament of illumination or faith) he wil take away the blindnes of the world, he giueth with strange ceremonies sight to one borne blind. 8. *By which wonderful miracle (the attestation of the partie himself and of his parents concurring) first the neighbours, then also the Pharisees themselues are plainely confounded. Yet so obstinate they are, that because it was the Sabboth when he wrought it, they inferre that he is not of God: yea and throw out of their Synagogue the partie for confessing him.* 35. *But our Lord, receiueth him*; 39. *and foretelleth by this occasion, the excecation, of the Iewes (because of their wilful obstinacie) and illumination of the Gentils who confesse their owne blindnes.*

The Ghospel vpon wenesday in the 4. weeke of Lent.

AND IESVS passing by, saw a man blind: from his natiuitie; 2. and his Disciples asked him: Rabbi, who hath sinned, this man, or his parents, that he should be borne blind? IESVS answered: 3. ::a Neither hath this man sinned, nor his parents; but that the workes of God may be manifested in him. 4. I must worke the workes of him that sent me, whiles it is day. The night commeth, ::b when no man can worke. 5. As long as I am in the world, I am the light of the world. 6. When he had said these things, he spit on the ground, and " made clay of the spittle, and spred the clay vpon his eyes, 7. and said to him: Goe, c wash in the poole of Siloe, which is interpreted, *Sent*. He went therfore, and washed; and he came seeing.

8. Therfore the neighbours, and they which had seen him before, that he was a begger, said: Is not this he that sate, and begged? Others said: That this is he. 9. But others: No, not so, but he is like him. But he said: That I am he. 10. They said therfore to him: How were thine eyes opened? 11. He answered: That man that is called IESVS, made clay, and anointed mine eyes, and said to me: Goe to the poole of Siloe, and wash. And I went, and washed, and saw. 12. And they said to him: Where is he? He saith: I know not. 13. They bring him that had been blind,

::a Though many infirmities fal for sinne, yet not al: some comming for probation, and some sent that God by the cure thereof may be glorified.

::b The time of working, and meriting, is in this life: after death we can deserue no more by our deedes, but must only receiue good or il, according to the difference of workes here.

c This was a figure of Baptisme, to which al men borne in sinne & blindnes are sent for health & sight *Amb. l. 3. c. 2. de Sacramentis.*

blind, to the Phariſees. 14. And it was the Sabboth when IESVS made the clay, and opened his eyes.

15. Againe therfore the Phariſees asked him, how he ſaw. But he ſaid to them: He put clay vpon mine eyes, & I waſhed; and I ſee. 16. Certaine therfore of the Phariſees ſaid: This mā is not of God, that keepeth not the Sabboth. But others ſaid: How can a man that is a ſinner doe theſe ſignes? And there was a ſchiſme among them. 17. They ſay therfore to the blind againe: Thou, what ſaieſt thou of him that opened thine eyes? And he ſaid: That he is a Prophet. 18. The Iewes therfore did not beleeue of him, that he had been blind and ſaw, vntil they called the parents of him that ſaw, 19. and asked them, ſaying: Is this your ſonne, whom you ſay that he was borne blind? how then doth he now ſee? 20. His parents anſwered them, and ſaid: We know that this is our ſonne, and that he was borne blind; 21. but how he now ſeeth, we know not, or who hath opened his eyes, we know not, aske himſelf; he is of age, let himſelf ſpeake of himſelf. 22. Theſe things his parents ſaid, becauſe they feared the Iewes. For the Iewes had now conſpired, that if any man ſhould confeſſe him to be CHRIST, he ſhould be " put out of the Synagogue. 23. Therfore did his parents ſay: That he is of age, aske himſelf. 24. They therfore againe called the man that had been blind, and ſaid to him: " Giue glorie to God. We know that this man is a ſinner. 25. He therfore ſaid to them: Whether he be a ſinner, I know not: one thing I know, that whereas I was blind, now I ſee 26. They ſaid therfore to him: What did he to thee? how did he open thine eyes? 27. He anſwered them: I haue now told you, and you haue heard; why wil you heare it againe? wil you alſo become his Diſciples? 28. They reuiled him therfore, & ſaid: Be thou his Diſciple: but we are the Diſciples of Moyſes. 29. We know that to Moyſes God did ſpeake; but this man we know not whence he is. 30. The man anſwered and ſaid to them: For in this it is maruelous that you know not whence he is, and he hath opened mine eyes. 31. And we know that ſinners God doth not heare. But if a man be a ſeruer of God, and doe the wil of him, him he heareth. 32. From the beginning of the world it hath not been heard that any man hath opened the eyes of one borne blind. 33. Vnles this man were of God, he could not doe any thing. 34. They anſwered and ſaid to him: Thou waſt wholy borne in ſinnes, and doeſt thou teach vs? And they caſt him forth.

35. IESVS heard that they caſt him forth; & when he had found him, he ſayd to him: Doeſt thou beleeue in the Sonne of God? 36. He anſwered, and ſaid: Who is he Lord, that I may beleeue in him? 37. And IESVS ſaid to him: Both thou haſt ſeen him; and he that talketh with thee, he it is. 38. But he ſaid, I beleeue Lord. And falling downe he adored him. ✠ 39. And IESVS ſaid to him: For iudgement came I into this world; " a that they that ſee not, may ſee; and they that ſee, may become blind. 40. And certaine of the Phariſees that were with him, heard; and they ſaid to him: Why, are we alſo blind? 41. IESVS ſaid to them: If you were blind, you ſhould not haue ſinne, but now you ſay, That we ſee. Your ſinne remaineth.

" So ſay the Heretikes whē they derogate from miracles done by Saints or their Relikes, phariſaically pretending the glorie of God. As though it were not Gods glorie, whē his Saints doe it by his power & vertue: yea his greater glorie, that doth ſuch things by his ſeruants, & by the meaneſt things belonging to thē, as Peters ſhadow *Act.* 5. & Paules napkins *Act.* 19.

" a By this we ſee that this miracle was not only maruelous & beneficial to the blind, but alſo ſignificatiue of taking away ſpiritual blindneſſe.

ANNO-

ANNOTATIONS.

CHAP. IX.

6. *Made clay.*) Christ that could haue cured this man by his only wil or word, yet vsed certaine creatures as his instruments in working, and diuers circumstances and ceremonies, clay, water, annoynting, washing, &c. No maruel then that he and his Church vse such diuersities of Sacraments and ceremonies external in curing our soules. External ceremonies.

22. *Put out of the Synagogue.*) The Heretikes vntruly translate here (& v. 35.) *Excommunicate*: to make the simple conceaue the Churches Excommunication to be no other, or no better, or no more rightly vsed against them, then this casting out of the Synagogue of such as confessed our Sauiour. They might as wel haue Translated for Synagogue, Church: for the old Testament, the new: for Law, grace: for flesh, spirit: for Moyses, Christ. For no lesse difference is there beweeen casting out of the Synagogue, and Excommunication. Besides that, not euery one which was not of the Iewes Synagogue, was therfore out of the communion of the Faithful, many true beleeuers being in other partes of the world not subiect to the Iewes Synagogue, Law, nor Sacraments. And therfore it was not al one to be out of the Synagogue, and to be excommunicated, as now, whosoeuer is out of the Churches communion, either by his owne wil, or for his iust deserts thrust out of it by the spiritual Magistrate, he is quite abandoned out of al the societie of Saints in Heauen and earth, so long as he so continueth. Heretical trãslation. Casting out of the Synagogue. The Churches Excommunition. See in the *Annot. Mt.* 18, 17.

As for the cause of thrusting this poore man & such other out of the Synagogue, & excommunicating Heretikes, there is as great oddes as betwixt Heauen & hel: he being vsed so for following Christ and his Church these for forsaking Christ and his Church. Some more agreement there is between that corrupt sentence of the Iewes against the followers of Christ, & the pretended excõmunication executed against Catholike men by our Heretikes: although in truth there is no great resemblance. For, the Iewes though they abused their power sometimes, yet had they authoritie indeed by Gods law so to punish contemners of their Law, & therfore it was feared and respected euen of good men. But the excommunication vsed by Heretikes against Catholikes or any offenders, is not to be respected at al, being no more but a ridiculous vsurpation of the Churches right and fashion of the same. For, out of their Synagogues al faithful men ought to flye, and not tarie to be thrust out: according to the warning giuen against Core & Dathan: The Heretikes ridiculous Excõmunication.

Num. 16. *Be ye separated from their tabernacles, lest you be wrapped in their sinnes.*

CHAP. X.

He continueth his talke to the Pharisees, shewing that they and al other that wil not enter in by him, are wolues: and that they which heare them, are not the true sheep. 11. But that himself is the good Pastour, and therfore to saue the sheep from these wolues, he wil yeald his life, which otherwise no might of theirs could take from him, foretelling also his Resurrection, and vocation of the Gentils. 22. Againe another time, he telleth these Iewes openly, that they are not of his sheep, and that no might of theirs shal take from him his true sheep, because he is God, euen as his Father is God. 31. Which by his miracles and by Scripture he sheweth to be no blaspemie: and they in vaine seeking to stone and to apprehend him, 40. he goeth out to the place where Iohn Baptist had giuen open witnes of him. The Ghospel vpon Tuesday in whitsunweeke.

AMEN, amen I say to you, he that entreth not by the doore into the fold of the sheep, but " climeth vp another way; he is " a theefe and a robber. 2. But he that entreth by the doore, is the Pastour of the sheep. 3. To this man the porter openeth; and the sheep

" The theefe, is the Heretike specially, & any other that vnlawfully breake in vpon the sheepe to kil & destroy thẽ by false doctrine & otherwise.

sheep heare his voice: and he calleth his owne sheep by name, and leadeth thē forth. 4. And when he hath let forth his owne sheep, he :: goeth before them: and the sheep follow him, because they know his voice. 5. But a stranger they follow not, but fly from him because they know not the voice of strangers. 6. This prouerb IESVS said to them. But they knew not what he spake to them.

:: That is the fashion of Iewrie & other coūtries, signifying that the shepheard or Pastour must teach the sheepe, & not they him.

7. IESVS therfore said to them againe: Amen, amen I say to you, that I am the doore of the sheep. 8. And how many soeuer haue come, are theeues and robbers: but the sheep heard them not. 9. I am the doore. By me if any enter, he shal be saued: & he shal goe in and shal goe out, & shal find pastures. 10. The theefe cōmeth not but to steale and kil & destroy. I came that they may haue life, & may haue more aboundātly. ✠ 11. I am the good Pastour. " 12. The good Pastour giueth his life for his sheep. But the hireling & he that is not the Pastour, whose owne the sheep are not, seeth the wulfe comming, and leaueth the sheep, and flieth: and the wulfe raueneth, and disperseth the sheep. 13. And the hireling " flyeth because he is a hireling; and he hath no care of the sheep. 14. I am the good Pastour; and I know mine, and mine know me. 15. As the Father knoweth me, and I know the Father: and :: I yeald my life for my sheep. 16. And c other sheep I haue that are not of this fold: them also I must bring, and they shal heare my voice, and there shal be made * one fold and one Pastour. ✠ 17. Therfore the Father loueth me: because I yeald my life, that I may take it againe. 18. No man taketh it away from me: but * I yeald it of myself. And I haue power to yeald it: and I haue power to take it againe. This commandement I receiued of my Father.

Esa. 40, 11. Exe. 34, 23.

Exe. 37, 24.

Esa. 53, 7.

The Ghospel vpon the 2. Sunday after Easter, & for S. Thomas of Canturburie. *Decēb.* 29. And in his Translation. *Iulij.* 7.

:: Christes death was so necessarie for the flocke, that when he might haue escaped, he voluntarily offered himself to death for his flocke.

c He meaneth the Church of the Gentils.

19. A dissension rose againe among the Iewes for these wordes. 20. And many of them said: He hath a Diuel and is mad; why heare you him? 21. Others said: These are not the wordes of one that hath a Diuel. Can a Diuel open the eyes of blind men?

22. * And " the Dedication was in Hierusalem: and it was winter. 23. And IESVS walked in the Temple, in Salomons porch. 24. The Iewes therfore compassed him round about, and said to him: How long doest thou hold our soule in suspense? if thou be CHRIST, tel vs openly. 25. IESVS answered them: I speake to you; and you beleeue not; the workes that I doe in the name of my Father, they giue testimonie of me. 26. But you doe not beleeue, because you are not of my sheep. 27. My sheep heare my voice; and I know them, and they follow me. 28. And I giue them life euerlasting; and they shal not perish for euer, and no man shal plucke them out of my hand. 29. My Father, " that which he hath giuen me, is greater then al: and no man can plucke them out of the hand of my Father. 30. I and the Father are c one.

1. Mac. 4, 56, 59.

The Ghospel vpon weneſday in Passion weeke.

Another reading is, *My Father that hath giuen me, &c.*

c vnum.

31. The Iewes tooke vp stones, to stone him. 32. IESVS answered them: Many good workes I haue shewed you from my Father, for which of those workes doe you stone me? 33. The Iewes answered him: For a a good worke we stone thee not, but for blasphemie, and because thou being a man, makest thyself God. 34. IESVS answered them: Is it not written in your law, that *I said, you are Goddes?* 35. If he called them Goddes, to whom the word of God was made, and the scripture can not be broken:

Psl. 81, 6.

broken; 36. whom the Father hath ſanctified and ſent into the world, ſay you, That thou blaſphemeſt, becauſe I ſaid I am the Sonne of God? 37. If I doe not the workes of my Father, beleeue me not. 38. But if I doe, and if you wil not beleeue me, beleeue the workes: that you may know and beleeue that the Father is in me, and I in the Father. 39. They ſought therfore to apprehend him; and he went forth out of their handes.

40. And he went againe beyond Iordan into that place were Iohn was baptizing firſt; and he taried there. 41. and many came to him. and they ſaid: That Iohn indeed did no ſigne. But al things whatſoeuer Iohn ſaid of this man, were true. 42. And many beleeued in him.

ANNOTATIONS.

CHAP. X.

1. *Climeth another way.*) Whoſoeuer taketh vpon him to preach without lawful ſending, to miniſter Sacraments, & is not Canonically ordered of a true Catholike Biſhop, to be a Curate of ſoules, Perſon, Biſhop, or what other ſpiritual Paſtour ſoeuer, and commeth not in by lawful election and holy Churches ordinance to that dignity, but breaketh in againſt order by force or fauour of men, and by humane lawes, he is a theefe & a murderer. So came in Arius, Caluin, Luther, & al Heretikes: & al that ſucceed them in roome and doctrine. And generally euery one that deſcendeth not by Lawful ſucceſſion in the knowen ordinarie line of Catholike Biſhops and Paſtours that haue been in al Countries ſince their conuerſions. And according to this rule S. *Irenæus li. 3. c. 3.* trieth the true ſhepheards from the theeues and Heretikes. So doe *Tertul. de Præſcr. nu. 11. S. Cypr. de unit. Ec. nu. 7. S. Auguſt. ep. 163. & cont. ep. Manich. c. 4.* and *Lirinenſis*.

Arch-heretikes ſpecially, are the theeues that clime in another way, not by the doore.

11. *Good Paſtour.*) The good Paſtour, is he whoſe ſpecial care is not of his owne aduantage, but of the ſafty of the flocke. The hireling, is he that reſpecteth not the profit and good of the flocke, but his owne lucre. The woulfe, is the Heretike, or any perſecutour of the Church, which is Chriſts flocke.

13. *Flieth.*) Euery Biſhop and Paſtour is bound to abide with his flocke in times of danger & perſecution euen to death, except himſelf be perſonally ſought for, rather then the flocke, or the flocke it ſelf forſake him. For in ſuch caſes the Paſtour may flye, as the Apoſtles did, and S. Athanaſius, and others. *S. Athan. Apol. de ſua fuga. Auguſt. ep. 180.*

When the Paſtour muſt tarie, or may flie.

*2. Macha. 12. *22. *The dedication.*) This is the feaſt of Dedication inſtituted by Iudas Machabæus *li. 1. Mach. c. 4.* Chriſt vouchſafed to honour and keepe that feaſt inſtituted by him: & our Heretikes vouchſafe not to pray and ſacrifice for the dead, * vſed and approued by him. The Dedication alſo of Chriſtian Churches is warranted thereby, with the annual memories thereof. And it proueth that ſuch things may be inſtituted without any expreſſe commandement in Scripture.

Iudas Machabeus. Dedication of Churches.

29. *That which he gaue me.*) Thus read alſo diuers of the Fathers, namely S. *Hilar. Trin. li. 7. poſt medium. S. Ambr. de Sp. S. li. 3. c. 18 S. Auguſt. in Io. tract 48. S. Cyril. li. 7. in Io. c. 10.* and vſe it to proue that Chriſt had his eſſence and nature of the Father. And therfore ſome Heretikes of our time wickedly accuſe the Councel of Laterane for falſifying this place & applying it to the ſame purpoſe. Which they leſſe can abide, for that it is againſt Caluins Autotheiſme, holding that Chriſt tooke his perſon of the Father, but not his ſubſtance. *See the 2. Annot. in 1. Io. v. 1.*

Chriſts eſſence & diuine nature of the Father.

Caluins autotheiſme.

CHAP. XI.

He commeth once againe into Iewrie boldly (the time that he would be killed of them, being not yet come) and raiſeth Lazarus foure daies buried. 47. At which miracle the blind malice of the Rulers ſo increaſeth, that in Councel they conclude to make him away. Howbeit the high Prieſt prophecieth vnawares, of the ſaluation of the world by his death. 54. He thereupon goeth againe out of the way.

The Ghoſpel vpon Friday in the 4 weeke of Lent.

AND there was a certaine ſicke man, Lazarus of Bethania, of the towne of Marie & Martha her ſiſter. 2. (And Marie was ſhe * that anointed our Lord with ointemẽt, & wiped his feete with her haire : whoſe brother Lazarus was ſicke.) 3. His ſiſters therfore ſent to him ſaying: Lord, behold, he whom thou loueſt, is ſicke. 4. And IESVS hearing, ſaid to them : This ſickneſſe is not to death, but for the glorie of God: that the Sonne of God may be glorified by it. 5. And IESVS loued Martha, and her ſiſter Marie, and Lazarus. 6. As he heard therfore that he was ſicke, then he taried in the ſame place two daies : 7. then after this he ſaith to his Diſciples : Let vs goe into Iewrie againe. 8. The Diſciples ſay to him : Rabbi, now the Iewes ſought to ſtone thee; and goeſt thou thither againe ? 9. IESVS anſwered : Are there not twelue houres of the day ? If a man walk in the day, he ſtumbleth not : becauſe he ſeeth the light of this world : 10. but if he walke in the night, he ſtumbleth, becauſe the light is not in him. 11. Theſe things he ſaid; and after this he ſaith to them : Lazarus our freind ſleepeth; but I goe that I may raiſe him from ſleep. 12. His Diſciples therfore ſaid : Lord, if he ſleep, he ſhal be ſafe. 13. But IESVS ſpake of his death; & they thought that he ſpake c of the ſleeping of ſleep. 14. Then therfore IESVS ſaid to them plainely : Lazarus is dead; 15. and I am glad for your ſake, that you may beleeue, becauſe I was not there : but let vs to goe to him. 16. Thomas therfore, who is called Didymus, ſaid to his Condiſciples: Let vs alſo goe, to die with him.

Ia. 7. 37. Mat. 26. 7. Mar. 14, 3. Ia 11, 3.

c de dormitione ſomni.

17. IESVS therfore came, and found him now hauing been foure daies in the graue. 18. And Bethania was nigh to Hieruſalem about fifteene furlonges.) 19. And many of the Iewes were come to Martha and Marie, to comfort them concerning their brother. 20. Martha therfore when ſhe heard that IESVS was come, went to meet him; but Marie ſate at home. 21. Martha therfore ſaid to IESVS : Lord if thou hadſt been here, my brother had not died. 22. But now alſo I know that what things ſoeuer thou ſhalt aske of God, God wil giue thee. 23. IESVS ſaith to her: Thy brother ſhal riſe againe. 24. Martha ſaith to him: I know that he ſhal riſe againe in the reſurrection, in the laſt day. 25. IESVS ſaid to her: I am the reſurrection and the life; he that beleeueth in me, although he be dead, ſhal liue. 26. And euery one that liueth, and beleeueth in me, ſhal not die for euer. Beleeueſt thou this? 27. She ſaith to him : Yea Lord, I haue beleeued that thou art CHRIST the Sonne of God that art come into this world. ✠

The Ghoſpel in a maſſe for the dead vpon the day of the burial or depoſition, alſo the 3. 7. and 30. day.

28. And when she had ſaid theſe things, ſhe went, and called Marie her ſiſter ſecretly, ſaying : The Maiſter is come, & calleth thee. 29. She, when

when she heard, riseth quickely & cōmeth to him. 30. For IESVS was not yet come into the towne: but he was yet in that place where Martha had met him. 31. The Iewes therfore that were with her in the house and did comfort her, when they saw Marie that she rose quickly and went forth, followed her, saying: That she goeth to the graue, to weepe there. 32. Marie therfore when she was come where IESVS was, seeing him, fel at his feete, and saith to him: Lord, if thou hadst been here, my brother had not died. 33. IESVS therfore when he saw her, weeping, and the Iewes that were come with her, weeping, he groned in spirit, and troubled himself, 34. and said: Where haue you laid him? They say to him: Lord, come and see. 35. And IESVS wept. 36. The Iewes therfore said: Behold how he loued him. 37. But certaine of them said: Could not he that * opened the eyes of the blind man, make that
Io. 9, 6. this man should not die? 38. IESVS therfore againe groning in him self, commeth to the graue: and it was a caue; and a stone was laid ouer it. 39. IESVS saith: Take away the stone. Martha the sister of him that was dead, said to him: Lord, now he stinketh, for he is now of foure daies. 40. IESVS saith to her: Did not I say to thee, that if thou beleeue, thou shalt see the glorie of God? 41. They tooke therfore the stone away. And IESVS lifting his eyes vpward, said: Father, I giue thee thankes that thou hast heard me. 42. And I did know that thou doest alwaies heare me, but for the people that standeth about, haue I said it, that they may beleeue that thou hast sent me. 43. When he had said these things, he cried with a loud voice: Lazarus, come forth. 44. And forthwith he came forth that had been dead, bound feete and handes with winding bandes, and his face was tied with a napkin. IESVS said to them: ¨a Loose him, and let him goe.

45. Many therfore of the Iewes that were come to Marie & Martha, & had seē the things that IESVS did, beleeued in him. ✠ 46. And certaine of thē went tot he Pharisees, & told thē the things that IESVS did. 47. [b] The cheefe Priests therfore & the pharisees gathered a Councel, & said: What doe we, for this man doeth many signes. 48. If we let him alone so, al wil beleeue in him: & the Romanes wil come, & ¨c take away our place & Nation. 49. But one of them named Caiphas, being the high Priest of that yeare, said to them: You know nothing, 50. neither doe you cōsider: that it is expedient for vs that one man die for the people, & the whole Nation perish not. 51. And this he said not of him self: but ″ being the high Priest of that yeare, he prophecied that IESVS should die for the Nation. 52. And not only for the Nation, but to gather into one the children of God that were dispersed. 53. From that day therfore they deuised to kil him. 54. IESVS therfore walked no more openly among the Iewes, but he went into the countrie beside the desert vnto a citie that is called Ephrem, and there he abode with his Disciples. ✠

55. And the Pasche of the Iewes was at hand: & many of the countrie went vp to Hierusalem before the Pasche to sanctifie themselues. 56. They sought IESVS therfore; and they communed one with another, standing in the Temple: What

¨a S. Cyril. li. 7. c. vlt. in Io. and S. August. Tract. 49. in Io. apply this to the Apostles & Priests authoritie of absoluing sinners: affirming Christ to reuiue none from sinne, but in the Church and by the Priests ministerie.

[b] The Ghospel vpon friday in Passion weeke.

¨c Al men, but specially Nations must take heed, that whiles to saue their temporal state, they forsake God, they lose not both, as the Iewes did. Aug. tract. 49. in Io.

thinke you, in that he is not come to the festiual day? And the cheefe Priests & Pharisees had giuen commandement, that if any man should know where he was, he should tel, that they might apprehend him.

ANNOTATIONS.

CHAP. XI.

The priuiledge of the office & order, though in a wicked person.

51. *Being the high Priest.*) Maruel not that Christ preserueth his truth in the Church as wel by the vnworthy as the worthy Prelates thereof: the guifts of the Holy Ghost following their Order and office, as we see here in Caiphas, & not their merites or person. And if this man being many waies wicked, and in part an vsurper, and the Law & Priesthood being to decline & to giue place to Christs new ordinance, had yet some assistance of God for vtterance of truth which himself meant not, nor knew not: how much more may we be assured, that Christ wil not leaue Peters Seat, * whose faith he promised should neuer faile, though the persons which occupie the same, were as il as the blasphemous & malitious mouthes of Heretikes doe affirme.

CHAP. XII.

The 4. part. The 4. Pasche, & holy weeke of his Passion in Hierusalem.

The Rulers dealing as if he hid himself, 1. he commeth to Bethania. 3. Where by occasion of Iudas the theefe murmuring at Marie Magdalens costly deuotion, he foretelleth his death. 12. From thence, though they did now intend to kil Lazarus also, he ride openly into Hierusalem, the people (because he had raised Lazarus) confessing with their acclamations that he is Christ. 20. Where certaine Gentils desiring to see him, 23. he foretelleth the conuersion of the whole world from the Diuel to him, to be now instant, as the effect of his death vpon the Crosse. 28. The Father also answering from Heauen to his prayer made to that purpose, 37. yet after al this, the Iewes continue incredulous as Esay prophecied of them: 42. though many beleeued, but were ashamed to confesse him. 44. Whereupon he sheweth that it is glorious before God, and saluation to themselues to beleeue in him, and confesse him: and damnable to despise him.

The Ghospel vpon Munday in Holy weeke.

IESVS therfore sixe daies before the Pasche came to Bethania, where Lazarus was, that had been dead, whom IESVS raised. 2. And they made him a supper there: and Martha ministred, but Lazarus was one of them that sate at the table with him. 3. :: Marie therfore tooke a pownd of ointement of right spikenard, precious, and anointed the feete of IESVS, and wiped his feete with her haire: and the house was filled of the odour of the ointement. 4. One therfore of his Disciples, Iudas Iscariote, he that was to betray him, said: 5. " Why was not this ointment sold for three-hundred pence, and giuen to the poore? 6. And he said this, not because he cared for the poore; but because he was " a theefe, and hauing the purse, caried the things that were put in. 7. IESVS therfore said: Let her alone that she may

Mt. 26. 6. Mar. 14. 3. Psalme sunday cue.

:: Of this womans extraordinarie offices of deuotion, & how acceptable they were to Christ, see the *Annot. Mt. 26.*

may keepe it for the day of my ‡ burial. 8. For the poore you haue alwaies with you; but ‡a me you shal not haue alwaies. 9. A great multitude therfore of the Iewes knew that he was there; and they came, not for IESVS only, but that they might see Lazarus, whom he raised from the dead. ✠ 10. b But the cheefe Priests deuised for to kil Lazarus also: 11. because many for him of the Iewes went away, and beleeued in IESVS.

12. And on the morow a great multitude that was come to the festiual day when they had heard that IESVS commeth to Hierusalem, 13. they tooke the * boughes of palmes, and went forth to meet him, & cried: *Hosanna, Blessed is he that commeth in the name of our Lord, the King of Israel.* 14. And IESVS found a yong asse, and sate vpon it, as it is written: 15. *Feare not daughter of Sion: behold, thy King commeth sitting vpon an asses colt.* 16. These things his Disciples did not know at the first: but when IESVS was glorified, then they remembred that these things had been written of him, and these things they did to him. 17. The multitude therfore gaue testimonie, which was with him when he called Lazarus out of the graue, and raised him from the dead. 18. For therfore also the multitude came to meete him, because they heard that he had done this signe. 19. The Pharisees therfore said among themselues: Doe you see that we preuaile nothing? Behold the whole world is gone after him.

20. And there were certaine Gentiles of them that ‡ came vp to adore in the festiual day. 21. These therfore came to Philippe who was of Bethsaida of Galilee, and desired him, saying: Sir, we are desirous to see IESVS. 22. Philippe commeth and telleth Andrew. Againe Andrew & Philippe told IESVS. 23. But IESVS answered them, saying: The houre is come, that the Sonne of man shal be glorified. 24. b Amen, amen I say to you, vnles the graine of wheate falling into the ground, die: it self remaineth alone, but if it die, it bringeth much fruit. 25. He that loueth his life shal lose it: and he that hateth his life in this world, doth keep it to life euerlasting. 26. If any man minister to me, let him follow me: and where I am, there also shal my minister be. If any man minister to me, my Father wil honour him. ✠ 27. Now my soule is troubled. And what shal I say? Father, saue me from this houre. But therfore came I into this houre. 28. Father, glorifie thy name. A voice therfore came from Heauen: Both I haue glorified it, and againe I wil glorifie it. 29. The multitude therfore that stood and heard, said that it thundered. Others said, An Angel spake to him. 30. IESVS answered, and said: This voice came not for me, but for your sake. 31. c Now is the iudgement of the world: now the Prince of this world shal be cast forth. 32. And I, * if I be exalted from the earth, wil draw al things to my self. 33. (And this he said, signifying what death he should die) 34. The multitude answered him: We haue heard out of the law, that CHRIST abideth for euer; and how saiest thou: The Sonne of man must be exalted? Who is this Sonne of man? 35. IESVS therfore said to them: Yet a litle while, the light is among you. Walke whiles you haue the light, that the darkenesse ouertake you not. And he that walketh

weeke.

‡ The deuout offices of balming & anointing the dead bodies of the faithful are here also allowed.

‡a Not visible & moral condition, to receiue almes of you or such like offices for supply of my necessities.

b The Ghospel vpon Saturday in Passion weeke. Psalme sunday.

‡ We may see there is a great difference where a man pray or adore, at home or in the Church & holy places: when the Gentils also came of deuotion a pilgrimage to the Temple in Hierusalem.

b The Ghospel for S. Ignatius Febr. 1. And S. Laurence Aug. 10. And for some other martyrs not Bishops.

c The Ghospel vpon Holy Roode day Septemb. 14. in Latin, Exaltatio S. Crucis.

* Mt. 21. 7. Mar. 11. 7. Lu. 19. 35. Ps. 117. 26. Zach. 9. 9.

Io. 3. 14

HOLY weeke.

keth in darkeneſſe, knoweth not whither he goeth. 36. Whiles you haue the light, beleeue in the light, that you may be the children of light. ✠ Theſe things IESVS ſpake and he went away, and hid himſelf from them. ✠

37. And whereas he had done ſo many ſignes before them, they beleeued not in him: 38. that the ſaying of Eſay the Prophet might be fulfilled, which he ſaid: *Lord, who hath beleeued the hearing of vs? 39. and the arme of our Lord to whom hath it beene reuealed?* 40. Therfore they ⁂ could not beleeue, becauſe Eſay ſaid againe: *He hath blinded their eyes, and indurated their hart: that they may not ſee with their eyes, nor vnderſtand with their hart, and be conuerted, and I heale them.* 41. Theſe things ſaid Eſaie, when he ſaw his glorie, & ſpake of him. 42. But yet of the Princes alſo many beleeued in him: but ⁂ for the Phariſees they did not confeſſe, that they might not be caſt out of the Synagogue. 43. For they loued the glorie of men more, then the glorie of God.

Eſ. 53, 1

Eſa. 6, 9. Mt. 13. 14 Mr. 4, 12. Lu 8 10. Act 28, 27.

44. But IESVS cried, and ſaid: He that beleeueth in me, doth not beleeue in me, but in him that ſent me. 45. And he that ſeeth me, ſeeth him that ſent me 46. I a light am come into this world: that euery one which beleeueth in me, may not remaine in the darkeneſſe. 47. And if any man heare my wordes, and keepe them not: I doe not iudge him. For I came not to iudge the world, but to ſaue the world. 48. He that deſpiſeth me, & receiueth not my wordes, hath that iudgeth him. the word that I haue ſpoken, that ſhal iudge him in the laſt day. 49. Becauſe of my ſelf I haue not ſpoken, but the Father that ſent me, he gaue me commandement what I ſhould ſay, and what I ſhould ſpeake. 50. And I know that his commandement is life euerlaſting. The things therfore that I ſpeake: as the Father ſaid to me, ſo doe I ſpeake.

⁂ If any man aske (ſaith S. Auguſtine) why they could not beleeue: I anſwer roundly, becauſe they would not *Tract. 33 in Io.* See the meaning of this ſpeach Annot. *Mat. 13, 15. Mr. 4, 12.*

⁂ This is the caſe of many principal men in ſuch countries where hereſie hath the vpperhand, who know & beleeue the Catholike faith; but making choiſe rather to keepe mans fauour then Gods, they dare not confeſſe the ſame. Such may pray that God and the world agree together: for els it is ſeen whoſe part they wil take.

ANNOTATIONS.

CHAP. XII.

Church ornaments.

5. *Why was.*) So wicked, couetous, and ſacrilegious perſons reprehend good men for beſtowing their goods vpon Church ornaments &c. vnder pretence of better beſtowing them on the poore: ſuch prouide for the poore as Iudas did.

Toleration of the euil.

6. *A theefe.*) Iudas did not then firſt perish when he ſould our Lord, for he was a theefe before: and being loſt he yet followed Chriſt, not in hart, but in body only. Which our Maiſter tolerated, to giue vs a leſſon to tolerate the il, rather then deuide the body. *Aug. tract 50. in Io.*

CHAP. XIII.

At his laſt ſupper, to giue his farewel, and that in moſt wonderful louing manner, 4. he washeth his Diſciples feet, 6. begining with Peter, 8. (shewing how neceſſarie it is for vs to be washed of him in Baptiſme, and needful alſo after Baptiſme) 12. and by this example teaching them al humilitie one toward another. 21. Then he foretelleth, that (notwithſtanding his exceeding loue toward them) one euen of them wil betray him, meaning Iudas, 22. as to Iohn he ſecretly sheweth. After whoſe going out, he reioyceth and ſaith, that euen now the houre is come, 34. commendeth vnto them to loue together, as a new commandement, 36. and foretelleth Peter, who preſumed too much of this owne ſtrength, that euen this night he wil deny him thrise.

The Ghoſpel vpon Maunday thurſday at maſſe, & at the washing of feete.

Maunday Thurſday.

Mt. 26, 1. Mr. 14, 1. Luc. 22, 1.

AND before the feſtiual day of Paſche, IESVS knowing that his houre was come that he ſhould paſſe out of this world to his Father: whereas he had loued his that were in the world, vnto the end he loued them. 2. And when :: ſupper was done, whereas the Diuel now had put into the hart of Iudas Iſcariote the ſonne of Simon, to betray him: 3. knowing that the Father gaue him al things into his handes, & that he came from God, and goeth to God: 4. he riſeth from ſupper, and laieth aſide his garments, and hauing taken a towel, grided himſelf. 5. After that, he put water into a baſon, and " began to wash the feete of the Diſciples, and to wipe them with the towel where with he was girded. 6. He commeth therfore to Simon Peter. And Peter ſaith to him; Lord: doeſt thou wash my feet? 7. IESVS anſwered and ſaid to him: That which I doe, thou knoweſt not now, hereafter thou ſhalt know. 8. Peter ſaith to him: Thou ſhalt not wash my feet for euer. IESVS anſwered him: If I waſh thee not, thou ſhalt not haue part with me. 9. Simon Peter ſaith to him: Lord, not only my feet, but alſo handes and head. 10. IESVS ſaith to him: He that is waſhed, needeth not but " to wash his feet, but is cleane wholy. And you are cleane, but not al. 11. For he knew who he was that would betray him. therfore he ſaid: You are not cleane al.

:: By ſupper he meaneth the eating of the Paſchal lambe. for, the inſtitution of the B. Sacrament was after this.

12. Therfore, after he had washed their feete, and taken his garments, being ſet downe, againe he ſaid to them: Know you what I haue done to you? 13. You cal me, Maiſter, and Lord: and you ſay wel, for I am ſo. 14. If then I haue washed your feete, Lord and Maiſter "; you alſo ought to wash one anothers feete. 15. For I haue giuen you an example, that as I haue done to you, ſo you doe alſo. ✠ 16. Amen, amen I ſay to you, a ſeruant is not greater then his Lord, neither is an Apoſtle greater then he that ſent him. 17. If you know theſe things, you shal be bleſſed if you doe them. 18. I ſpeake not of you al: I know whom I haue choſen. But that the ſcripture may be fulfilled, *He that eateth bread with me shal lift vp his heele againſt me.* 19. From this time I tel you, before it come to paſſe: that when it shal come to paſſe, you may beleeue, that I am he. 20. Amē, amē, I ſay to you, he that receiueth any that I ſend, receiueth me:

Pſ. 40, 10.

& he that receiueth me, receiueth him that sent me. 21. When IESVS had said these things, he was troubled in spirit: and he protested, and said: * Amen, amen I say to you that one of you shal betray me. 22. The Disciples therfore looked one vpon another, doubting of whom he spake. 23. There was therfore one of his Disciples leaning in the bosome of IESVS, he whom IESVS loued. 24. Therfore Simon Peter beckneth to him, and said to him: Who is it of whom he speaketh? 25. He therfore leaning vpon the breast of IESVS saith to him: Lord, who is he? 26. IESVS answered: He it is to whom I shal reach the dipped bread. And when he had dipped the bread, he gaue it to Iudas Iscariote Simons sonne. 27. And after the morsel, then Satan entred into him. And IESVS saith to him: That which thou doest, doe it quickly. 28. But no man knew of those that sate at table to what purpose he said this vnto him. 29. For certaine thought, because Iudas had the :: purse, that IESVS had said to him: Buie those things which are needful for vs to the festiual day: or that he should giue some thing to the Poore. 30. He therfore hauing receiued the morsel, incontinent went forth. And it was night.

Mt. 26, 21. Mr. 14, 16. Luc 22, 21.

:: Christ had some prouision before hand giuen him by the Collections of the faithful; which was vsed both in his owne necessities, & bestowed vpon the poore.

31. When he therfore was gone forth, IESVS said: Now the Sonne of man is glorified, and God is glorified in him. 32. If God be glorified in him, God also wil glorifie him in himself, and incontinent wil he glorifie him. 33. Litle children, yet a litle while I am with you. You shal seeke me, & * as I said to the Iewes, whither I goe, you can not come: to you also I say now. 34. * A" new cómandement I giue to you, That you loue one another; as I haue loued you, that you also loue one another. 35. In this al men shal know that you are my Disciples, if you haue loue one to another. 36. Simon Peter saith to him: Lord, whither goest thou? IESVS answered, Whither I goe, thou canst not now follow me, but hereafter thou shalt follow. 37. Peter saith to him: Why can not I follow thee now? * I wil yeald my life for thee. 38. IESVS answered him: Thy life wilt thou yeald for me? Amen, amen I say to thee, the cocke shal not crow, vntil thou denie me thrise.

Io. 7, 34. 1. Io. 3, 23.

Mt. 26, 35. Mr. 14, 29. Luc. 22, 33.

ANNOTATIONS.

CHAP. XIII.

Puritie required to the receiuing of the B. Sacrement.

5. *Began to wash.*) This lotion was not only of curtesy, such as the Iewes vsed toward their ghests, nor only for example of humilitie: but for mysterie and signification of the great puritie that is required before we come to receiue the holy Sacrament, which straight after this washing was to be iustituted and giuen to the Apostles. *Ambr. li. 3. de Sacra. c. 1. Bernard. de cœna Domini Sermon. 1.*

Venial sinnes taken away by sacred ceremonies.

10. *To wash his feete.*) The foulnes of the feete, when al the rest is cleane, signifieth the earthly affections and relikes of former sinnes remitted: which are to be cleansed by deuout actes of charitie and humilitie, as S. *Ambrose li. 3. de Sacr c. 1.* and S. *Augustin ep. 108. & tract. 56. in Io.* doe note. And because this was only a ceremonie, & yet had such force, both now, and afterward vsed of the Apostles, that it purged smaller offenses and filthines of the soule, as S. *Ambrose* and S. *Bernard* gather, it may not seeme strange that holy-water and such ceremonies may remit venial sinnes.

Ambr. & Bern. locis citatis.

14. You

14. *You also ought.*) Our Maister neuer spake plainer, nor seemed to command more precisely, either of Baptisme or the Eucharist or any other Sacramẽt: and yet by the Churches iudgement directed by the Holy Ghost we know this to be no Sacrament nor necessarie ceremonie, and the other to be. And why doe they beleeue the Church in this, and doe not credit her affirming the chalice not to be necessarie for the communicants?

34. *A new commandement.*) The commandement of mutual loue was giuen before, but manifoldly misconstrued, and abridged by the Iewes to freinds only, to this life only, for earthly respects only: but Christ reneweth it and enlargeth it after the forme of his owne loue toward vs, and giueth grace to fulfil it.

The Church defineth which are Sacraments and which not &c.

CHAP. XIV.

They being sad, because he said that he must goe from them, he comforteth them many waies, as putting them in hope to follow him vnto the same place, so that they keepe his commandements. Where he telleth them, that himself is the way thither according to his Humanitie, and also the end according to his Diuinitie, no lesse then his Father, because he is consubstantial, 15. promising also to send vnto them (that is, to his Church) the Holy Ghost to be after his departure with them for euer. 18. And saying that it is his promotion (according to his Humanitie) to goe to the Father, for whose obedience this his death shal be, & not for any guilt of his owne.

LET not your hart be troubled. You beleeue in God, beleeue in me also. 2. In my Fathers house there be :: many manſions. If not, I would haue told you, Because I goe to prepare you a place. 3. And if I goe, and prepare you a place: I come againe and wil take you to my self, that where I am, you also may be. 4. And whither I goe you know, and the way you know.

The Ghospel vpon SS. Philip and Iacobs day *Maii.* 1.

:: These mansiõs signifie differẽces of glorie in Heauen. *Hiero. li. 2. adu. Iouin.*

5. Thomas saith to him: Lord, we know not whither thou goest; and how can we know the way? 6. IESVS saith to him: I am the way, and the veritie, and the life. No man commeth to the Father, but by me. 7. If you had knowen me, my Father also certes you had knowen: and from hence forth you shal know him, and you haue seen him.

8. Philippe saith to him: Lord shew vs the Father, and it sufficeth vs. 9. IESVS saith to him: So lõg time I am with you; & haue you not knowẽ me? Philippe, he that seeth me, seeth the Father also. How saiest thou, Shew vs the Father? 10. Doest thou not beleeue that I am in the Father, & the Father in me? The wordes that I speake to you, of my self I speake not. But my Father that abideth in me, he doeth the workes. 11. Beleeue you not, that I am in the Father and the Father in me? Otherwise for the workes themselues beleeue. 12. Amen, amen I say to you, he that beleeueth in me, the workes that I doe, he also shal doe, and :: greater then these shal he doe, 13. because I goe to the Father, & whatsoeuer you shal aske in my name, that wil I doe: ✠ that the Father may be glorified in the Sonne. 14. If you ask me any thing in my name, that wil I doe. 15. If you :: b loue me, keepe my commandemẽts. 16. And I wil aske the Father, and he wil giue you another c Paraclete, that he may abide with you :: for euer, 17. :: the Spirit of truth, whom the world can not receiue, because it seeth

doe ye not beleeue.

a The Ghospel vpon whitsunewe. And in a votiue Masse for the electiõ of the Pope.

b :: It is thẽ possible both to loue Christ & to keepe his commandements.

c *Paraclete* by interpretation is either a comforter, or an aduocate: and therfore to translate it by any one of thẽ only, is perhaps to abridge the sense of this place.

seeth him not, neither knoweth him, but you know him: becauſe he ſhal abide with you, and ſhal be in you. 18. I wil not leaue you orphanes: I wil come to you. 19. Yet a litle while: and the world ſeeth me no more. But you ſee me: becauſe I liue, and you ſhal liue. ✠ 20. In that day you ſhal know that I am in my Father, and you in me, and I in you. 21. He that hath my cōmandements, & keepeth them: he it is that loueth me. And he that loueth me, ſhal be loued of my Father: and I wil loue him, and wil manifeſt my ſelf to him.

1 *shal know.*

The Ghoſpel vpon whitſunday. And in a votiue Maſſe of the Holy Ghoſt.

22. Iudas ſaith to him, not that Iſcariote: Lord, what is done, that thou wilt manifeſt thy ſelf to vs, and not to the world? 23. IESVS anſwered, and ſaid to him: If any loue me, he wil keepe my word, and my Father wil loue him, and we wil come to him, and wil make abode with him. 24. He that loueth me not, keepeth not my wordes. And the word which you haue heard, is not mine; but his that ſent me, the Fathers. 25. Theſe things haue I ſpoken to you abiding with you. 26. But the Paraclete the Holy Ghoſt, whom the Father wil ſend in my name, he ſhal" teach you al things, & ſuggeſt vnto you al things whatſoeuer I ſhal ſay to you. 27. Peace I leaue to you, my peace I giue to you; not as the world giueth, doe I giue to you. Let not your hart be troubled, nor feare. 28. You haue heard that I ſaid to you, I goe, and I come to you. If you loued me, you would be glad verily, that I goe to the Father: becauſe the" Father is greater then I. 29. And now I haue told you before it come to paſſe: that when it ſhal come to paſſe, you may beleeue. 30. Now I wil not ſpeake many things with you. For the Prince of this world commeth, and in me he hath not any thing. 31. But that the world may know that I loue the Father: and as the Father hath giuen me commandement, ſo doe I: ✠ Ariſe, let vs goe hence.

" *See the Annot. vpon the 16. Chap. verſ. 12, & 13.*

ANNOTATIONS.

CHAP. XIV.

We may and muſt eaſily beleeue the miracles of Saints and of their relikes, when Chriſt himſelf foretelleth they ſhal doe ſuch wonderful things.

12. *Greater then theſe.*) S. Chryſoſtom in a whole booke againſt the Pagans proueth that this was fulfilled not only in Peters ſhadow, and Paules garments, which as we read in the * Actes, healed infirmities: but alſo by the Relikes and monuments of Saints, namely of S. Babylas, of whom he there treateth: thereby inferring that Chriſt is God, who could and did performe theſe wonderful wordes, by the very aſhes of his ſeruants, The Proteſtants cleane contrarie, as patrones of the Pagans infidelitie, as though our Sauiour had promiſed theſe & the like miraculous workes in vaine, either not meaning or not able to fulfil them, ſo doe they diſcredit al the approued hiſtories of the Church concerning miracles wrought by Saints: namely that *S Gregorie Thaumaturgus* * remoued a mountaine, the miracles of S *Paul* the Eremitie and *S. Hilarion* written by S. *Hierom*, the miracles of S. *Martin* written by *Seuerus Sulpitius*, the miracles teſtified by S. *Auguſtin de Ciuit. Dei*, the miracles approued by *S. Gregorie* in his Dialogues, the miracles reported by S. *Bede* in his Eccleſiaſtical ſtorie and liues of Saints: & al other miracles neuer ſo faithfully recorded in Eccleſiaſtical writers. In al which things aboue their reach of reaſon and nature, they are as litle perſuaded and haue no more faith then had the Pagans, againſt whom *S. Chryſoſtom* in the foreſaid booke, & *S. Auguſtin de Ciu. Dei li.* 22. *c.* 8. and other Fathers heretofore haue written. No man therfore needeth to maruel that the very Image of our Lady, & the like, doe miracles, euen as Peters ſhadow did: nor wonder, if ſuch things ſeeme ſtranger and greater then thoſe which Chriſt himſelf did: whereas our

The Heretikes as faithles in this point, as the old Pagās.

Li de Babyla Mart. to. 5.

* *Act. 5, 5. 19, 12.*

* *See Anon. Mat. 17, 20.*

our Sauiour to put vs out of doubt, saith expresly, that his Saints shal doe greater things then himself did. weeke.

16. *For euer.*) If the Holy Ghost had been promised only to the Apostles, their Successours & the Church after them could not haue chalenged it but it was promised them for euer. Whereby we may learne, both that the priuiledges and promises made to the Apostles were not personal, but pertaining to their offices perpetually: and also that the Church and Pastours in al Ages had and haue the same Holy Ghost to gouerne them, that the Apostles and primitiue Church had. The Holy Ghost is promised to the Church for euer.

17. *The Spirit of truth.*) They had many particular guifts and graces of the Holy Ghost before, & many vertues by the same, as al holy men haue at al times: but the Holy Ghost here promised to the Apostles and their Successours for euer, is to this vse specially promised, to direct them in al truth and veritie: & is contrarie to the spirit of errour, heresie, & falshood. And therfore the Church can not fall to Apostasie or Heresie, or to nothing, as the Aduersaries say. The Spirit of truth shal assist the Church alwaies.

28. *Father greater then I.*) There is no place of Scripture that seemeth any thing so much to make for the Sacramentaries, as this and other in outward shew of wordes seemed to make for the Arians, who denied the equalitie of the Sonne with the Father. Which wordes yet indeed rightly vnderstood after the Churches sense, make nothing for their false Sect, but only signifie that Christ according to his Manhood was inferiour indeed, and that according to his Diuinitie he came of the Father. And if the Heresie or disease of this time were Arianisme, we should stand vpon these places and the like against the Arians, as we now doe vpon others against the Protestants, whose Sect, is the disease and bane of this time. The Arians alleage as plaine Scriptures as the Protestats.

CHAP. XV.

He exhorteth them to abide in him (that is his Church, being the true vine, and not the Synagogue of the Iewes any more) 9. and in his loue, louing one another, and keeping his commandements: 13. shewing how much he accounteth of them, by this that he dieth for them, 15 and reuealeth vnto them the secrets of Heauen, 17. and appointeth their fruit to be perpetual: 18. confirming them also against the persecutions & hatred of the obstinate Iewes.

The Ghospel for some Martyrs, between Easter & whitsunday. And on SS. Simon and Iudes eue. Oct. 27 The Ghospel vpon S. Georges day. April. 23. And for some other Martyrs betweē Easter & whitsunday.

I AM the true vine; and my Father is the husband-man. 2. "Euery branch in me, not bearing fruit, he wil take it away: & euery one that beareth fruit, he wil purge it, that it may bring" more fruit. 3. Now you are cleane for the "word which I haue spoken to you. 4. Abide in me: and I in you. As the brāch cā not beare fruit of it self, "vnles it abide in the vine, so you neither "vnles you abide in me. 5. I am the vine: you the brāches. He that abideth in me, and I in him, the same beareth much fruit: for without me you can doe nothing. 6. If any abide not in me: he shal be cast forth as the branch, and shal wither, and they shal gather him vp, and cast him into the fire, and he burneth. 7. If you" abide in me, & my wordes abide in you: you shal aske what thing soeuer you wil, and it shal be done to you. ✠ 8. In this my Father is glorified; that you bring very much fruit, and become my Disciples. 9. As my Father hath loued me, I also haue loued you. Abide in my loue. 10. If you" keepe my precepts, you shal abide in my loue: as I also haue kept my Fathers precepts, and doe abide in his loue. 11. These things I haue spoken to you, that my ioy may be in you, and your ioy may be filled. 12. * This is my

" S. Augustin expoundeth it of the Sacramental word of Baptisme and not as Heretikes doe, of preaching only

Io. 13, 34.

Tract. 80. in Io.

my precept, that you loue one another, as I haue loued you. 13. Greater, loue then this no man hath, that a man yeald his life for his freinds. 14. You are my freinds, if you doe the things that I cōmand you. 15. Now I cal you not seruants: for the seruāt knoweth not what his Lord doeth. But you I haue called freinds; becausе al things whatsoeuer I heard of my Father, I haue notified vnto you. 16. You chose not me, but I chose you; and haue appointed you: that you goe, & bring fruit; and your fruit abide: that whatsoeuer you aske the Father in my name, he may giue it you. ✠ 17. These things I command you, that you loue one another.

b The Ghospel vpon S Barnabees day, & on the eues of some Apostles

18. If the world hate you, know ye that it hath hated me before you. 19. If you had been of the world, the world would loue his owne. But becausе you are not of the world, but I haue chosen you out of the world, therfore the world hateth you. 20. Remember my word that I said to you: * The seruant is not greater then his Maister. If they haue persecuted me, you also wil they persecute. If they haue kept my Word, * yours also wil they keepe. 21. But al these things they wil doe to you for my name sake; becausе they know not him that sent me. 22. If I had not come, and spoken to them, they should not haue sinne: but now they haue no excuse of their sinne. 23. He that hateth me, hateth my Father also. 24. " If I had not done among them workes that no other man hath done, they should not haue sinne: but now both they haue seen, and they doe hate both me and my Father. 25. But that the word may be fulfilled, which is written in their law: *That they hated me gratis.* ✠ 26. a But when the Paraclete commeth " whom I* wil send you from the Father, the Spirit of truth, which proceedeth from the Father, he shal giue testimonie of me: and " you shal giue testimonie, becausе you are with me from the beginning.

The Ghospel vpon SS. Simō and Iudes day. Octob. 28.

* He foreshweth that many wil not obey the Churches wordes; & no maruel, becausе they cōtemned Christs owne precepts.

a The Ghospel vpon Sunday within the Octaue, of the Ascension. And in a Votiue of the B. Trinitie.

Io 15, 16. Mt. 10, 14. Luc 6, 40.

Ps. 24, 19. Act. 2, 1.

ANNOTATIONS.

CHAP. XV.

2. *Euerie branch in me.*) By this it appeareth that Christ hath some branches in his bodie mystical that be fruitles: therfore il liuers also may be members of Christ and the Church, though none can be saued but fruitful branches.

2. *More fruit.*) This proueth that a iust man may continually increase in iustice & sanctification so long as he liueth.

No saluation out of the Church.

4. *Vnles it abide.*) Whosoeuer by Heresie, or Schisme, or for anie other cause, is cut off, or separated from the Church, he can doe no meritorious worke to saluation. Neither can be heard, pray he neuer so much in Schisme, becausе he is not in the bodie of Christ, which is a condition necessarily required in prayer. ver. 7.

No man sure of perseuerance.

4. *Vnles you abide.*) These conditional speaches, *If you remaine in the vine, If you keepe my commandements*, and such like, giue vs to wit that we be not sure to persist, perseuer, nor to be saued, but vnder conditions to be fulfilled by vs. *Aug. de corrept. & grā c 13.*

Onlie faith sufficeth not to saluation.

10. *Keepe my precepts*) This careful and often admonition of keeping his commandements, proueth that a Christian mans life is not only or principally in faith, but in good workes.

24. *If I had.*) If the Iewes had not sinned by refusing Christ, in case he had not done greater miracles then any other: then were it a great folly of Catholikes to beleeue Luthers

Luthers or Caluins new opinions without any miracles at al.

26. *Whom I wil send.*) The Holy Ghost is sent by the Sonne, therfore he preceedeth from him also, as from the Father: though the late Schismatical Greekes thinke otherwise.

27. *You shal giue.*) He vouchsafeth to ioyne together the testimonie of the Holy Ghost, and of the Apostles: that we may see the testimonie of truth ioyntly to consist in the Holy Ghost and in the Prelates of the Church. *See Annot. Act. 15. v. 28.*

weeke.

CHAP. XVI.

The cause why he fortelleth them their persecution by the Iewes, is, that they be not afterward scandalized thereat. 6. Though they thinke this heauie newes, it is for their vantage that he departeth, because of the great benefits that they shal receiue by the comming then of the Holy Ghost, who shal also be his witnes against his enemies. 16. Although in this world they shal so be persecuted, yet to his heauenly Father they and their praiers made in his name, shal be most acceptable, and at length the child (that is, Christ in al his members) being borne, their ioy shal be such as no persecutour can take from them. 31. Howbeit at this instant of his apprehension, they wil al forsake him

THESE things haue I spoken to you, that you be not scandalized. 2. Out of the Synagogues they wil ⁂ cast you: but the houre commeth, that euery one which killeth you, shal thinke that he doeth seruice to God. 3. And these things they wil doe to you, because they haue not knowen the Father, nor me. 4. But these things I haue spoken to you: that when the houre shal come, you may remember them, that I told you. ✠

5. But I told you not these things from the beginning, because I was with you. And now I goe to him that sent me, and none of you asketh me: Whither goest thou? 6. But because I haue spoken these things to you, sorrow hath filled your hart. 7. But I tel you the truth, it is expedient for you that I goe. For if I goe not, the Paraclete shal not come to you: but if I goe, I wil send him to you. 8. And when he is come, he shal argue the world of sinne, and of iustice, and of iudgement. 9. Of sinne: because they beleeued not in me. 10. But of iustice: because I goe to the Father; and now you shal not see me. 11. And of iudgement: because the Prince of this world is now iudged. 12. ⁂ Yet many things I haue to say to you: but you can not beare them now. 13. But when he, ⁂ the Spirit of truth, commeth, ⁂ he shal teach you al truth. For he shal not speake of himself; but what things soeuer he shal heare, he shal speake: and the things that are to come he shal shew you. 14. He shal glorifie me; because he shal receiue of mine, and shal shew to you. ✠ 15. Al things what soeuer the Father hath, be mine. Therfore I said, that he shal receiue of mine, and shal shew to you. 16. A litle while, and now you shal not see me; & againe a litle while, & you shal see me: because I goe to the Father.

17. Some therfore of his Disciples said one to another: What is this that he saith to vs: A litle while, and you shal not see me; and againe a litle

⁂ The Heretikes translate, *Excommunicate you.* See what corruptiō this is, and the reason thereof, *Annot c. 9. 22.*

The Ghospel vpon the 4. Sunday after Easter.

⁂ If he shal teach al truth, & that for euer, (as before c. 14, 16:) how is it possible, that the Church cā erre or hath erred at any time or ī any point?

The Ghospel vpon the 3. Sunday after Easter.

litle while and you shal see me, and, because I goe to the Father? 18. They said therfore: What is this that he saith, A litle while? we know not what he speaketh. 19. And IESVS knew, that they would aske him; & he said to them: Of this you doe question among your selues, because I said to you: A litle while, and you shal not see me; and againe a litle while, and you shal see me. 20. Amen, amen I say to you, that you shal weepe and lament, but the world shal reioyce: and you shal be made sorrowful, but your sorrow shal be turned into ioy. 21. A woman when she trauaileth, hath sorrow, because her houre is come: but when she hath brought forth the child, now she remembreth not the anguish for ioy, that a man is borne into the world. 22. And you therfore, now indeed you haue sorrow, but I wil see you againe, and your hart shal reioyce; and your ioy no man shal take from you. ✠ 23. And in that day me you shal not aske any thing. Amen, amen I say to you, if you aske the Father any thing " in my name, he wil giue it you. 24. Vntil now you haue not asked any thing in my name. Aske and you shal receiue; that your ioy may be ful. 25. These things in prouerbs I haue spoken to you. The houre commeth when in prouerbs I wil no more speake to you, but plainely of the Father I wil shew you. 26. In that day you shal aske in my name: and I say not to you, that I wil aske the Father for you. 27. For the Father himself loueth you, because you haue loued me, and haue beleeued that I came forth from God, 28. I came forth from the Father, and came into the world: againe I leaue the world, and I goe to the Father.

The Ghospel for some Martyrs between Easter. & whit sunday.

The Ghospel vpon the 5. Sunday after Easter.

" Vpon this the Church cõcludeth al her praiers, *Per Christũ Dominum nostrum*, euen those also that be made to Saints.

29. His Disciples say to him: Behold now thou speakest plainely, and saiest no prouerb. 30. Now we know that thou knowest al things, and thou needest not that any man aske thee. In this we beleeue that thou camest forth from God ✠ 31. IESVS answered them: Now doe you beleeue? 32. * Behold the houre commeth, and it is now come, that you shal de scattered euery man into his owne, and me you shal leaue alone: and I am not alone because the Father is with me. 33. These things I haue spoken to you, that in me you may haue peace. In the world you shal haue distresse, but haue confidence, I haue ouercome the world.

Mt. 27, 31. Mr. 14, 27.

ANNOTATIONS.

CHAP. XVI.

Christ left many things to be taught by the Church.

12. *Yet many things.*) This place conuinceth that the Apostles and the faithful be taught many things, which Christ omitted to teach them for their weaknes: and that it was the prouidence of God that Christ in presence should not teach and order al things, that we might be no lesse assured of the things that the Church teacheth by the Holy Ghost, then of the things that himself deliuered.

The Spirit of truth.

13. *The Spirit of truth.*) Euer note that the Holy Ghost in that he is promised to the Church, is called the Spirit of truth. Which Holy Spirit for many other causes is giuen to diuers priuate men and to al good men, to sanctification: but to teach al truth & preserue in truth and from errour, he is promised and performed only to the Church and the cheefe Gouerner and general Councels thereof.

CHAP.

CHAP. XVII.

After his Sermon of farewel, he prayeth to his Father, that seeing he hath now finished his worke, he wil giue him his appointed glorie, for the conuersion of al Nations, 6. and preserue his Apostles, and his Church after them in vnitie and veritie (that is, from Schisme and Heresie:) 14. finally also glorifie them with him in Heauen.

The Ghospel vpon Ascensiõ eue.

THESE things spake IESVS: and lifting vp his eyes into Heauen, he said: Father, the houre is come, ¨ glorifie thy Sonne, that thy Sonne may glorifie thee. 2. As thou hast giuen him power ouer al flesh, that al which thou hast giuen him, to them he may giue life euerlasting. 3. And this is ″ life euerlasting that they know thee, the only true God, and whom thou hast sent IESVS CHRIST. 4. I haue glorified thee vpon the earth: I haue consummated the worke which thou gauest me to doe: 5. and now glorifie thou me O Father with thyself, with the glorie which I had before the world was, with thee. 6. I haue manifested thy name to the men whom thou gauest me out of the world. Thine they were, and to me thou gauest them: and they haue kept thy word, 7. Now they haue knowen that al things which thou gauest me are from thee: 8. because the wordes which thou gauest me, I haue giuen them: and they haue receiued, and knowen in very deed that I came forth from thee, and haue beleeued that thou didst send me. 9. For them doe I pray: Not for the world doe I pray, but for them whom thou hast giuen me; 10. because they be thine: and al my things be thine, and thine be mine: and I am glorified in them. And now I am not in the world, and these are in the world, & I come to thee. ✠ 11. Holy father, ¨ a keep them in thy name, whom thou hast giuen me; that they may be one, as also we. 12. When I was with them, I kept them in thy name. Those * whom thou gauest me, haue I kept and none of them perished, but the sonne of perdition, that the * scripture may be fulfilled. 13. And now I come to thee: and these things I speake in the world, that they may haue my ioy filled in themselues. 14. I haue giuen them thy word, and the world hath hated them, because they are not of the world: as I also am not of the world. 15. I pray not that thou take them away out of the world, but that thou preserue them from euil. 16. Of the world they are not: as I also am not of the world. 17. ″ Sanctifie them in truth. Thy word is truth. 18. As thou didst send me into the world, I also haue sent them into the world. 19. And for them I doe ¨ sanctifie myself: that they also may be sanctified in truth. 20. And not for thē only doe I pray, ″ but for them also that by their word shal beleeue in me: 21. that they al may be one, as thou (Father) in me & I in thee; that they also in vs may be one: that the world may beleeue that thou hast sent me. 22. And the glorie that thou hast giuen me, haue I giuen to them; that they may be one as we also are one. 23. I in them, and thou in me: that they may be consummate in one: ✠ and the world may know that thou

¨ The Father glorifieth the Sonne by raysing him from death, exalting him vp to his right hand, making al creatures to bow downe at his Name, and giuing him al power and iudgement. The Sonne againe glorifieth the Father, by making his honour, which only in a manner was in Iewrie before, now knowen to al Nations.

The Ghospel in a votiue masse against Schisme.

¨ a His petition is specially to keepe the Apostles and his Church in vnitie and from Schismes.

10. 18, 9. Psal. 40, 10. 108. 8.

¨ To sanctifie himself, is to sacrifice himself by dedicating his holy body & bloud to his Father, both vpon the Crosse, and in the holy Sacrament,

thou hast sent me, and hast loued them, as me also thou hast loued. 24. Father, whom thou hast giuen me, I wil, that where I am, they also may be with me: that they may see my glorie which thou hast giuen me, because thou hast loued me before the creation of the world. 25. Iust Father, the world hath not knowen thee. But I haue knowen thee: and these haue knowen, that thou didst send me. 26. And I haue notified thy name to them, and wil notifie it: that the loue wherwith thou hast loued me may be in them, and I in them.

ANNOTATIONS.

CHAP. XVII.

3. *Life euerlasting.*) Both the life of glorie in Heauen, and of grace here in the Church, consisteth in the knowledge of God: that, in perfect vision: this, in faith working by charitie. For knowledge of God without keeping his commandements, is not true knowledge, that is to say, it is an vnprofitable knowledge. 1. *Io.* 1.

True knowledge of God.

17. *Sanctifie them.*) Christ prayeth that the Apostles, their Successours, & al that shal be of their beleefe, may be sanctified in truth. Which is as much to say, as to desire that the Church may euer haue the Spirit of truth, and be free from errour. Which praier of Christ had not been heard, if the Church might erre.

The Church can not erre.

20. *But for them*) He expresseth (and it is a great comfort) that he praieth not only for the Apostles, but for the whole Church after them, that is, for al beleeuers. And al this profound & diuine praier is resembled in the holy Canon of the Masse before the consecration, as here it was made before his visible Sacrifice on the Crosse.

The Canon of the Masse.

CHAP. XVIII.

Being gone to the place that Iudas the Traitour did know, 4. he offereth himself to the band of his enemies, sheweth his Diuine might in ouerthrowing them al with a word, and in sauing his Apostles from them also with a word: 10. rebuketh Peter that would defend him from them 12. and so being apprehended, is brought bound to Annas and Caiphas, where he is striken by a seruant, and thrise denied of Peter. 28. Againe in the morning he is by them brought to Pilate. 29. Who demanding their accusation, whereas they would oppresse him with their authoritie, 33. & examining the point of his Kingdom, pronounceth him innocent: yet they crie rather to haue a theeues life saued.

TVESDAY night. The Passion according to S. Iohn in these two Chapters, is the Ghospel vpon Good friday. So the Passion is read in holy weeke foure times, according to the foure Euangelistes: as S. Augustin appointed also in his Church at *Hip. Ser.* 144. *de temp.*

WHEN IESVS had said these things, he went forth with his Disciples beyond the Torrent-Cedron, where was a garden, into the which he entred and his Disciples. 2. And Iudas also, that betraied him, knew the place: because IESVS had often resorted thither together with his Disciples. 3. * Iudas therfore hauing receiued the band of men, and of the cheefe Priestes and the Pharisees, ministers, commeth thither with lanternes and torches and weapons. 4. IESVS therfore knowing al things that should come vpon him, went forth, and said to them: Whom seeke ye? 5. They answered him, IESVS of Nazareth. IESVS saith to them: I am he. And Iudas also that betraied him, stood with he m

Mt. 26, 36. *Mr.* 14, 32. *Lu.* 22, 39.

Mt. 26, 47. *Mr.* 14. 43. *Luc.* 22, 47.

them. 6. As ſoone therfore as he ſaid to them, I am he; they went backward, and fel to the ground. 7. Againe therfore he asked them: Whom ſeeke ye? And they ſaid: IESVS of Nazareth. 8. IESVS anſwered, I haue told you, that I am he. If therfore you ſeeke me, let theſe goe their waies. 9. That the word might be fulfilled which he ſaid, * That of them whom thou haſt giuen me, I haue not loſt any. 10. Simon Peter therfore hauing a ſword, drew it out; and ſmote the ſeruant of the high Prieſt, & cut off his right eare. And the name of the ſeruant was Malchus. 11. IESVS therfore ſaid to Peter: Put vp thy ſword into the ſcabbard. The chalice which my Father hath giuen me, ſhal not I drinke it? 12. The band therfore and the Tribune & the miniſters of the Iewes apprehended IESVS, and bound him: 13. and they brought him to Annas firſt, for he was father in law to Caiphas, who was the high Prieſt of that yeare. 14. And * Caiphas was he that had giuen the counſel to the Iewes, That it is expedient that one man die for the people.

Io. 17, 12.

Io. 11, 49. Mt. 26, 18. Mr. 14, 54. Lu. 22, 54.

15. * And Simon Peter followed IESVS, and another Diſciple. And that Diſciple was knowen to the high Prieſt, and went in with IESVS into the court of the high Prieſt. 16. But Peter ſtood at the doore without. The other Diſciple therfore that was knowē to the high Prieſt, went forth, and ſpake to the portreſſe, and brought in Peter. 17. The wench therfore that was portreſſe, ſaith to Peter: Art not thou alſo of this mans Diſciples? He ſaith to her, ** I am not. 8. And the ſeruants & miniſters ſtood at a fire of coles, becauſe it was cold, and warmed themſelues. And with them was Peter alſo ſtanding, and warming himſelf.

** It is al one for a man to deny Chriſt, & that he is a Diſciple of Chriſt, or a Catholike, or a Chriſtian man, when he is demanded. Aug. tract. 113. in Io. for ſo Peter here denieth Chriſt, in denying himſelf to be his Diſciple.

19. The high Prieſt therfore asked IESVS of his Diſciples, and of his doctrine. 20. IESVS anſwered him: I haue openly ſpoken to the world: I haue alwaies taught in the Synagogue, and in the Temple whither al the Iewes reſort togethet: and in ſecret I haue ſpoken nothing. 21. Why askeſt thou me? aske them that haue heard what I haue ſpoken vnto thē: behold they know what things I haue ſaid. 22. When he had ſaid theſe things, one of the miniſters ſtanding by, gaue IESVS a blow, ſaying: Anſwereſt thou the high Prieſt ſo? 23. IESVS anſwered him: If I haue ſpoken il, giue teſtimonie of euil: but if wel, why ſtrikeſt thou me?

24. And Annas ſent him bound to Caiphas the high prieſt. 25. And Simon Peter was ſtanding, and warming himſelf. They ſaid therfore to him: Art not thou alſo of his Diſciples: He denied and ſaid: I am not. 26. One of the ſeruants of the high Prieſt ſaith to him, his coſin whoſe eare Peter did cut off: Did not I ſee thee in the garden with him? Againe therfore Peter denied: and fortwith the cocke crew.

Mt 27, 1. Mr. 15, 1. Luc 23.

28. * They therfore bring IESVS from Caiphas into the Palace. And it was morning: and they went not in into the Palace, that they might not be contaminated, but that they might eate the Paſche. 29. Pilate therfore went forth to them without, and ſaid: What accuſation bring you againſt this man? 30. They anſwered and ſaid to him: If he were not a malefactour, we would not haue deliuered him vp to thee. 31. Pilate therfore ſaid to them: Take him you, and according to your law iudge him. The Iewes therfore ſaid to him:

GOOD FRIDAY.

HOLY weeke.

him: It is not lawful for vs to kil any man. 32. * That the word of IESVS might be fulfilled which he ſaid, ſignifying what death he ſhould die. Io. 12, 33 Mt. 20, 19. Mt. 17, 11. Mr. 15, 2. Lu 23, 4.

33. * Pilate therfore went into the Palace againe, and called IESVS, and ſaid to him: Art thou the King of the Iewes? 34. IESVS anſwered: Saieſt thou this of thy ſelf, or haue others told it thee of me? 35. Pilate anſwered: Why, am I a Iew? :: Thy Nation, and the cheefe Prieſts haue deliuered thee vp to me: what haſt thou done? 36. IESVS anſwered: My Kingdom is not of this world. If my Kingdom were of this world, my miniſters verily would ſtriue that I ſhould not be deliuered to the Iewes. But now my Kingdom is not from hence. 37. Pilate therfore ſaid to him: Art thou a King then? IESVS anſwered: Thou ſaieſt, that I am a King. For this was I borne, and for this came I into the world: that I ſhould giue teſtimonie to the truth. Euery one that is of the truth, heareth my voice. 38. Pilate ſaith to him: What is truth?

:: It pleaſed God, that Chriſt who was to die both for the Iewes & the Gentils, ſhould be betraied of the one, and put to death by the other.

And when he had ſaid this, he went forth againe to the Iewes, and ſaith to them: I find no cauſe in him. 39. * But you haue a cuſtome that I ſhould releaſe one to you in the Paſche: wil you therfore that I releaſe vnto you the King of the Iewes? 40. They al therfore cried againe, ſaying: Not him but Barabbas. And Barabbas was a theefe. Mt. 27, 15. Mar. 15, 6. Lu 23, 17.

CHAP. XIX.

The Iewes are not ſatiſfied with his ſcourging & irriſion. 8. Pilate hearing them ſay that he made himſelf the Sonne of God, is more afraid. 12. Yet, they vrging him with his loialty toward Cæſar, & profeſſing that themſelues wil no King but Cæſar, he yealdeth vnto them. 17. And ſo Chriſt carying his owne Croſſe, is crucified between two theeues, 19. Pilate writing notoriouſly the only cauſe of his death to be, for that he is their King or Chriſt. 23. His garments be ſo vſed, euen as the Scriptures foretold. 25. He hath ſpecial care of his mother to the end. 28. He ſignifieth al that was written of his Paſsion, to be fulfilled and ſo yealdeth vp his ghoſt. 31. Then by the Iewes meanes alſo other Scriptures about his legges and ſide, are fulfilled. 38. And finally, he is honourably buried.

THEN therfore Pilate tooke IESVS, and ſcourged him. Mt. 27, 27. Mr. 15, 16. 2. And the ſouldiars platting a crowne of thornes, put it vpon his head: and they put about him a purple garment. 3. And they came to him, and ſaid: Haile King of the Iewes; and they gaue him blowes. 4. Pilate went forth againe, and ſaith to them: Behold I bring him forth vnto you, that you may know that I find no cauſe in him. 5. IESVS therfore went forth carying the crowne of thornes, and the purple veſtiment. And he ſaith to them: Loe the man. 6. When the cheefe Prieſts therfore and the miniſters had ſeen him, they cried, ſaying: Crucifie, crucifie him. Pilate ſaith to them: Take him you, and crucifie him. For I find no cauſe in him. 7. The Iewes anſwered him: We haue a Law; and according to the Law he ought to die; becauſe he hath made himſelf the Sonne of God.

8. When

8. When Pilate therfore had heard this saying, he feared more. 9. And he entred into the Palace againe; and he saith to IESVS: Whence art thou? But IESVS gaue him no answer. 10. Pilate therfore saith to him: Speakest thou not to me? knowest thou not that I haue power to crucifie thee, and I haue power to release thee? 11. IESVS answered: Thou shouldest not haue any power against me, vnles it were giuen thee from aboue. Therfore he that hath betraied me to thee, hath the greater sinne.

12. From thence forth Pilate sought to release him. But the Iewes cried, saying: If thou release this man, thou art not Cæsars freind. Euery one that maketh himself a King, speaketh against Cæsar. 13. But Pilate when he had heard these wordes, brought forth IESVS: and he sate in the iudgement seate, in the place that is called Lithostrotos, and in Hebrew Gabbatha. 14. And it was the Parasceue of Pasche, about the ¨a sixt houre, and he saith to the Iewes: Loe your King. 15. But they cried: Away, away with him, crucifie him. Pilate saith to them: Shal I crucifie your King? The cheefe Priests answered: We haue no King, but Cæsar. 16. Then therfore he deliuered him vnto them for to be crucified.

Mt.27, 33. Mr. 15, 20. Lu.23, 33. And they tooke IESVS, and led him forth. 17. * And bearing his owne" crosse he went forth into that which is called the place of Caluarie, in Hebrew Golgotha. 18. Where they crucified him, and with him two others, on the one side & on the other, and in the middes IESVS. 19. And Pilate wrote a title also: and he put it vpon the crosse. And it was written, IESVS OF NAZARETH THE KING OF THE IEWES. 20. This title therfore many of the Iewes did read: because the place where Iesvs was crucified, was nigh to the citie: and it was written in ¨b Hebrew, in Greeke, and in Latin. 21. The cheefe Priests therfore of the Iewes said to Pilate: Write not, *The King of the Iewes*; but that he said, I am King of the Iewes. 22. Pilate answered: That which I haue written, I haue written.

* *Mt. 27, 35. Mr. 15. 24. Luc. 23, 34.* 23. The * souldiars therfore when they had crucified him, tooke his garments (and they made foure partes, to euery souldiar a part) & his coate. And his ¨c coate was without seame, wrought from the top through out. 24. They said therfore one to another: Let vs not cut it, but let vs cast lots for it whose it shal be. That the scripture might be fulfilled saying: *They haue parted my garments among them: and vpon my vesture they haue cast lotte.* And the souldiars did these things.

Ps. 21, 19.

25. *d* And there stood beside the crosse of IESVS, ¨e his mother, and his mothers sister, Marie of Cleophas, and Marie Magdalene. 26. When IESVS therfore had seen his mother and the Disciple standing whom he loued, he saith" to his mother: Woman, behold thy sonne. 27. After that, he saith" to the Disciple: Behold thy mother. And from that houre the Disciple tooke her to his owne.

f 28. Afterward Iesvs knowing that al things were now consummate, that the * scripture might be fulfilled, he saith, I thirst. 29. A vessel therfore stood there ful of vinegre. And they putting a sponge ful of vinegre about hissope, offered it to his mouth. 30. IESVS therfore when he had taken the vinegre, said: It is consummate. And bowing his head, he gaue vp the ghost.

Psa. 68, 22.

¨a He meane th mid-day, counting from sunrising. For so doth the Scripture coût the houres of the day. *Mt. 20, Mr. 15. Lu. 23. Io. 4. Act. 13. & 10.*

¨b These three tongues being for other causes most famous before in al the world, are now also dedicated to God in the triumphant title of the Crosse of Christ, and in them the holy Scriptures are more conueniently written, taught, & preserued.

¨c This coate without seame is a figure of the vnitie of the Church. *Cypr. de vnit. Ec.* And Euthymius and other write that our Lady made it.

d The Ghospel in a votiue masse of our B. Lady between Easter & whitsuntide.

¨e The great loue, faith, courage, compassion, and sorrowes, that our Lady had who forsooke; not the Crosse and her Sonne when so many were fled from him, and his cheefe Apostles denied him.

f The Ghospel in a votiue Masse of the Passion.

31. The Iewes therfore (becauſe it was the Paraſceue) that the bodies might not remaine vpon the croſſe on the Sabboth (for that was a great Sabboth day) they deſired Pilate that their legges might be broken, and they might be taken away. 32. The ſouldiars therfore came: and of the firſt indeed they brake the legges, and of the other that was crucified with him. 33. But after they were come to IESVS, when they ſaw that he was dead, they did not breake his legges, 34. but one of the ſouldiars with a ſpeare opened his ſide, & incontinent there came forth // bloud and water. 35. And he that ſaw it, hath giuen teſtimonie: and his teſtimonie is true. ℣ And he knoweth that he ſaith true, that you alſo may beleeue. 36. For theſe things were done that the ſcripture might be fulfilled: *You ſhal not breake a bone of him.* 37. And againe another ſcripture ſaith: *They ſhal looke on him whom they pearſed.*

Exo.12, 46. Zac.12, 10.

38. And after theſe things * Ioſeph of Arimathæa (becauſe he was a Diſciple of IESVS, but ſecret for feare of the Iewes) deſired Pilate that he might take away the body of IESVS. And Pilate permitted. He came therfore, & tooke away the body of IESVS. 39. * Nicodemus came alſo, he that at the firſt came to IESVS by night, bringing a mixture of myrrhe and aloes, about an hundred poundes. 40. They tooke therfore the body of IESVS, and bound it in linnen clothes with the ſpices, as the manner is with the Iewes to burie. 42. And there was in the place where he was crucified, a garden: and in the garden a new monument, wherein no man yet had been laid. 42. There therfore becauſe of the paraſceue of the Iewes, they laid IESVS, becauſe the monument was hard by.

** Mt. 27, 57. Mr. 15, 42. Lu. 23, 50.*

Io.3, 1.7 50.

ANNOTATIONS.

CHAP. XIX.

The HOLY CROSSE.

17. *His owne croſſe.*) This croſſe, for that it was the inſtrument of our redemption, and as it were the Altar of the ſupreme Sacrifice, highly ſanctified by the touching, bearing, & oblation of the ſacred body and bloud of our Lord, is truly called the HOLY CROSSE: & hath been indowed with vertue of miracles, both the whole & euery litle peece thereof. For the which cauſes, & ſpecially for the moſt neere memorial of Chriſts Paſsion, it hath been viſited in Pilgrimages, honoured by feſtiual daies & otherwiſe, reſerued & reuerenced of the ancient Fathers with al deuotion: as contrariwiſe it hath been abuſed of Pagans, Apoſtataes, and Heretikes, ſeeking in vaine to deface and deſtroy it. See S. Cyril. *li.6. cont. Iulian.* S. Hierom. *ep.* 17. *S. Paulinus ep.* 11. *Ruffinus li.* 1. *c.* 7. *&* 8. *Euagr. hiſto. li.* 4. *c.* 25. S. Leo *ep.* 72. *and Ser.* 8. *de Paſsione. Paulus Diac. li.* 18.

By this you ſee why in Catholike Churches Marie and Iohn ſtand by the Rood.

26. *To his mother.*) The maruelous reſpect that Chriſt had to his mother, vouchſafing to ſpeake to her, and to take order for her euen from the croſſe in the middes of his infinite anguiſhes and myſteries a working for mankind.

27. *To the Diſciple.*) A great honour to Iohn and charge, to haue that bleſſed iewel in keeping: & an vnſpeakable comfort, that from that day forward the one was to the other mother and ſonne, *Virginem virgini commendauit*, ſaith S Hierom, *He commended the virgin to a virgin.*

The Sacramẽts iſſued out of Chriſts ſide, & thence haue their vertue.

34. *Bloud and water.*) This pearſing of Chriſts ſide, though on the ſouldiars part it was done blindly and inſolently, yet by Gods ordinance it conteined great myſteries, and was prefigured by Moyſes ſtriking the rocke with his rodde: as this ſtreame of bloud and water drawen miraculouſly out of his dead body, running in the Sacraments of the Church

li.2. adu. Iouiniã.

Exo.18. Num.30 Tract.9 in Ioan. Hom.24 in Ioan. Church after the people of God, was signified by the water of the same rocke following the Israelites in the desert. *Out of this side* (saith S. Augustin) *issued the Sacraments. Hence* (saith S. Chrysostom) *the great mysteries haue their beginning.* Who warneth vs, that when we come to drinke of the holy chalice, we should so approch, as though we drew the bloud out of Christs side. And both bloud and water apart did flow forth, to shew vs the fountaine of the two principal Sacraments and their seueral matters, Baptisme and the Eucharist, springing to life euerlasting in the Church. The fathers also say that the Church who is Christs spouse and his coadiutrice in applying the bloud and water to the benefits of the Faithful, was here formed, builded, and taken out of this holy side of Christ sleeping on the Crosse, as * Eue was of Adams side, when he was cast asleep in Paradise.

The Church builded of Christs side, as Eue of Adams.

Gen.2, 22.

CAAP. XX.

Vpon Easter day his body is missed in the Sepulcher, first by M. Magdalene, 3. secondly by Peter also & Iohn, the winding clothes yet remayning. 11. Then to M. Magdalen, after she had seen two Angels, IESVS also himself appeareth. 18. She hauing told to the Disciples, he apperaeth to them also the same day, and sendeth them as himself was sent, giuing them the Holy Ghost to remit and to reteine sinnes. 26. Againe vpon low Sunday he appeareth to them, letting Thomas see, that he might beleeue, and commending such as not seeing yet doe beleeue. 30. The effect of this booke.

The Ghospel vpon Saturday in Easter weeke.

Easter day. Mt. 28, 1. Mr. 16, 1. Lu. 24, 1.

AND the ¨ first of the Sabboth, Marie Magdalene commeth early, when it was yet darke, vnto the monument: and she saw the stone taken away from the monument. 2. She ranne therfore and commeth to Simon Peter, and to the other Disciple whom IESVS loued, and saith to them: They haue taken our Lord out of the monument, and we know not where they haue laid him.

¨ That is, the first day of the weeke, as some interpret it, takīg Sabboth (as sometime it is) for a weeke. This is our Sunday, called *Dies Dominica*, because of our Lord's Resurrectiō. See the *marg. annot. Luc 24, 1.*

Lu. 24, 12.

3. Peter therfore went forth and that other Disciple, and they came to the monument. 4. And both ranne together, and that other Disciple did out-runne Peter, and came first to the monument. 5. And when he had stouped downe, he saw the linnen clothes lying: but yet he went not in. 6. Simon Peter therfore commeth, following him, and went into the monument and saw the linnen clothes lying, 7. and the napkin that had been vpon his head, not lying with the linnen clothes, but apart, wrapped vp into one place. 8. Then therfore went in that other Disciple also which came first to the monument: and he saw, and beleeued. 9. For as yet they knew not the scripture, that he should rise againe from the dead. ✠ 10. The Disciples therfore departed againe to themselues.

b The Ghospel vpō Thursday ī Easter weeke.

¨ The Sepulchres of Martyrs (saith S. Hier ep. 17.) we doe honour euery-where, & putting their holy ashes to our eyes, if we may, we touch it also with our mouth: and be

Mt. 28, 1. Mr. 16, 5. Luc. 24, 4.

11. b But * Marie stood at the ¨ monument without, weeping. Therfore as she was weeping, she stouped downe, & looked into the monument: 12. and she saw two Angels in white, sitting, one at the head, and one at the feet, where the body of IESVS had been laid. 13. They say to her: Woman, why weepest thou? She saith to them: Because they haue taken away my Lord, and I know not where they haue put him. 14. When she had said thus, she turned backward, and saw IESVS standing; and she knew not that it is IESVS. 15. IESVS saith to her:

there some that thinke the monument wherein our Lord was laid, is to be neglected; where the Diuel and his Angels, as often as they are cast out of the possessed before the said monument, tremble and roare as if they stood before the iudgement seate of Christ?

Woman, why weepest thou? whom seekest thou? She thinking that it was the gardiner, saith to him: Sir, if thou hast caried him away, tel me where thou hast laid him; and I wil take him away. 16. IESVS saith to her: Marie. She turning saith to him: Rabboni (which is to say, Maister.) 17. IESVS said to her: Doe not touch me, for I am not yet ascended to my Father: but goe to my Brethren, and say to them, I ascend to my Father and your Father, my God and your God. 18. Marie Magdalene commeth and telleth the Disciples, That I haue seen our Lord, and thus he said vnto me.

19. *a* Therfore when it was * late that day, the first of the Sabboths, and" the doores were shut, where the Disciples were gathered together for feare of the Iewes, IESVS came and stood in the middes, and saith to them: Peace be to you. 20. And when he had said this, he shewed them his handes and side. The Disciples therfore were glad when they saw our Lord. 21. He said therfore to them againe: ⁂ *b* Peace be to you." As my Father hath sent me, I also doe send you. 22. When he had said this: he breathed vpon them; and he said to them: Receiue ye the Holy Ghost: 23. "WHOSE SINNES YOV SHAL FORGIVE, THEY ARE FORGIVEN THEM: AND WHOSE YOV SHAL RETEINE, THEY ARE RETEINED. 24. *c* But Thomas one of the Twelue, who is called Didymus, was not with them when IESVS came. 25. The other Disciples therfore said to him: We haue seen our Lord. But he said to them: Vnles I see in his handes the print of the nailes, and put my finger into the place of the nailes, and put my hand into his side, I wil not beleeue.

Mr. 16, 14. *Lu.* 24, 36. *1. Cor.* 15, 5.

26. *d* And after eight daies, againe his Disciples were within; and Thomas with them. IESVS commeth ⁂ *e* the doores being shut, and stood in the middes, and said: Peace be to you. 27. Then he saith to Thomas: Put in thy finger hither, and see my handes, and bring hither thy hand, and put it into my side; & be not incredulous but faithful. 28. Thomas answered, & said to him: My Lord, & my God. 29. IESVS saith to him: Because thou hast seen me, Thomas, thou hast beleeued: ⁂ *f* Blessed are they that haue not seen & haue beleeued. 30.* Many other signes also did IESVS in the sight of his Disciples, which are not written in this Book. 31. And these are written, that you may beleeue that IESVS is CHRIST the Sonne of God: and that beleeuing, you may haue life in his name.

Io. 20, 29.

a The Ghospel vpon Dominica in albis or Low Sunday, And for peace.

⁂ *b* Though he gaue them his peace hard before, yet now entring to a new diuine action, to prepare their harts to grace and attention, he blesseth them againe.

c The Ghospel vpon S. Thomas the Apostles day, *Decemb.* 21.

d LOW SVNDAY.

⁂ *e* See the annotation on the 19. verse of this Chap.

⁂ *f* They are more happy that beleeue without sensible argument or sight, then such as be induced by sense or reason to beleeue.

ANNOTATIONS.

CHAP. XX.

The being of Christs body in the B. Sacrament without space or quantitie

19. *The doores were shut*) Such Heretikes as deny Christs body to be, or that it can be in the B. Sacrament, for that it is in Heauen, & can not be in two places at once, nor without the natural manner of the quantitie, space, or place agreable to the condition of his humanitie, be inuincibly refuted by Christs entring into the Disciples, the doores shut: & by that that his true natural body whole & perfect in al his limmes, length, bredth, & thicknes, distinct & diuers from the substance & corpulence of the wood, was in the same

same proper place that the wood was in, & passed through the same: as he also came out of his mothers wombe the clausure not starred: and passed through the stone, out of his Sepulcher. By al which the Heretikes being plainely reproued, & conuinced of infidelitie, they boldly deny the plaine Scriptures, or so fondly shift themselues from the euidence therof, that their impudencie is specially to be marked in this point. correspondent thereunto, is proued by other examples in Scriptures.

Some say, that he came in at the window: some, that the doore opened of it-self to let him in: some, that to come in, the doores being shut, signifieth no more, but that he came in late in the euening, at what time men vse to shut their doores: and such other slights to defend falshood against expresse Scriptures, & against the Apostles testimonie, who therfore tooke him to be a Spirit, because they saw him stand sodenly in the middes of them, al the house being close shut. And the Fathers al confesse that he went in the doores being shut. See S. Ambr. *li* 10. *in Lucam c.* 24. S. Augustin *ep.* 3. *ad Volusian. & li.* 22. *de ciuit. c.* 8, & S. Cyril, *in Io. li.* 12, *c.* 13 & S. Hiero. *li.* 1. *cont. Iouinianum c.* 21. We know it is the natural course of God's ordinance, that euery body should haue but one & his owne proper place fitted to the lineaments, quantitie, termes & limites of the same: without which naturally the bodies were no where, & consequently not at al, as S. Augustin saith *ad Dardanum*; but that God supernaturally & miraculously can not by his omnipotencie dispose otherwise of his owne body, then the natural forme or quantitie or qualitie therof require, that is great incredulitie: seing we must beleeue that he can doe so with any other body of mere men or other creatures, the Scriptures being plaine that he can make a camel passe through a needles eye, continuing in his natural figure and quantitie stil: and S. Augustin telleth of a woman whose ring fel from her girdle, both being fast and whole: and Rupertus of a Religious man, whose girdle fast buckled fel downe before him from his body. *De off Eccl.* Heretical shifts to auoid plaine Scripture. Christ can dispose of his owne body & others aboue nature.

Augusti. ep. 57. *Mat.* 19. *Aug li.* 22. *c.* 8. *decim. Dist.*

Therfore it is too much vnfaithfulnes, by rules of place to embarre Christ of his wil or wisedom to be in the Sacrament how himself list, and on as many Altars or places as he liketh. We detest for al that, the wicked heresie of certaine Protestants, holding quite contrarie to the Zuinglians, that Christ according to his Humanitie is in euery place where the Diuinitie is: which is both against faith, and the common rules of nature and diuinitie. Vbiquetaries or Brentians.

21. *As my Father.*) As when he gaue them commission to preach and baptize through the world, he made mention of his owne power therein: so here before he institute the Sacrament of Penance, and giue them authoritie to remit sinnes, lest the wicked should aske afterward, by what right they doe such great functions, he sheweth his Fathers commission giuen to himself, and then in plaine termes most amply imparteth the same to his Apostles: that whosoeuer deny the Apostles & their successours, the Priests of Gods Church, to haue right to remit sinnes, should deny consequently Christ as man to haue authoritie to doe the same. Christ sheweth his commissiō, & so giueth the Apostles power to remit sinnes.

22. *He breathed.*) He giueth the Holy Ghost in & by an external signe, to his Apostles, not visibly and to al such purposes as afterward at whitsuntide, but for the grace of the Sacrament of Orders, as S. Augustin saith, and that none make doubt of the Priests right in remission of sinnes, seeing the Holy Ghost is purposly giuen them to doe this same. In which case if any be yet contentious, he must deny the Holy Ghost to be God, & not to haue power to remit sinnes. *It is not absurd* (saith S. Cyril) *that they forgiue sinnes, which haue the Holy Ghost. For when they remit or reteine, the Holy Ghost remitteth or reteineth in them, & that they doe two waies, first in Baptisme, & then in Penance.* As S. Amb. also (*li.* 1. *c.* 7. *de pœnitentia*) refelling the Nouatians (a Sect of old Heretikes which pretending Gods glorie as our new Sectaries doe, denied that Priests could remit sinnes in the Sacrament of Penance) asketh, why it should be more dishonour to God, or more impossible or inconuenient for men, to forgiue sinnes by penance then by Baptisme, seeing it is the Holy Ghost that doeth it, by the Priests office and ministerie in both. The holy Ghost is here purposly giuen to the Apostles, to remit sinnes.

Aug. q. 10. Test. q. 93. *cont. ep Parmen. li.* 2. *c.* 11. *Cyril li.* 12. *c.* 56. *in Io.*

23. *Whose sinnes.*) Power to offer Sacrifice, which is the principal function and act of Priesthood, was giuen them at the institution of the B. Sacrament, the second & next special facultie of Priesthood, consisting in remitting sinnes, is here bestowed on them. And withal the holy Sacrament of Penance, implying Contrition, Confession, & Satisfaction in the Penitent, and absolution on the Priests part, is instituted. For in that, that expresse power & cōmissiō is giuen to Priests to remitte or reteine al sinnes: & in that, that Christ promiseth, whose sinnes soeuer they forgiue, they be of God forgiuē also: & whose sinnes they reteine, they be reteined before God; it followeth necessarily, that we be bound The Sacrament of PENANCE instituted.

to submit our selues to their iudgement for releasse of our sinnes. For, this wonderful power were giuen them in vaine, if none were bound to seeke for absolution at their hands. Neither can any rightly seeke for absolution of them vnles they confesse particularly at least al their mortal offences, whether they be committed in mind, hart, wil and * cogitation only, or in word and worke. For God's Priests being in this Sacrament of Penance constituted in Christs steed as iudges in causes of our conscience, can not rightly rule our cases without ful & exact cognition & knowledge of al our sinnes, and the necessarie circumstances & * differences of the same. Which can not otherwise be had of them being mortal men, then by our simple, sincere, & distinct vtterance to them of our sinnes, with humble contrite hart, ready to take & to doe penance according to their iniunction. For that authoritie to reteine sinnes, consisteth specially in enioyning satisfaction & penitential workes of praying, fasting, almes, & such like. Al which God's ordinance whosoeuer condemneth or contemneth, as Heretikes doe, or neglecteth, as some careless Catholikes may perhaps doe, let them be assured they can not be saued. Neither must any such Christian man pretend or looke to haue his sinnes after Baptisme, remitted by God only, without this Sacrament: (which was the old Herefie of the Nouatians. *Ambro. li. 1. de pœnit. c. 2. Socrat. li. 7. Ec. hist. c 25.*) more then any may hope to be saued or haue his original or other sinnes before Baptisme, forgiuen by God without the same Sacrament. Let no man deceiue himself, this is the *second table or borde after shipwracke*, as S. Hierom calleth it, whosoeuer take not hold of it, shal perish without al doubt, becausse they contemne God's counsel & order for their saluation; & therfore S. Augustin (*ep.* 80.) ioyning both together, saith it is a pitiful case, when by the absence of God's Priests, men depart this life, *aut non regenerati, aut ligati*, that is, *either not regenerated* by Baptisme, *or fast bound*, and not absolued by the Sacrament of penance and reconciliation: becausse they shal be excluded from eternal life, and *destruction followeth them*. And S. Victor (*li. 2 de persecut. Vandalica*) telleth the miserable lamentation of the people, when their Priests were banished by the Arian Heretikes. *Who* (say they) *shal baptize these infants? who shal minister penance vnto vs, & loose vs from the bandes of sinnes &c?* And therfore S. Cyprian very often (namely ep. 54.) calleth it great cruelties, & such as Priests shal answer for at the later day, to suffer any man that is pœnitent of his sinnes, to depart this life without this reconciliation and absolution: *becausse* (saith he) *the Lawmaker himself* (Christ) *granted, that things bound in earth, should also be bound in Heauen: and that those things should there be loosed, which were loosed before here in the* Church. And it is a world to see, how the Heretikes wraslle with this so plaine a commission of remitting sinnes, referring it to preaching, to denouncing God's threats vpon sinners, and to we can not tel what els: though to our English Protestants this authoritie seemeth so cleer, that in their order of visiting the sicke, their Ministers acknowledge & chalenge the same, vising a formal absolution according to the Churches order, after the special confession of the partie. But to conclude the matter, let euery one that list to see the true meaning of Christs words, and the Priests great power and dignitie giuen them by the same words and other, marke wel these words of S. Chrysostome: For, saith he, *they that dwel on the earth, and conuerse in it, to them is commission giuen to dispense those things that are in Heauen: to them is it giuen to haue the power which God would not to be giuen neither to Angels nor Archangels. For, neither to them was it said: Whatsoeuer you shal bind in earth, shal be bound in Heauen: and whatsoeuer you shal loose in earth, shal be loosed in Heauen. The earthly Princes indeed haue also power to bind, but the bodies only: but that bond of Priests which I speake of, toucheth the very soule it-self, and reacheth euen to the Heauens: in so-much that whatsoeuer the Priests shal doe beneath, the self-same God doth ratifie aboue, and the sentence of the seruants the Lord doth confirme. For indeed what els is this, then that the power of al heauenly things is granted them of God? Whose sinnes soeuer, saith he, you shal reteine, they are reteined. What power (I beseech you) can be greater then this one? The Father gaue al power to the Sonne: but I see the same power altogether deliuered by the Sonne vnto them.* And as this concerneth the Priests high authoritie to absolue, so thereupon concerning confession also to be made vnto them, the ancient Fathers speake in this sort. S. Cypriã *de Lapsis nu. 11. They* (saith he) *that haue greater faith and feare of God, though they did not fal in persecution, yet becausse they did only thinke it in their mind, this very cogitation they confesse to Gods Priests sorrowfully and plainely, opening their conscience, vttering and discharging the burden of their mind, and seeking holesome medicine for their wounds though but smal and litle.* And a litle after: *Let euery one (my Brethren) I beseech you, confesse his sinne, whiles he is yet aliue, whiles his confession may be admitted, whiles satisfaction and remission made by the*

Men are bound to confesse al their mortal sinnes, and that in particular.

To reteine sinnes.

The necessitie of this Sacrament.

The Heretikes Wraslling against plaine Scripture.

The English Ministers heare confessions, and absolue.

Priests power to forgiue sinnes, is aboue the power of Angels or worldly Princes.

Confession to Priests.

* *Cyp. de lapsi. nu. 11.*

* *Hiero. in 16. Mat.*

Hiero. ad Demetriadem. c. 6. to. 1.

Mt. 18.

See the Communion booke.

Li. 3. de Sacerd.

the Priests is acceptable before God. S. Cyril (or as some thinke, Origen) *li. 2. in Leuit.*, calleth it a great part of penãce, whẽ a mã is ashamed, & yet openeth his sinnes to our Lords Priest See also *Tertul. li. de Pœnit.* S. *Hier. in c. 10. Ecclesiastæ.* S. *Basil. in Regulis breu. quæst. 229.* Who compare sinners that refuse to confesse, to them that haue some disease in their secret partes, and are ashamed to shew it to the Physicion or Surgeon, that might cure it. Where they must needs meane secret confession to be made to them that may absolue. And S. Leo ep. 80. most plainely (as before S. Cyril) expresly nameth Priests. *That confession is sufficient which is made first to God, then to the Priests also.* And again: *It is sufficient that the guiltines of mens consciences be vttered to the Priest only by the secrecie of confession.* S. Hierome in 16. Mat. saith, that Priests loose or bind, *audita peccatorum varietate, hauing heard the vritie and differences of sinnes* S. Paulinus writeth of S. Ambrose, *That as often as any confessed his sinnes vnto him for to receiue penance, he so vvept for compassion, that thereby he caused the penitent to vveep also.* He addeth moreouer, that this holy Doctour was so secret in this case, that no man knew the sinnes confessed, but God and himself. And S. Augustin ho 49. de 50. homilijs to. 10. saith thus: *Doe penance, such as is don in the Church: let no man say, I doe it secretly, I doe it to God: In vaine then vvas it said:* Whatsoeuer you shal loose in earth, shal be loosed in Heauen. See S. Ambrose *de pœnitentia* troughout, S. Cyprian *de Lapsis*, the booke *de vera & falsa pœnit.* in S. Augustin: beside al antiquitie which is ful of these speaches concerning absolution, and confession.

Secret or auricular Confession.

In vit. S. Ambr. prope finem.

Mt. 18.

CHAP. XXI.

Appearing againe in Galilee, where Peter was fishing with this fellowes; and causing them after they had al night taken none, to catch a great multitude, which Peter draweth to land, where he also dineth them; 15. he (expressing what this fishing signifiea) maketh Peter his Vicar, committing vnto him the feeding of his lambs and sheep: 18. and reuealeth vnto him, that he also shal be crucified, to the glorie of God, 20. admonishing him to mind that rather then to be curious about Iohns death.

The Ghospel on wenesday in Easter weeke.

AFTER IESVS manifested himself againe to the Disciples at the sea of Tiberias. And he manifested thus. 2. There were together Simon Peter, and Thomas who is called Didymus, and Nathanael which was of Cana in Galilee, & the sonnes of Zebedee, and two others of his Disciples. 3. Simon Peter said to them: I goe to fish. They say to him: We also come with thee. And they went forth and got vp into the boat: and that night they tooke nothing. 4. But when morning was now come, IESVS stood on the shore: yet the Disciples knew not that it was IESVS. 5. IESVS therfore saith to them: Children, haue you any meat? They answered him, No. 6. He saith to them: Cast the net on the right side of the boat; and you shal find. They therfore did cast it: and now they were not able to draw it for the multitude of fishes. 7. That Disciple therfore whom IESVS loued, saith to Peter: It is our Lord. [::] Simon Peter when he had heard that it is our Lord, girded his coate vnto him (for he was naked) & cast himself into the sea. 8. But the other Disciples came in the boat (for they were not farre from the land, but as it were two hundred cubits) drawing the net of fishes. 9. Thrfore after they came downe to land, they saw hot coles lying, and fish laid thereon, and bread. 10. IESVS saith to them: Bring hither of the fishes that you tooke now. 11. Simon Peter went vp, and drew the net to the land, ful of great fishes, an hundred fiftie three. And although they

[::] See in S. Augustin *Tractat. 122. in Ioa* the great mysterie hereof concerning the CHVRCH, and in S. Gregorie *hom. 24. in Euang* and S. Bernard *li. 2. c. 8 de consid.* Peters PRIMACIE here mystically signified.

they were so many the net was not broken. 12. IESVS saith to thē: Come, dine. And none of them that sate at meate, durst aske him: Who art thou? knowing that it is our Lord. 13. And IESVS cōmeth & taketh the bread and giueth them, & the fish in like manner. 14. This now the :: third time IESVS was manifested to his Disciples, after he was risen frō the dead. ✠

15. Therfore when they had dined, IESVS saith to Simon Peter: Simon of Iohn, louest thou me more then these? He saith to him: Yea Lord; thou knowest that I loue thee. He saith to him: FEED MY LAMBS. 16. He saith to him againe: Simon of Iohn, louest thou me? He saith to him: Yea Lord, thou knowest that I loue thee. He saith to him: c FEED MY LAMBS. 17. He saith to him the third time: Simon of Iohn, louest thou me? Peter was stroken sad because he said vnto him the third time, Louest thou me? And he said to him: Lord thou knowest al things: thou knowest that I loue thee. He said to him: FEED MY SHEEP. 18. Amen, amen I say to thee, when thou wast yonger, thou didst gird thy self, and didst walke where thou wouldest. But when thou shalt be old thou shalt stretch forth thy hands, and " another shal gird thee, and lead thee whither thou wilt not. 19. And this he said, signifying by what death he should glorifie God. ✠ b And when he had said this, he saith to him: Follow me. 20. Peter turning, saw that Disciple whom IESVS loued, following, * who also leaned at the supper vpon his breast, and said, Lord who is he that shal betray thee? 21. Him therfore when Peter had seen, he saith to IESVS: Lord and this man what? 22. IESVS saith to him: c So I wil haue him to remaine til I come, what to thee? follow thou me. 23. This saying therfore went abrode among the Brethren, that that Disciple dieth not. And IESVS did not say to him, he dieth not; but, So I wil haue him to remaine til I come, what to thee? 24. This is that Disciple which giueth testimonie of these things, and hath written these things: and we know that his testimonie is true. ✠

25. But there are * many :: other things also which IESVS did: which if they were written in particular, neither the world it-self I thinke were able to conteine those books that should he written.

:: Not the third apparition, but the third day of his apparitiōs: for he appeared in the very day of his Resurrection often, againe vpō Low Sunday, then this third time.

And S. Marke saying, *last he appeared. c. vers. 14.* meaneth his last apparition the first day.

The Ghospel on the eue of S. Peter and S. Paul.

b The Ghospel vpon S. Iohn Euangelists day in Christmas *Decem. 27.*

c So readeth S. Ambr. *in Ps. 45. & ser. 20. in Ps. 118* S. Aug. *tra. 124 in Io.* & most ancient copies and seruice bookes extāt in Latin. others read, If I *wil*: others, If *so* I *wil*, &c.

c ποίμανε ve feed & rule.

Io. 13. 23.

Io. 20. 30.

:: How few things are written of Christs actes & doctrine in comparison of that which he did and spake: and yet the Heretikes wil needs haue al in Scripture, trusting not the Apostles owne preaching, or report of any thing that our Maister did or said, if it be not written.

ANNOTATIONS

CHAP. XXI.

Peter is here made the general Pastour, & the Church is builded vpon him.

The Protestāts otherwise denying this preeminence of Peter, yet to vp-hold their Archbishops,

17. *Feed my sheep.*) As it was promised him *Mat. 16* that the Church should be builded vpon him, & that the keies of heauen should be giuen to him: so here it is performed, & he is actually made the general Pastour & Gouerner of al Christs sheep. For though the other ten (as Matthias & Paul also afterward) were Apostles, Bishops, Priests, & had authoritie to bind and loose, to remit & retaine, to preach, baptize, and such like, as wel as he: Yet in these things & al other Gouerment, Christ would haue him to be their Head, and they to depend of him as Head of their Colledge, & consequently of the whole flocke of Christ: no Apostle, nor no Prince in earth (if he acknowledge himself to be a sheep of Christ exempted from his charge. And that Christ maketh a difference betwixt Peter and the rest, and giueth him some greater preeminence and regiment then the rest, it is plaine by that he is asked whether he loue our Lord more then the other Apostles doe: where, for equal charge no difference of loue had been required. *To Peter* (saith S. Cyprian) *our Lord after his Resurrection said: Feed my sheep, and builded his Church vpon him alone* Cypr. de & to unit. Ec.

& to him he giueth the charge of feeding his sheep. For although after his Resurrection he gaue his power alike to al, saying, As my Father sent me, so I send you, take the Holy Ghost, if you remit to any their sinnes, they shal be remitted &c. Yet to manifest vnitie, he constituted one Chaire, & so disposed by his authoritie that vnitie should haue origine of one. The rest of the Apostles were that Peter was, in equal fellowship of honour and power, but the beginning commeth of vnitie: the Primacie is giuen to Peter, that the Church of Christ may be shewed to be one, & one Chaire. S. Chrysostom also saith thus: *Why did our Lord sheed his blood? truly to redeeme those sheep the cure of which he committed both to Peter and also to his Successours.* And a litle after. *Christ would haue Peter indowed with such authoritie, and to be farre aboue al his other Apostles. For he saith: Peter, dost thou loue me more then a these doe? Whereupon our Maister might haue inferred, If thou loue me Peter, vse much fasting, sleep on the hard flore, watch much, be patrone to the oppressed, father to the orphans, and husband to the widowes: but omitting al these things, he saith, Feed my sheep. For, al the foresaid vertues certes may be done easily of many subiects, not only men but women: but when it commeth to the gouernment of the Church and committing the charge of so many soules, al woman-kind must needes wholy giue place to the burden and greatnes thereof, and a great number of men also.* So writeth he.

doe auouch & proue it against the Puritans.

Lib. 2. de Sacerd.

Peters successours succeede him in vniuersal authoritie.

And becaufe the Protestants would make the vnlearned thinke, that S. Gregorie deemed the Popes Supremacie to be wholy vnlawful and Antichristian, for that he condemned Iohn of Constantinople for vsurping the name of vniuersal Bishop, resembling his insolence therein to the pride of Antichrist; note wel the wordes of this Holy Father in the very same place and Epistle against the B. of Constantinople, by which you shal easily see that to deny him to be vniuersal Bishop, is not to deny Peter or the Pope to be Head of the Church, or supreme Gouerner of the same, as our Aduersaries fraudulently pretend. *It is plaine to al men*, saith he, *that euer read the Ghospel that by our Lordes mouth the charge of the whole Church was committed to S. Peter Prince of the Apostles. For to him it was said: Feed my sheep: for him was the prayer made that his faith should not faile: to him were the keies of Heauen giuen, and authoritie to bind and loose: to him the cure of the Church and principalitie was deliuered: and yet he was not called the vniuersal Apostle. This title indeed was offered for the honour of S. Peter Prince of the Apostles, to the Pope of Rome by the holy Councel of Chalcedon: but none of that See did euer vse it or consent to take it.* Thus much S. Gregorie. * Who though he both practised iurisdiction throughout al Christendom, as other of that See haue euer done, and also acknowledged the Principalitie and Soueraignte to be in Peter and his Successours: yet would he not for iust causes vse that title subiect to vanitie & misconstruction. But both he & al the Popes since haue rather called thēselues, *Seruos seruorum Dei*, the Seruants of Gods seruants. Though the word, *vniuersal Bishop*, in that sense wherein the holy Councel of Chalcedon offered it to the See of Rome, was true & Lawful. For that Coūcel would not haue giuen any Antichristian or vniust title to any man. Only in the B. of Constantinople and other, which in no sense had any right to it, and who vsurped it in a very false & tyrannical meaning, it was insolent, vniust, & Antichristian. See also the Epistles of S. Leo the Great concerning his practise of vniuersal iurisdiction, though he refused the title of vniuersal Bishop. And S. Bernard (that you may better perceiue that the general charge of Christs sheep was not only giuen to Peters Person, but also to his Successours the Popes of Rome, as S. Chrysostom also before alleaged doth testifie) writeth thus to Eugenius: Thou art he to whom the keies of Heauen are deliuered, & to whom the sheep are committed. There be other Porters of Heauen, & other Pastours of flockes: but thou hast inherited in more glorious & different sort. For they haue euery one their particular flocke, but to thee al vniuersally, as one flocke to one man, are credited, being not only the Pastour of the sheep, but the one Pastour of al the Pastours thēselues. But thou wilt aske me how I proue that? Euen by our Lordes word. For to whō of al, I say not only Bishops, but Apostles, were the sheep to absolutely & without limitatiō cōmitted? *If thou loue me Peter, feed my sheep.* He saith not, the people of this Kingdō or that citie, but, *my sheep*, without al distinctiō. So S. Bernard. And hereunto may be added that the secōd, *feed*, is in Greek a word that signifieth withal to gouerne & rule as *Psal. 2. Mich. 5. Mat. 2. Apoc. 2.* & therfore it is spokē of Dauid also & other tēporal Gouerners (as the Hebrew word answering thereunto, in the * Scriptures oftē & the Greek in profane writers also.

S. Gregorie though he misliked the title of *Vniuersal Bishop*, yet is most plaine both in his writings & doings for the Popes Supremacie, as also S. Leo the great.

Greg. li. 4. ep. 76.

* See li. 1 ep. 75, li. 2. ep. 17. & li. 4. ep. 95. li. 7. ep. 63.

The title of vniuersal Bishop refused, but vniuersal iurisdiction alwaies acknowledged and practised.

Bernar. li. 2 c. 8. de cōsid.

The Pope is Pastour of al Pastours.

* 2. Reg. c. 5, Psa. 77.

ποίμαινε.

Peter Crucified at Rome.

18. *Another shal gird thee.*) He prophecieth of Peters Martyrdō, and of the kind of death which he should suffer, that was, crucifying. Which * the Heretikes, fearing that it were a step to proue he was martyred in Rome, deny: whereas the Fathers and ancient Writers are as plaine in this, as that he was at Rome. *Origen apud Euseb li. 3. c. 1. Euseb. li. 2. c. 24. Hist. Ec. Tert. de præscript. nu. 14. Aug. tract. 123. in Ioan. Chrysost. Beda in hunc locum.*

Beza in hunc locum.

THE

THE SVMME AND THE ORDER OF THE EVANGELICAL HISTORIE

gathered briefly out of al foure, euen vnto Christ's Ascension.

Mt.	Mr.	Lu.	Io.	
			1	THE Preface mouing the Reader to receiue CHRIST, being the Eternal WORD of God, the Life and the Light.
		1		The Angel telleth Zacharie of the conception of Iohn Baptist, Christs Precursour; and Elizabeth conceiueth him.
		1		The same Angel doing his message to the B. Virgin, Christ is incarnate in her womb.
		1		Our B. Ladie visiteth Elizabeth: and Iohn Baptist is borne, and circumcised.
1				The Angel telleth Ioseph that his wife is with child by the Holy Ghost.
1		3		The Genealogie of Christ.
2		2		The birth of Christ in Bethlehem, and his circumcision.
2				The Sages come from the East, and adore Christ.
		2		Christ is presented in the Temple: where Simeon and Anna prophecie of him.
2				Ioseph with the child and his mother, flyeth into AEgypt: & returneth to Nazareth.
		2		Iesus being sought of his parents, is found in the Temple among the Doctours.
3	1	3		Iohn the Baptist preacheth and baptizeth, preparing al to receiue Christ: and among other, Christ is baptized of him.
4	1	4		Christ fasteth fourtie daies, and is tempted in the wildernesse.
			1	Iohn giueth testimonie of Christ to the Legates of the Iewes, to the people, and to his owne Disciples.
			2	Christ worketh his first miracle, turning water into wine at a Marriage.

THE I. PART conteining the Infancie of Christ, and the time that he liued obscurely.

The 2. part. conteining the time of the preparation toward his manifestation.

In the

Mat.	Mar.	Luc.	Io.		
			2	In the feast of Pasche he casteth out the buiers and selles in the Temple, insinuating to the Iewes his death and resurrection.	The 1. Pasche.
			3	He teacheth Nicodemus by night: and baptizeth in Iurie by the ministerie of his Disciples. Whereupon a question is moued to Iohn about their two Baptismes.	
14	6	3		Iohn Baptist is put into prison for reprehending Herods incestuous aduoutrie.	
4	1	4	4	After Iohns emprisonment, Christ returning into Galilee by Samaria, talketh with the Samaritane woman.	*The 1. part.* from the time that he began (*Mat.* 4. 14. & 17) to manifest himself, by preaching and miracles.
			4	He healeth a Lordes sonne of an ague.	
4	1	4		He preacheth in Galilee, and waxeth very famous.	
4	1	5		He calleth foure disciples out of the boat, & they follow him.	
	1	4		He healeth one possessed of a Diuel, in the Synagogue.	
8	1	4		He cureth Simon Peters mother in law, and manie sicke persons.	
8		9		He refuseth three that offer to follow him.	
8	4	8		He appeaseth the tempest on the sea.	
8	5	8		He healeth two possessed of Diuels in the countrie of the Gerasens, and permitteth the Diuels to enter into swine.	
9	2	5		He healeth the sicke of the palsey, being let downe through the tiles.	
9	2	5		He calleth Matthew from the custome house, and disputeth with Iohns Disciples and the Pharisees of fasting.	
9	5	8		He raiseth the Archsynagogues daughter, and cureth her that had a fluxe of bloud.	
9				He healeth two blind, and one possessed.	
			5	He healeth him on the Sabboth day that lay at the Probatica and had been diseased 38. yeares.	The 2. Pasche.
12	2	6		He confuteth the Pharisees being offended that his Disciples bruised the eares of corne on the Sabboth.	
12	3	6		He refelleth the Pharisees being offended because he cured the withered hand on the Sabboth.	
5. 6. 7	3	6		He chooseth the 12. Apostles: & maketh that diuine Sermon called *Sermo Domini in monte, the Sermon of our Lord in the mount*, conteining the paterne of a Christian mans life.	
8		5		He cureth a leper.	
8	3	7		He healeth the Centurions seruant.	
		7		He raiseth the widowes sonne at Naim.	
		7		Iohn sendeth out of prison his Disciples vnto Christ.	
11		7		He forgiueth M. Magdalens sinnes, preferring her much before the Pharisee that despised her.	
12.	3	11		He healeth him that had a deafe and dumme Diuel, & refuteth the blaspheming Pharisees.	
12.	3	11.8		He preferreth the obseruers of Gods word before carnal mother and brethren.	
	4	8		The parable of the sower.	
13	4			The parables of the cockle, of the seed growing when men sleep,	

Mat.	Mar.	Luc.	Io.	
				sleep, of the mustard-seed, and of the leauen.
13				The parables of the treasure hid in the field, of the pretious stone, and of the nette.
13	6	4		Teaching in Nazareth, he condemneth it of incredulitie.
9.10	6	8.9		He sendeth the twelue Apostles to preach.
14	6	9		Iohn is beheaded, & the fame of Iesus commeth to Herods eares.
14	6	9	6	He feedeth 5000. men with fiue loaues.
14	6		6	He walketh vpon the sea, and so maketh Peter also to doe.
			6	He reasoneth of Manna, and of the true bread from Heauen. The 3. Pasche.
15	7			He reprehendeth the Pharisees for cauilling at his Disciples becausе they did eate with vnwashed handes.
15	7			He healeth the daughter of the woman of Canaan.
				He cureth a man that was deafe and dumme.
15	8			He feedeth 4000. with seuen loaues.
16	8			He reiecteth the Pharisees that asked a signe, and biddeth his Disciples beware of their leauen.
	8			He healeth a blind man in Bethsaida.
16	8	9		The time that he wil passe out of this world, now drawing nigh, he maketh Peter, for confessing him to be Christ, the Rocke vpon which he wil build his Church, promising to giue him the keies of Heauen, and withal foretelleth, that he must suffer in Hierusalem; and that al must be ready to suffer with him. *The 4 part.* from the time that he began (*Mat.* 16. 21) to foretel to his Disciples, that he must goe & suffer in Hierusalem.
17	9	9		The Transfiguration.
17	9	9		He casteth out the Diuel which his Disciples could not cast out, commending vnto them fasting and praier.
17	9	9		He paieth the didrachmes for him and Peter, after that Peter had found a stater in the fishes mouth.
18	9	9		His Disciples contending for Superioritie, he teacheth humilitie.
18	9			He threatneth the scandalizers of litles ones.
18				He teacheth vs to forgiue our brother sinning against vs.
19	10	9	7	Leauing Galilee he goeth into Iurie, and the Samaritanes wil not receiue him. *The 5. part.* of his going into Iewrie toward his Passion.
		17		In that iourney he healeth the ten lepers.
			7	He teacheth in the Temple in the feast of Scenopegia, that is, of Tabernacles.
			8	He absolueth the woman taken in aduoutrie, teacheth in the Temple, and goeth out of their handes that would haue stoned him.
			9	He restoreth sight to him that was borne blind.
			10	He reasoneth of the true Pastour and his sheep.
		10		He sendeth the 70. Disciples, and they returne. The parable of the Samaritane and the wounded man. Martha enterneth IESVS.
		11		He teacheth the manner and force of praier, and reprehendeth the preposterous cleanneſse of the Pharisees.

He

Mat.	Mar.	Luc.	Io.	
		12		He teacheth not to feare them that kil the body only, to caſt away the care of riches by the parable of him that thought his barnes to litle, & that the faithful ſeruant wil alwaies expect the comming of his Lord & Maiſter.
		13		He threatneth them, vnles they doe penance, ſhewing Gods patience by the fruitles figtree that was ſuffered to ſtand one yeare more. He healeth the crooked womã, teacheth the way to Heauen to be narrow.
		14		He healeth him that had a dropſie, on the Sabboth: and teacheth them to renounce al things in compariſon of him.
			10	In the feaſt of Dedication he goeth out of their handes that would haue ſtoned him.
		15		The parables of the loſt ſheep, of the grote, and of the prodigal ſonne.
		16		The parable of the vniuſt Bailife.
19	10	16		Of the indiſſolubilitie of Matrimonie.
		16		The rich glutton and Lazarus.
		17		Woe to ſcandalizers. The force of faith euen to the mouing of trees with a word.
		18		Of the Phariſee and the Publicane that went to pray.
19	10	16		He impoſeth or laieth his handes vpon litle children, & exhorteth a yong rich man to forſake al & become perfect.
20				The parable of the workemen hired into the vinyard.
			11	He raiſeth Lazarus, & the Iewes cõſult how to deſtroy him.
10	10	19		He foretelleth his death, and denieth the requeſt of Zebedees two ſonnes, asking the two cheefe places about him.
		18		He healeth a blind man before his entring into Iericho.
		19		Zachæus the Publicane entertaineth Chriſt. The parable of the ten poundes deliuered to ten ſeruants.
20	10			He healeth two blind men as he goeth out of Iericho.
26	14		12	At a ſupper in Bethania, Marie powred ointment vpon him.
21	11	19	12	Riding vpon an aſſe he entreth glorioufly into Hieruſalem. Palme ſunday.
21			12	He healeth the lame and the blind, and Gentils deſire to ſee him. *The 6. part.* conteining the holy weeke of his Paſſion in Hieruſalem.
21	11	19		He curſeth the figtree, and caſteth the buiers and ſellers out of the Temple.
21	11	19		To his enemies the Iewes, he auoucheth his power by Iohns Baptiſme which was of God, and foretelleth their reprobation, with the Gentils vocation in their place, by parables: as the parable of the two ſonnes, the one promiſing to doe, the other doing his fathers commandement.
		20		
21	12	20		The parable of the vinyard let out to husbandmen that killed both the ſeruants and the ſonne ſent to require fruit.
22				The parable of the King that made a mariage for his ſonne, inuiting gheſts to the feaſt, and they would not come.
22	12	20		He anſwereth their queſtion of paying tribute to Cæſar, and the Saducees queſtion of the Reſurrection.

Mat.	Mar.	Luc.	Io.		
22	12			He answereth the Pharisees question, of the greatest commandement.	
22	12	20		He putteth them to silence with this question concerning Christ, how he could be Dauids sonne.	
23	12	20		He biddeth thē doe as the Scribes teach, but not as they doe.	
	12	21		He extolleth and preferreth the poore widowes offering.	
24	13	21		He fortelleth to some of his Disciples, the destruction of the Temple, and of Hierusalem: and by that occasion, what things shal be before the consummation of the world, and Antichrist in the consummation, and then incontinent Domesday, warning vs to prepare our selues against his comming.	Tuesday night.
25				By the parable of the ten Virgins, & the parable of the talents, he sheweth, how it shal be at Domesday with the Faithful that prepare, and that prepare not themselues: & without parables, that they which doe not good workes, shal be damned.	
26	14	22		Iudas bargaineth with the Iewes to betray him, and two of his Disciples prepare the Paschal lambe.	Tenebre wednesday.
			13	At the supper he washeth his Apostles feet.	Maunday thursday.
26	14	22		He instituteth the Sacrifice of his body and bloud in the B. Sacrament.	*The 4. Passche.*
26	14	22	13	He foretelleth that one of the Twelue shal betray him (appeasing their contention for the superioritie) and that they shal al deny him.	
			14	15. 16. His sermon after supper.	Al Thursday night, & Good Friday.
			17	His prayer to his Fatheer.	
26	14	22	18	The storie of his Passion and burial, from thursday at night,	
27	15	23	19	til the next day at euentide.	
28	16	24	20	He riseth the third day,	Easter day.
	16		20	Appeareth first to Marie Magdalene.	
28				Then to the other women.	
		24		Then to Peter. ver. 34.	
	16	24		Then to the two Disciples going into Emmaus.	
		24	20	Then to the Disciples gathered together in a house at Hierusalem, when he entred the doores being shut, and gaue them power to remit and reteine sinnes.	
			20	Then, vpon Low-Sunday, to the Disciples likewise gathered together, and Thomas among them.	Low-sunday.
			21	Then, at the sea of Tiberias, to Peter & the rest that were fishing. Where he committeth his sheep to Peter.	
28	16			Then, to the Disciples vpon a mount in Galilee: giuing them commission to preach and baptize throughout the whole world.	
		24		Then in Bethania, where he promiseth to send the Holy Ghost (bidding them tarie in the meane time in Hierusalem) and so blessing them, Ascendeth into Heauen.	Ascension day.
	16	24			

THE ARGVMENT OF THE ACTES OF THE APOSTLES.

THE Ghospel hauing shewed, how the Iewes most impiously reiected Christ (as also Moyses and the Prophets had foretold of them:) and therefore deserued to be reiected themselues also of him: now followeth this booke of the Actes of the Apostles (* written by S. Luke in Rome the fourth yeare of Nero, An. Dom. 61.) and sheweth, how notwithstanding their deserts, Christ of his mercy (as the Prophets also had foretold of him) offered himselfe vnto that vnworthy people, yea after that they had Crucified him, sending vnto them his twelue Apostles to moue them to penance, and so by Baptisme to make them of his Church: and whiles al the Twelue were so occupied about the Iewes; how of a persecuting Iewe he made and extraordinarie Apostle (who was Saint Paul) and to auoid the scandal of the Iewes (to whom only himselfe likewise for the same cause had preached) sent him, and not any of his Twelue by and by, who were his knowen Apostles, vnto the Gentils, who neuer afore had heard of Christ, and were worshippers of many Gods, to moue them also (for, that likewise the Prophets had foretold) to faith and penance, and so by Baptisme to make them of his Church: and how the incredulous Iewes euery where resisted the same Apostle and his preaching to the Gentils, persecuting him and seeking his death, and neuer ceasing vntil he fel into the handes of the Gentils: that so (as not only he euery where, but also the Prophets afore him, and Christ had foretold) the Ghospel might be taken away from them, and giuen to the Gentils: euen from Hierusalem (whose reprobation also by name had been often foretold) the head-citie of the Iewes, where it began, translated to Rome the head-citie of the Gentils. Al this wil be euident by the partes of the booke: which may be these sixe.

*Hier. in Catal

Act. 13, 46, 18, 6, 19, 9. 28, 28. Mat. 21, 23. Esa. 1. Luc. 13, 33.

First, how Christ Ascending in the sight of his Disciples, promised vnto them the Holy Ghost, foretelling that of him they should receiue strength, and so begin his Church in Hierusalem: and from thence dilate it into al that Countrie, that is into al Iurie: yea and into Samaria also, yea into al Nations of the Gentils, be they neuer so farre off. You shal receiue (saith he) the vertue of the Holy Ghost comming vpon you: and you shal be witnesses vnto me in Hierusalem, and in al Iurie, and Samaria, and euen to the vtmost of the earth. Chap. 1.

Secondly, the beginning of the Church in Hierusalem, accordingly. Chap. 2.

Thirdly, the propagation of it consequently into al Iurie, and also to Samaria, Cha. 8.

Fourthly, the propagation of it to the Gentils alſo. Chap. 10.

Fifthly, the taking of it away from the obſtinate Iewes, and giuing of it to the Gentils, by the miniſterie of S. Paul and S. Barnabee. Chap. 13.

Sixthly, of taking it away from Hieruſalem it ſelfe, the head-citie of the Iewes, and ſending it (as it were) to Rome the head-citie of the Gentils, and that, in their perſe-
Act. 25, 11. *cuting of Paul ſo farre,* * *that he appealed to Cæſar, and ſo deliuering him after a ſort*
Luc. 23, 1. *vnto the Romanes: as they had* * *before deliuered to them alſo Chriſt himſelfe. Where-*
as S. Peters firſt comming thither, was vpon another occaſion, as ſhal be ſaid anone.
Act. 28, 28. *Of which Romanes and Gentils therfore, the ſame S. Paul being now come to Rome (the laſt Chap. of the Actes) foretelleth the obſtinate Iewes there, ſaying:* Et ipſi audient: *You wil not heare, but,* they wil heare. *That ſo the prediction of Chriſt aboue rehearſed might be fulfilled:* And euen to the vtmoſt of the earth. *And there doth S. Luke end the booke, not caring to tel ſo much as the fulfilling of that which our Lord had foretold (Act. 27. 24.) to S. Paul:* Thou muſt appeare before Cæſar. *Becauſe his purpoſe was no more but to ſhew the new Hieruſalem of the Chriſtians, where Chriſt would place the cheefe ſeat of his Church: as alſo indeed the Fathers and al other Catholikes haue in al Ages looked thither, when they were in any great doubt: no leſſe then the Iewes to Hieruſalem, las they were appointed in the old Teſtament. Deut. 17, 8.*

And ſo this Booke doth ſhew the true Church, as plainely, as the Ghoſpel doth ſhew the true Chriſt, vnto al that doe not wilfully ſhut their owne eyes. To wit, this to be the true Church, which beginning viſibly at Hieruſalem, was taken from the Iewes, and tranſlated to the Gentils (and namely to Rome) continuing viſibly, and viſibly to con-
Rom. 11, 25. *tinue herea fter alſo,* Vntil the fulnes of the Gentils ſhal be come in: *that then alſo* Al Iſrael may be ſaued. *And then is come the end of the world. For ſo did*
Mar. 24, 14. *Chriſt moſt plainely foretel vs:* This Ghoſpel of the Kingdō ſhal be preached in the whole world, for a teſtimonie to al Nations: and then ſhal come the conſummation. *For the couuerſion of which Nations and accomplishing the fulnes of al Gentils, the foreſaid Church Catholike, being mindful of her office,* to be Chriſtes witnes euen to the vtmoſt of the earth, *doth at this preſent (as alwaies) ſend preachers to conuert and make them alſo Chriſtians: whereas the Pro-*
Tertul. de præſ *teſtants and* * *al other Heretikes doe nothing els but ſubuert ſuch as before were Chriſtians.*

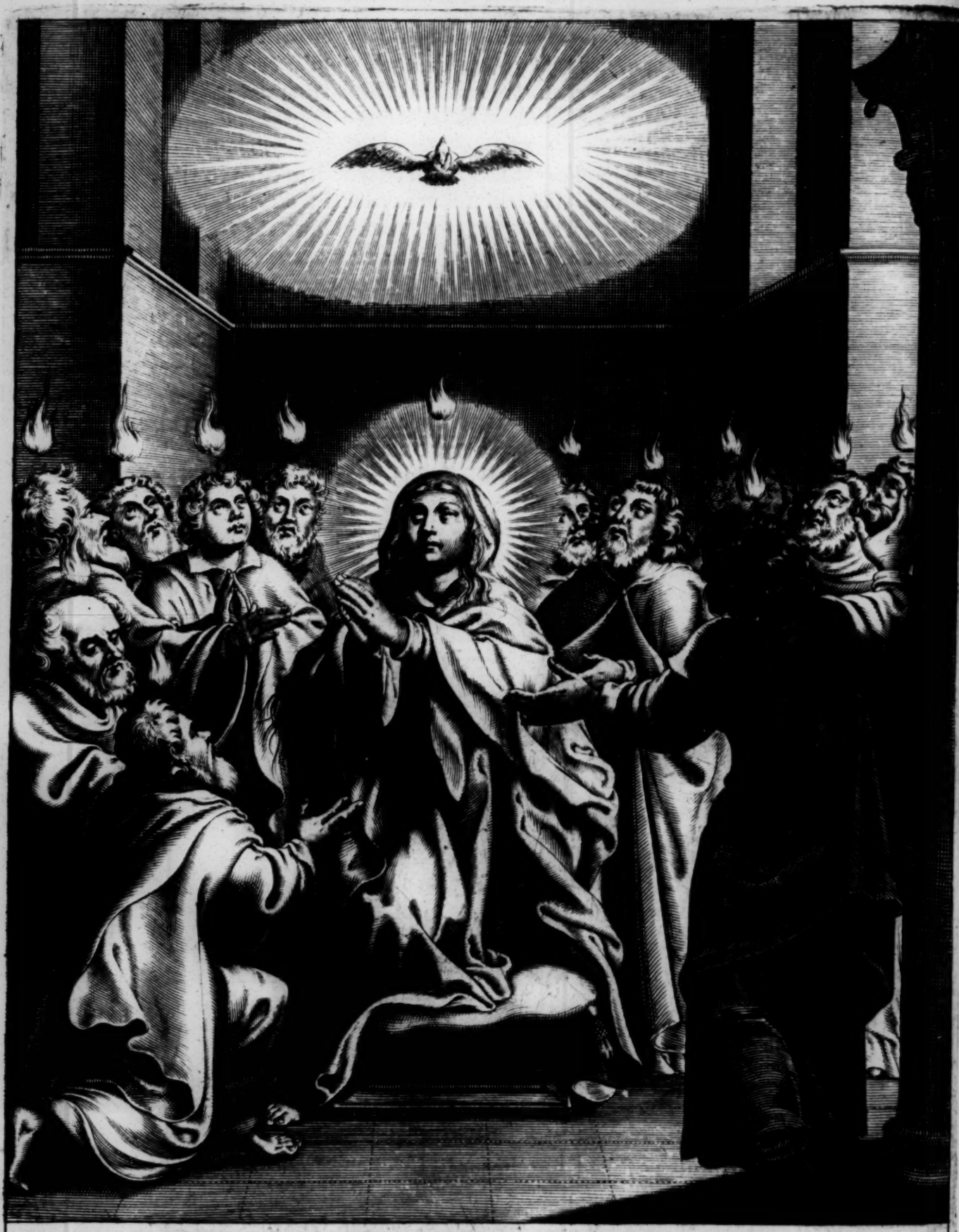
And this being the Summe and ſcope of this Booke, thus to giue vs hiſtorically a iuſt ſight of the fulfilling of the Prophets & Chriſtes prediction about the Church: it is not to be maruelled at, why it telleth not of S. Peters comming to Rome: conſidering that his firſt comming thither was not, as S. Paules was, by the Iewes deliuerie of him, working ſo to their owne reprobation, but vpon another occaſion, to wit, to confound Simon Magus. Euſ. Hiſt. li. 2. c. 12. 13. *For who alſo ſeeth not, that it maketh no mention of his preaching to any Gentils at al, thoſe few only Act. 10. excepted, who were the firſt, and therfore (leſt the Gentils ſhould ſeeme leſſe cared for of God, then the Iewes) Peter being the Head of al, was elected of God, to incorporate them into the Church,*
Act. 15, 7. *as before he had done the Iewes.* God (*ſaith he*) among vs choſe, that by my mouth the Gentils ſhould heare the word of the Ghoſpel, and beleeue. *And S. Iames thereupon:* Simon hath told how God firſt viſited to take of
Act. 15, 14. the Gentils a people to his name. *But otherwiſe (I ſay) here is no mention of Peters preaching to any Gentils: no nor of the other eleuen Apoſtles. Wil any man therfore inferre, that neither Peter, nor the other Eleuen preached to any Nation or*

citie

citie of the Gentils? No, the meaning of the Holy Ghoſt was not to write al the Actes of al the Apoſtles, no nor the preaching of Peter and his, to the Gentils, but only to the Iewes: thereby to ſet out vnto the world, the great mercy of Chriſt toward thoſe vnworthy Iewes, and conſequently their moſt worthy reprobation for contemning ſuch grace and mercy. As alſo on the other ſide to ſhew, how readily the Gentils in ſo many Nations, were conuerted by one Apoſtle only, who From Hieruſalem euen to Illyricum repleniſhed the Ghoſpel of Chriſt. And this parting of the worke ſo made by S. Peter with the reſt, doth S. Paul himſelfe touch: That we vnto the Gentils, Gal. 2, 9. and they vnto the Circumciſion. Neuer theleſſe before his comming to Rome, not only was the Church come to Rome (as it is euident Act. the laſt chap.) there planted by Saint Peter and others (as likewiſe by Saint Peter it was planted in the firſt Gentils, before that S. Paul began the taking of it away from the multitude of the Iewes, and the tranſlating of it to the multitude of the Gentils) but alſo ſo notable was the ſame Church of Rome, that S. Paul writing his Epiſtle to the Romanes, before he came thither, ſaith: Your faith is renowned in the whole world. Rom. 1, 8. And therfore they with the reſt of the Gentils, be that Nation whereof Chriſt told the Iewes, ſaying: The Kingdom of God ſhal be taken away from you, and ſhal be giuen to a Nation yealding the fruits thereof. Mat. 21, 43.



As before we noted the Ghoſpels, as they are read both at Matins & Maſſe, throughout the yeare, in their conuenient time and place: ſo the bookes following (as alſo the bookes of the old Teſtament) are read in the ſaid Seruice of the Church, for Epiſtles and Leſſons, in their time and place, as hereafter ſhal be noted in euery of them. *See the very ſame order and cuſtome of the primitiue Church, in S. Ambroſe ep. 33. S. Auguſtine in Serm. de tempore 139, 140, 141, 144, S Leo Ser. 2. & de Quadrag. & Ser. 13. & 19. de Paſſ. Domini. S. Gregorie in his 40. homilies vpon the Ghoſpels.*



In nouiſſimis diebus, dicit Dominus, effundam de ſpiũ. meo ſuper oẽm carnem, et prophetabunt filij ueſtri, et filiæ ueſtræ. Ioel. 2.

THE ACTES OF THE APOSTLES.

CHAP. I.

The Church readeth this booke at Matins from Low-Sunday vnto the 3. Sunday after Easter: euen as in S. Augustines time. See serm. 83, & 95. de Diuersis. to. 10. The 1. part. The expectation of the Holy Ghost between the Ascension of Christ, and the beginning of the Church.

Christ now ready to ascend, biddeth the Apostles to expect the Holy Ghost which he had promised, foretelling where (being strengthned by him) they should begin his Church, and how far they should cary it. 9. After his Ascension they are warned by two Angels to set their mindes vpon his second comming. 14. In the daies of their expectation, 15. Peter beginneth to execute his vicarship, giuing instruction and order, by which Mathias is elected Apostle in the place of Iudas.



Lu. 1, 3. THE * first treatise I made of :: al things, O Theophilus, which IESVS began to doe and to teach, 2. vntil the day wherein " giuing commandement by the Holy Ghost to the Apostles whom he chose, he was assumpted. 3. to whom he shewed also himselfaliue after his passion in many arguments, for fourtie daies appearing to them, and speaking of the Kingdom of God. 4. And eating with them, * he commanded them, that they should not depart from Hierusalem, but should expect the promise of the Father, which you * haue heard (saith he) by my mouth: 5. for Iohn indeed baptized with :: water, but * you shal be :: a baptized with the Holy Ghost after these few daies. 6. They therfore that were assembled, asked him, saying: Lord, whether at this time wilt thou restore the Kingdom to Israel? 7. but he said to them: " It is not for you to know times or moments, which the Father hath put in his owne power: 8. but you shal receiue the * vertue of the Holy Ghost comming vpon you, and you shal be witnesses vnto me in Hierusalem, and in al Iewrie, and Samaria, and euen to the vtmost of the earth. 9. And * when he had said these things, in their sight he was eleuated: & a cloud receiued him out of their sight. 10. And when they beheld him going into Heauen, behold two men stood beside them in white garments, 11. who also said: Ye men of Galilee, why stand you looking into Heauen? This IESVS which is " assumpted from you into Heauen, shal so come as you haue seen him going into Heauen.

Lu. 24, 49. Io. 14, 26. Lu 3, 16

Lu. 24, 49 Act 2, 1. Mr. 16, 19 Lu. 24, 51.

:: The Epistle at Masse vpon Ascension day.

:: Not al particularly, (for the other Euangelists write diuers things not touched by him) but al the principal and most necessarie things.

:: Iohns Baptisme gaue not the Holy Ghost.

:: a The aboundant powring of the Holy Ghost vpon them on whit-sunday, he calleth Baptisme.

12. Then they returned to Hierusalem from the mount that is called Oliuet, which is by Hierusalem, distant a Sabboths iourney. 13. And when they were entred in, they went vp into an vpper chamber, where abode :: b Peter & Iohn, Iames and Andrew, Philippe and Thomas, Bartholomew and Matthew, Iames of Alphæus and Simon Zelotes, and Iude of Iames. 14. Al these were perseuering with one mind in praier with the :: c women and " MARIE the mother of IESVS, and his brethren.

15. d In those daies " Peter rising vp in the middes of the Brethren, said: (and the multitude of persons together, was almost an hundred and twentie.) 16. You men, Brethren, the * scripture must be fulfilled which the Holy Ghost spake before by the mouth of Dauid concerning Iudas, who was the * captaine of them that apprehended IESVS: 17. who was numbred among vs and obteined the lot of this ministerie. 18. And he indeed hath possessed a * field of the reward of iniquitie, and being hanged he burst in the middes, and al his bowels gushed out. 19. And it was made notorious to al the inhabitants of Hierusalem: so that the same field was called in their tõgue, *Hacel-dema*, that is to say, the field of bloud. 20. For it is written in the booke of Psalmes: *Be their habitation made desert, & be there none to dwel in it. And his Bishoprike let another take.* 21. Therfore, of these men that haue assembled with vs, al the time that our Lord IESVS went in and went out among vs, 22. beginning from the Baptisme of Iohn vntil the day wherein he was assumpted from vs, :: there must one of these be made a witnes with vs of his resurrection.

23. And they appointed two, Ioseph, who was called Barsabas, who was surnamed Iustus: and Matthias. 24. And praying they said: Thou Lord that knowest the harts of al men, shew of these two, one, whom thou hast chosen, 25 to take the place of this ministerie & Apostleship, from the which Iudas hath preuaricated that he might goe to his owne place. And they gaue them " lots, and the lot fel vpon Matthias, and he was numbered with the eleuen Apostles. ⊢

Ps. 40, 9. Io. 13, 18. Luc. 21, 47. Io. 18, 3. Mt. 27, 5. 7.

Psa. 68, 26. Ps 108, 8.

b :: This visible companie was the true Church of Christ, which he left, & commanded to keepe together til the comming of the Holy Ghost, by him to be further informed & furnished to gaine al Nations to the same Societie c :: The Heretikes, some in the text, other in the margẽt, translate, *wiues*, to wit, of the Apostles, most impudently; knowing in their consciences that he meaneth the Maries & other holy women that followed Christ as *Lu.* 8. 2. 24, 10. See Beza and the Engl. Bible. 1579.

d The Epi. vpõ S. Matthias day *Febr.* 24.

:: No smal mysterie, that the number of the twelue Apostles must needes be made vp againe.

The times and moments of things to come pertaine not to vs.

Christ is ascended, and yet really in the B. Sacrament.

ANNOTATIONS.

CHAP. I.

2. *Giuing commandement.*) He meaneth the power giuen them to preach, to baptize, to remit sinnes, and generally the whole commission and charge of gouernement of the Church after him, and in his name, steed, & right: the which regiment was giuen them together with the Holy Ghost to assist them therein for euer.

7. *It is not for you.*) It is not for vs, nor needful for the Church, to know the times & moments of the world, the comming of Antichrist, and such other Gods secrets. This is enough in that case, to be assured that Christs faith shal be preached, and the Church spred throughout al Nations, the Holy Ghost concurring continually with the Apostles & their Successours for the same.

11. *Assumpted from you.*) By this visible Ascending of Christ to Heauen and like returne from thence to iudgement, the Heretikes doe incredulously argue him not to be in the Sacrament. But let the faithful rather giue eare to S. Chrysostome saying thus: *O miracle! he that sitteth with the Father in Heauen aboue, at the very same time is handled of men beneath. Christ ascending to Heauen, both hath his flesh with him, and left it with vs beneath. Elias being taken vp, left to his Disciples his cloke only: but the Sonne of man ascending left his owne flesh to vs. Li. 3. de Sacerd. Ho. 2. ad Po. Ant. in fine. Ho. de diuis. & paup. in fine.*

14. MARIE

14. MARIE *the mother of* IESVS.) This is the last mention that is made in holy Scripture, of our B. Lady. For though she were ful of al diuine wisedom, & opened (no doubt) vnto the Euangelistes and other Writers of holy Scriptures, diuerse of Christs actions, speaches, and mysteries, wherof she had both experimental and reuealed knowledge: yet for that she was a woman, and the humblest creature liuing, and the paterne of al order and obedience, it pleased not God that there should be any futther note of her life, doings, or death, in the Scriptures. She liued the rest of her time with the Christians (as here she is peculiarly named and noted among them) and specially with S. Iohn the Apostle, * to whom our Lord recommended her: Who prouided for her al necessaries, her spouse Ioseph (as it may be thought) being deceased before. The common opinion is that she liued 63. yeares in al. At the time of her death, (as S. Denys first, & after him S. Damascene *de dormit. Deiparæ*, writeth) al the Apostles then disperssed into diuers Nations to preach the Ghospel, were miraculously brought together (sauing S. Thomas who came the third day after) to Hierusalem, to honour her diuine departure and funeral, as the said S. Denys witnesseth. Who saith that himself, S. Timothee, and S. Hierotheus were present: testifying also of his owne hearing, that both before her death and after for three daies, not only the Apostles and other holy men present, but the Angels also and Powers of Heauen did sing most melodious Hymnes. They buried her sacred body in Gethsemani. But for S. Thomas sake, who desired to see & to reuerence it, they opened the sepulcher the third day; and finding it void of the holy body, but exceedingly fragrant, they returned, assuredly deeming that her body was assumpted into Heauen; as the Church of God holdeth: being most agreable to the singular priuiledge of the mother of God, & therfore celebrateth most solemnly the day of her Assumption. And that is consonant not only to the said S. Denys and S. Damascene, but to Holy Athanasius also, who auoucheth the same, *Serm. in Euang. de Deipara.* Of which Assumption of her body, S. Bernard also wrote fiue notable Sermons extant in his workes.

Our B. LADY.

Her life.

Ioh. 19. 26. 27.

Dionys. ep ad Timotheum.

Her death.

Her ASSVMPTION.

But neither these holy Fathers, nor the Churches tradition and testimonie doe beare any sway now a daies with the Protestants, that haue abolished this greatest feast of her Assumption, who of reason should at the least celebrate it as the day of her death, as they doe of other Saints. For though they beleeue not that her body is assumpted, yet they wil not (we trow) deny that she is dead, & her soule in glorie: neither can they aske scriptures for that, no more then they require for the deaths of Peter, Paul, Iohn, & other, which be not mentioned in scriptures & yet are stil celebrated by the Protestants. But concerning the B. Virgin MARIE, they haue blotted out also both her Natiuitie, & her Conception: So as it may be thought the Diuel beareth a special malice to this woman whose seed brake his head. For as for the orher two daies of her Purification & Annunciation, they be not proper to our Lady, but the one to Christs Conception, the other to his Presentation. So that she by this meanes shal haue no festiuitie at al.

The Protestãs haue no feast of her at al, as they haue of other Saints.

But contrawise, to consider how the ancient Church & Fathers esteemed, spake, and wrote of this excellent vessel of grace, may make vs detest these mens impietie, that can not abide the praises of her * whom al Generations should cal BLESSED, & that esteeme her honours a derogation to her Sonne. Some of their speaches we wil set downe, that al mẽ may see, that we neither praise her, nor pray to her more amply then they did. S. Athanasius in the place alleaged, after he had declared how al the Angelical Spirits & euery order of thẽ honoured & praised her with the AVE, wherewith S. Gabriel saluted her: *We also*, saith he, *of al degrees vpon the earth extol thee with loude voice saying: Aue gratia plena* &c. *Haile ful of grace, our Lord is with thee Pray for vs, o Maistresse, and Lady, and Queene, and mother of God.* Most holy & ancient Ephrem, also in a special oration made in praise of our Lady, saith thus in diuerse places thereof: *Intemerata Deipara* &c. *Mother of God vndefiled, Queene of al, the hope of them that despaire, my Lady most glorious, higher then the heauenly Spirits, more honourable then the Cherubins, holier then the Seraphins, & without, comparison more glorious then the supernatural hostes, the hope of the Fathers, the glorie of the Prophets, the praise of the Apostles.* And a litle after: *Virgo ante partum, in partu, & post partum; by thee we are reconciled to Christ my God, thy sonne: thou art the helper of sinners, thou the hauen for them that are tossed with stormes, the solace of the world, the deliuerer of the empriſoned, the help of orphans the redemption of captiues.* And afterward *Vouchsafe me thy seruant to praise thee.* Haile Lady MARIE *ful of grace, haile Virgin most Blessed among women.* And much more in that sense which were to long too repeate.

How the Primitiue Church & ancient Fathers honoured our B. Lady.

S. Athanasius.

Saint Ephrem.

* Lu. 1. 48.

Saint Cyril.

S. Cyril hath the like vvonderful ſpeaches of her honour, *hom. 6. contra Neſtorium.* *Praiſe and glorie be to thee, o holy Trinitie: to thee alſo be praiſe, holy mother of God, for thou art the pretious pearle of the world, thou the candel of vnquencheable light, the crowne of Virginitie, the ſcepter of the Catholike faith. By thee the Trinitie is glorified and adored in al the world: by thee Heauen reioyceth, Angels & Archangels are glad, Diuels are put to flight, and man is called againe to Heauen, and euery creature that was held with the errour of Idols, is turned to the knowledge of the truth. By thee Churches are founded through the world: thou being their helper, the Gentils come to penance.* and much more which we omit. Likewiſe the Greeke Liturgies or Maſſes of S Iames, S. Baſil, and S. chryſoſtom, make moſt honourable mention of our B Lady, praying vnto her, ſaluting her with the Angelical hymne, *Aue Maria*, and vſing theſe ſpeaches *Moſt holy, vndefiled, bleſſed aboue al, our Queene, our Lady, the mother of God,* MARIE, *a virgin for euer, the ſacred arke of Chriſts Incarnation, broder then the Heauens that didſt beare thy Creatour holy mother, of vnſpeakable light, we magnifie thee with Angelical hymnes. Al things paſſe vnderſtanding, al things are glorious in thee, o mother of God. By thee the myſterie before vnkowen to the Angels is made manifeſt & reuealed to thē on the earth. thou art more honourable then the Cherubins, and more glorious then the Seraphins.* To *thee, O ful of grace, al creatures, both men and Angels doe gratulate and reioyce: glorie be to thee, Which art a ſanctified temple, a ſpiritual Paradiſe, the glorie of Virgins, of whom God tooke flesh and made thy womb to be his throne.* &c.

The Greeke Liturgies of S. Iames, S. Baſil, S. Chryſoſtom.

S. Auguſtine.

And S. Auguſtine *Serm. 18. de Sanctis to. 10.*: or (as ſome thinke) S. Fulgentius: *O Bleſſed* MARIE, *who can be able worthily to praiſe or thanke thee? Receiue our praiers, obtaine vs our requeſtes. for thou art the *ſpecial hope of ſinners. by thee we hope for pardon of our ſinnes, & in thee, o moſt Bleſſed, is the expectation of our rewards.* And then follow theſe wordes now vſed in the Churches ſeruice: *Sancta Maria ſuccurre miſeris, iuua puſillanimes, refoue flebiles, ora pro populo, interueni pro clero, intercede pro deuoto fœmineo ſexu. Sentiant omnes tuum iuuamen, quicunque celebrant tuam commemorationem. Pray thou continually for the people of God which didſt deſerue to beare the Redeemer of the world, who liueth and reigneth for euer.* S. Damaſcene alſo *ſer. de dormitione Deiparæ. Let vs crie with Gabriel: Aue gratia plena, Heile ful of grace, Haile ſea of ioy that can not be emptied; haile the * only eaſe of greefes, haile holy Virgin, by whom death was expelled, and life brought in.* See S. Ireneus. li. 3. c. 33. & li. 5. circa medium. & S. Aug. *de fide & Symbolo & de agone Chriſtiano.* Where they declare how both the ſexes concurre to our ſaluation, the man and the woman, Chriſt and our Lady; as Adam & Eue both were the cauſe of our fal though Adam farre more then his wife, and ſo Chriſt farre more excellently and in another ſort then our Lady: who (though his mother) yet is but his creature and handmaid, himſelf being truly both God & man. In al which places alleaged & * many other like to theſe, if it pleaſe the Reader to ſee and read, & make his owne eyes witneſſes, he shal perceiue that there is much more ſaid of her, & to her, then we haue here recited, and that the very ſame or the like ſpeaches & termes were vſed then, that the Church vſeth now, in the honour and inuocation of the B. Virgin: to the confuſion of al thoſe that wilfully wil not vnderſtand in what ſenſe al ſuch ſpeaches are applied vnto her: to wit, either becauſe of her praier and interceſsion for vs, whereby she is our hope, our refuge, our aduocate & c. or becauſe she brought forth the Authour of our redemption & ſaluation, whereby she is the mother of mercie, and grace, & life, and whatſoeuer goodnes we receiue by Chriſt.

S. Damaſcene.
S. Irenæus.
As Adam and Eue, ſo Chriſt & our Lady.
The meaning of the titles & termes giuen to our B. Lady.

* Vnica ſps. lenamen

See S. Greg. Nazia. in ſi tra. Chriſtus paſſus tiens.

15. Peter riſing vp.) Peter in the meane time practiſed his Superioritie in the companie or Church, publiſhing an election to be made of one to ſupply Iudas roome. Which Peter did not vpon commandement of Chriſt written, but by ſuggeſtion of Gods Spirit and by vnderſtanding the Scriptures of the old Teſtament to that purpoſe: the ſenſe whereof Chriſt had opened to the Apoſtles before his departure, though in more ful manner afterward at the ſending of the Holy Ghoſt. And this acte of Peter in preſcribing to the Apoſtles and the reſt, his election, and the manner thereof, is ſo euident for his Supremacie, that * the Aduerſaries confeſſe here that he was, *Antiſtes*, the cheefe & Bishop of this whole College and companie.

Peter beginneth to practiſe his Primacie.

Beza in no. Teſt. Græcol. an. 1565

20. Lots) When the euent or fal of the lot is not expected of Diuels, nor of the ſtarres, nor of any force of fortune but looked and praied for to be directed by God and his holy Saints: thē may lots be vſed lawfully. And ſometimes to diſcerne betwixt two things mere indifferent, they be neceſſarie, as S. Auguſtin teacheth. *ep. 180. ad Honoratum.*

Casting of lottes.

CHAP.

CHAP. II.

The Holy Ghoſt comming to the Faithful vpon whitſunday, 5 Iewes in Hieruſalem of al Nations doe wonder to heare them ſpeake al tongues. 14. And Peter to the deriders declareth, that it is not drunkennes, but the Holy Ghoſt, which Ioel did prophecie of, which IESVS *(whom they crucified) being now riſen againe and eſcended (as he sheweth alſo out of the Scriptures) hath powred out from Heauen: concluding therfore that he is* CHRIST, *and they moſt horrible murderers. 37. Whereat they being compunct, and ſubmitting themſelues, he telleth them that they muſt be baptized, and then they alſo shal receiue the ſame Holy Ghoſt, as being promiſed to al the baptized. 41. And ſo 3000. are baptized that very day. 42. whoſe godly exerciſes are here reported, and alſo their liuing in ſtate of perfection. The Apoſtles worke many miracles, and God daily increaſeth the number of the Church.*

Te 2. part. The comming of the Holy Ghoſt and beginning of the Church in Hieruſalem.

The Epiſtle vpon whitſunday.

Act. 1, 4. AND when the daies of || Pentecoſt were accompliſhed, they were al together in one place: 2. and ſodenly there was made a ſound from Heauen, as of a vehement wind comming, & it filled the whole houſe where they were ſitting. 3. And there appeared to them parted tongues as it were * of fire, and it ſate vpon euery one of them: 4. and they were || al repleniſhed with the * Holy Ghoſt, and they began to ſpeake with diuerſe tongues according as the Holy Ghoſt gaue them to ſpeake.

Mt. 3, 11. Io. 7, 39.

5. And there were dwelling at Hieruſalem Iewes, deuout men of euery Nation that is vnder Heauen. 6. And when this voice was made, the multitude came together, and was aſtoniſhed in mind, becauſe euery man heard them ſpeake in his owne tongue. 7. And they were al amaſed, and marueled ſaying: Are not, loe, al theſe that ſpeake, Galilæans, 8. and how haue we heard, each man our owne tõgue wherein we were borne? 9. Parthiãs, & Mediãs, & Elamites, & that inhabite Meſopotamia, Iewrie, & Capadocia, Pontus, and Aſia, 10. Phrygia, and Pamphilia, Ægypt & the partes of Lybia that is about Cyrenee, & ſtrangers of Rome, 11. Iewes alſo, and Proſelytes, Cretenſians, and Arabians: we haue heard, them ſpeake in our owne tongues the great workes of God. ℣ 12. And they were al aſtoniſhed, and marueled, ſaying one to another: What meaneth this? 13. But others deriding ſaid: That theſe are ful of new wine.

14. [a] But :: [b] Peter ſtanding with the Eleuen, lifted vp his voice, and ſpake to them: Ye men, Iewes, and al you that dwel in Hieruſalem, be this knowen to you, and with your eares receiue my wordes. 15. For theſe are not drunke, as you ſuppoſe, whereas it is the third houre of the day: 16. But this is it that was ſaid by the Prophet Ioel: *And it shal be, in the laſt daies (ſaith our Lord) of my Spirit I wil powre out vpon al flesh: and your ſonnes and your daughters shal prophecie, and your yong men shal ſee viſions, and your Ancients shal dreame dreames. 18. And vpon my ſeruants truely, and vpon my handmaides wil I power out in theſe daies of my Spirit, and they shal prophecie: 19. and I wil giue wonders in the Heauen aboue, and ſignes in the earth beneath, bloud and fire, and*

Ioel 2, 28.

[a] The leſſon before the Epiſtle on Imber weneſday in whitſonweeke.

:: [b] Peter the Head of the reſt and now newly repleniſhed with al knowledge & fortitude, maketh the firſt Sermon.

and vapour of smoke. 20. The sunne shal be turned into darkenes, and the moone into bloud before the great and manifest day of our Lord doth come. 21. And it shal be, euery one whosoeuer calleth vpon the name of our Lord, shal be saued.

22. Ye men of Israel heare these wordes: IESVS of Nazareth a man approued of God among you, by miracles & wonders and signes which, God did by him in the middes of you, as you also know; 23. this same " by the determinate counsel & prescience of God being deliuered, you by the handes of wicked men haue crucified and slaine. 24. Whom God hath raised vp " loosing the sorrowes of Hel, according as it was impossible that he should be holden of it. 25. For Dauid saith concerning him: *I foresaw the Lord in my sight alwaies: because he is at my right hand that I be not moued. 26. For this, my hart hath been glad and my tongue hath reioyced: moreouer my flesh also shal rest in hope. 27. Because thou wilt not leaue " my soul :: a in Hel, nor giue thy Holy one to see :: b corruption. 28. Thou hast made knowen to me the waies of life: thou shalt make me ful of ioyfulnes with thy face.* 29. Ye men, Brethren, let me boldly speake to you of the Patriarch Dauid: that * he died, and was buried; and his sepulchre is with vs vntil this present day. 30. Whereas therfore he was a Prophet, and knew that by an othe *God had sworne to him, that of the fruit of his loynes there should sit vpon his seat*; 31. forseeing he spake of the resurrection of Christ. For neither was he left in Hel, neither did his flesh see corruption. 32. This IESVS hath God raised againe, whereof al we are witnesses.

Ps. 15, 8

3. Reg. 2, 10. Ps. 131, 11.

33. Being exalted therfore by the right hand of God, and hauing receiued of his Father the promise of the Holy Ghost, he hath powred out this whom you see and heare. 34. For Dauid ascended not into Heauen; but he saith: *Our Lord hath said to my Lord, sit on my right hand.* 35. *vntil* I *make thine enemies the foote-stoole of thy feet.* 36. Therfore let al the house of Israel know most certainly that God hath made him both Lord, & CHRIST, this IESVS, whom you haue crucified.

Ps 109, 1.

37. *c* And hearing these things, they were compunct in hart, and said to Peter and to the rest of the Apostles: What shal we doe men, Brethen? 38. But Peter said to them, :: *d* doe pennãce, & be euery one of you baptized in the name of IESVS CHRIST for remission of your sinnes; and you shal receiue the guift of the Holy Ghost. 39. For to you is the promise, and to your children, and to al that are farre off, whomsoeuer the Lord our God shal cal. 40. With very many other wordes also did he testifie and exhorted them, saying: Saue your selues from this peruerse Generation. 41. They therfore that receiued his word, were baptized & there were added in that day about :: *e* three thousand soules.

42. And they were perseuering in the doctrine of the Apostles, and in the communication of *f* the breaking of bread, and praiers. 43. And feare came vpon euery soul; many wonders also and signes were done by the Apostles in Hierusalem, and there was great feare in al. 44. Al they also that beleeued, were together, * & had " al things common. 45. Their possessions and substance they sold, and deuided them to al, according as euery one had need. 46. Daily also continuing with one accord in the Temple, and breaking bread from house to house, they tooke their meate with ioy and simplicitie of hart: 47. praising God, and

Act. 4, 32.

a :: Who but an infidel (saith S. Augustine) wil deny Ghrist to haue descẽded to Hel? ep. 99.

b :: As his soul suffered no paines in Hel, so neither did his body take any corruption in the graue.

c Contrition.

:: d Not only amendment of life, but penãce also required before Baptisme, in such as be of age, though not in that sort as afterward in the Sacrament of penance. *Aug. de fid. & oper c. 11. & ep. 108.*

:: e Three thousand were conuerted at this first Sermon, & they were put to the other visible companie & Church.

f This was the B. Sacrament, which the Apostles dayly ministred to the Christians at least in one kind. *See. c. 20, 7.*

and hauing grace with al the people. And our Lord ‖ increased them that should be saued, daily together.

ANNOTATIONS.

CHAP. II.

1. *The daies of Pentecost.*) As Christ our Pasche, for correspondence to the figure, was offered at the Iewes great feast of Pasche, so fifty daies after (in Greeke, Pentecost) for accomplishing the like figure of the Law-giuing in Mount Sinai, he sent downe the Holy Ghost iust on the day of their Pētecost: which was alwaies on Sunday, as appeareth *Leuit.* 23, 15. Both which daies the Church keepeth yearely for memorie of Christs death and Resurrection, and the sending downe of the Holy Ghost; as they did the like for record of their deliuerie out of Ægypt, & their Law-giuing aforesaid: the said Feastes with vs conteining, besides the remembrance of benefites past, great Sacraments also of the life to come. *Aug. ep.* 119, *c.* 16. The feastes of Pasche and Pentecost.

4. *Al replenished.*) Though the Apostles and the rest were baptized before, and had thereby receiued the grace of the Holy Ghost to sanctification and remission of sinnes, as for diuers other purposes also: yet as Christ * promised them they should be further indowed with strength and vertue from aboue, so here he fulfilled his promise, visibly powring downe the Holy Ghost vpon al the companie and vpon euery one of them, thereby replenishing the Apostles specially with al truth, wisedom, and knowledge necessarie for the gouernement of the Church, & giuing both to them and to al other present, the grace and effect of the Sacrament of Confirmation, accomplishing, corroborating, and strengthning them in their faith and the confession of the same. And lastly for a visible token of Gods Spirit, he indowed them al with the guift of diuers strange tongues: al (I say) there present, as wel our Ladie, as other holy women and Brethen, besides the Apostles. Though * the Heretikes fondly argue, for the desire they haue to dishonour Christs mother, that neither she nor they were there present, nor had the guift of tongues, contrarie to the plaine text that saith, *They were al together*, to wit, al the 120. mentioned before *c.* 1, 15. The sending of the Holy Ghost on whitsūday and the effects thereof. Our B Ladie.

Luc. 24, 49.

Beza Annot. in hoc c. v. 1.

23. *By the determinate counsel of God deliuered*) God deliuered him, and he deliuered himself, for loue and intention of our saluation; & so the act was holy and Gods owne determination. But the Iewes and others which betraied and crucified him, did it of malice and wicked purpose, & their fact was damnable, and not of Gods counsel or causing; though he tolerated it, for that he could and did turne their abominable fact to the good of our saluation. Therfore abhorre those new Manichees of our time, both Lutherans and Caluinists, that make God the Authour and cause of Iudas betraying of Christ, no lesse then of Paules conuersion; besides the false translation of Beza, saying for Gods prescience or foreknowledge (in the Greeke, προγνωσις) *Gods prouidence.* Gods determination that Christ should die, excuseth not the Iewes. Beza.

24. *Loosing the sorrowes.*) Christ was not in paines himself, but loosed other men of those dolours of Hel wherewith it was impossible himself should be touched. *See* * *S. August.* Corrupt translation against the Article of Christs descēding into Hel.

* *Li.* 12. *c.* 13. *de Gen. ad lit.*

27. *My soul in Hel.*) Where al the Faithful, according to the Creed, euer haue beleeued that Christ according to his soul, went downe to Hel, to deliuer the Patriarches and al iust men there holden in bondage til his death, & the Apostle here citing the Prophets wordes, most euidētly expresseth the same, distinguishing his soule in Hel, from his body in the graue. yet the Caluinists to defend against Gods expresse wordes, the blasphemie of their Maister, that Christ suffered the paines of Hel, and that no where but vpon the Crosse and that otherwise he descended not into Hel, most falsely and flatly here corrupt the text, by turning and wresting both the Hebrew and Greeke wordes from their most proper and vsual significations of, *Soule*, and *Hel*, into, *body* and, *graue*: saying for, *my soule in Hel*, thus, *my body*, * *life*, *person*, yea (as Beza in his New Testament an. 1556.) *my carcas* in the *graue*. And this later they corrupt almost throughout the Bible for that purpose. But for refelling of both corruptions, it shal be sufficient in this place: first, that al Hebrewes & Greekes, & al that vnderstād these tongues, know that the foresaid Hebrew & Greeke wordes are as proper, peculiar & vsual to signifie *soul* & *Hel*, as *anima* & *infernus* in Latin,

נפש חיה שאול

* *Eng. Bible. 1579.*

in Latin; yea as *soul* and *Hel* in Englisſh doe properly ſignifie the ſoule of man, and Hel that is oppoſite to Heauen; and that they are as vnproprely vſed to ſignifie body and graue, as to ſay in Engliſh, ſoul for body, or Hel for graue. Secondly, it doth ſo miſlike the Heretikes themſelues, that Caſtaleo one of their fine Tranſlatours refelleth it, and to make it the more ſure, he for, *in inferno*, tranſlateth, *in Orco*; that is, *in Hel*. Thirdly, Beza himſelf partly recanteth in his later edition, and confeſſeth that, *Careas*, was no fit word for the body of Chriſt, & therfore, *I haue*, (ſaith he) *changed it, but I retaine and keepe the ſame ſenſe ſtil*; meaning, that he hath now tranſlated it, *ſoule*, but that he meaneth thereby as before, Chriſts dead body. Fourthly, * he ſaith plainely that tranſlating thus: *Thou ſhalt not leaue my carcas in the graue*, he did it of purpoſe againſt *Limbus Patrum*, Purgatorie, and Chriſts deſcending into Hel; which he calleth foul errous, and marueleth, *that moſt of the ancient Fathers were in that errour*: namely of Chriſts deſcending into Hel, and deliuering the old Fathers. What need we more? He oppoſeth himſelf both againſt plaine ſcriptures and al Ancient Fathers, peruerting the one, and contemning the other, to ouerthrow that truth which is an ARTICLE of our *Creed*. Whereby it is euidently falſe which ſome of them ſay for their defenſe, that none of them did euer of purpoſe tranſlate falſely. See the ANNOTATION vpon 1. *Pet.* 3. *v.* 19.

* *New Teſt an.* 1556. *annot. in* 2. *Act.* *v.* 27. & 24. *in* 1. *Pet.* 1. 19.

Liuing in cõmon.

44. *Al things common.*) This liuing in common is not a rule or a precept to al Chriſtian men, as the Anabaptiſtes falſely pretend: but a life of perfection and counſel followed of our Religious in the Catholike Church. *See S. Aug. in Pſ.* 112. *in principio.* & *ep.* 109.

The increaſe & perpetuitie of the Viſible Church.

47. *Increaſed*) Moe and moe were added to the Church (as the Greeke more plainely expreſſeth) that we may ſee the viſible propagation & increaſe of the ſame. From which time a diligent man may deduce the very ſame viſible Societie of men ioyned in Chriſt, through the whole booke, and afterward by the Eccleſiaſtical ſtorie, downe til our daies, againſt the pretenſed inuiſible Church of the Heretikes.

Προσετί θετο τῆ ἐκκλησίᾳ.

CHAP. III.

A miracle, and a Sermon of Peters to the people, ſhewing that IESVS is Chriſt, and exhorting them to faith in him and pennance for their ſinnes, and ſo they ſhal haue by him (in Baptiſme) the Benediction which was promiſed to Abraham.

The Epiſtle vpon SS. Peter & Paules eue. Iun. 28.

:: This maketh for diſtinction of Canonical houres and diuerſitie of appointed times to pray in. *See Annot. c.* 10, 9.

AND Peter and Iohn went vp into the Temple, at the :: ninth houre of praier. 2. And a certaine man that was lame from his mothers wombe, was caried; whom they laid euery day at the gate of the Temple, that is called Specious, that he might aske almes of them that went into the Temple. 3. He, when he had ſeen Peter and Iohn about to enter into the Temple, asked to receiue an almes. 4. But Peter with Iohn looking vpon him, ſaid: Looke vpon vs. 5. But he looked earneſtly vpon them, hoping that he ſhould receiue ſomething of them. 6. But Peter ſaid: Siluer and gold I haue not, but " that which I haue, the ſame I giue to thee: In the name of IESVS CHRIST of Nazareth ariſe, and walke. 7. And taking his right hand, he lifted him vp, and forthwith his feet & ſoles were made ſtrong. 8. And ſpringing he ſtood, & walked; & went in with them into the temple walking & leaping & praiſing God. 9. And al the people ſaw him walking and praiſing God. 10. And they knew him, that it was he which ſate for almes at the Specious gate of the Temple: and they were exceedingly aſtoniſhed and agaſt at that that had chanced to him. 11. And as he held Peter and Iohn, al the people ranne to them vnto the porch which is called Salomons, wondering.

12. But

12. But Peter seeing them, made answer to the people: Ye men of Israel, why maruel you at this, or why looke you vpon vs, as though " by our power or holines we haue made this man to walke? 13. The God of Abraham, and the God of Isaac, and the God of Iacob, the God of our Fathers hath glorified his Sonne IESVS, whom you indeed deliuered & denied before the face of Pilate, he iudging him to be relea sed. 14. But you denied the Holy and the Iust One, * and asked a a mankiller to be giuen vnto you. 15. But the Authour of life you killed, whom God hath raised from the dead, of which we are witnesses. 16. And in the " a faith of his name, this man whom you see and know, his name hath strengthned; & the faith which is by him, hath giuen this perfect health in the sight of al you.

17. And now (Brethren) I know that you did it through ignorance, as also your Princes. 18. But God who foreshewed by the mouth of al the Prophets, that his CHRIST should suffer, hath so fulfilled it. 19. Be Penitent therfore & cōuert, that your sinnes may be put out. 20. That, when the times shal come of refreshing by the sight of our Lord, and he shal send him that hath been preached vnto you IESVS CHRIST. 21. c Whom " b Heauen truly must receiue vntil the times of the restitution of al things, which God spake by the mouth of his holy Prophets from the beginning of the world. 22. Moyses indeed said: *That a prophet shal the Lord your God raise vp to you of your brethren, as my self: him you shal heare according to al things whatsoeuer he shal speake to you. 23. And it shal be, euery soule that shal not heare that Prophet, shal be destroied out of the people.* 24. And al the Prophets from Samuel and afterward that haue spoken, told of these daies. 25. You are the children of the Prophets and of the Testament which God made to our Fathers, saying to Abraham: *And in thy seed shal al the families of the earth be blessed.* 26. To you first God raising vp his Sonne hath sent him blessing you: that euery one should conuert himself from his naughtines.

Luc 23, 18.

οὐν δεῖ ὑπερῶον μεν δέξασθαι

Deu 18, 15.

Gen. 22, 18. 26, 4.

The Epistle vpon wenesday in Easter weeke

" a This faith was not the faith of the lame man (for he looked only for almes) nor a special faith of the Apostles own saluation: but the whole beleefe of Christian Religion.

" b Some Heretikes foulv corrupt this place, thus: *who must be conteined in Heauen*, of purpose (as they protest) to hold Christ in Heauen from the B. Sacrament. *Beza.* As though his presence there, drew him out of Heauen. Neither can they pretend the Greeke, which is word for word as in the vulgar Latin, and as we translate.

ANNOTATIONS.

CHAP. III.

6. That which I haue.) This power of working miracles was in Peter, and Peter properly did giue this man his health, though he receiued that force and vertue of God, & in & by him executed the same. Therfore he saith: *That which I haue, I giue to thee.* And the Heretikes are ridiculous that note here, *a miracle done by Christ by the handes of the Apostles*, to make the simple beleeue that they had no more to doe then a dead instrument in the workemans hand.

Saints doe miracles and the like, but by the power of God.

12 *By our power.*) When the Apostles remit sinnes or doe any other miracles, they doe it not by any humane, proper, or natural power in themselues: but of supernatural force giuen them from aboue, to proue that the faith of Christ is true, and that he is God whom the Iewes crucified, in whose name and faith they worke, and not in their owne.

CHAP.

CHAP. IV.

The Rulers of the Iewes oppose themselues and impriſon Peter & Iohn 4. But yet thouſands of the people are conuerted: 5. and to the Rulers alſo Peter bolaly auoucheth by the foreſaid miracle, that IESVS *is Chriſt, telling them of their heinous fault out of the Pſalmes, & that without him they can not be ſaued. 13. They though confounded with the miracle, yet proceed in their obſtinacie, forbidding them to ſpeake any more of* IESVS, *adding alſo threates. 23. whereupon the Church flyeth to praier, wherein they conſort themſelues with the omnipotencie of God, and prediction of Dauid, and aske for the guift of boldnes and miracles againſt thoſe threates. 31. And God sheweth miraculouſly that he hath heard their praier. 32. The whole Churches vnitie and communitie of liſe. 36. Of Barnabas by name.*

AND when they where ſpeaking to the people, the Prieſts and Magiſtrates of the Temple & the Sadducees came vpon them, 2. being greeued that they taught the people, and ſhewed in IESVS the reſurrection from the dead: 3. and they laid handes vpon them, and put them into ward, vntil the morow, for it was now euening.

:: Here againe we ſee the proceeding & increaſe of the Church viſibly.

4. And :: many of them that had heard the word, beleeued: and the number of the men was made fiue thouſand.

5. And it came to paſſe on the morow, that their Princes, and Ancients, and Scribes were gathered into Hieruſalem. 6. And Annas the high Prieſt, and Caiphas and Iohn, and Alexander, and as many as were of the Prieſts Stocke. 7. And ſetting them in the middes, they asked: In what power or in what name haue you done this? 8. Then Peter repleniſhed with the Holy Ghoſt, ſaid to them: Ye Princes of the people and Ancients: 9. If we this day be examined for a good deed vpon an impotent man, in what he hath been made whole, 10. be it knowen to al you and to al the people of Iſrael, that in the name of IESVS CHRIST of Nazareth, whom you did crucifie, whom God hath raiſed from the dead, in this ſame this man ſtandeth before you whole. 11. This is *the ſtone that was reiected of* you *the builders: which is made into the head of the corner:* 12. And there is not ſalutation in any other. For neither is there any other name vnder Heauen giuen to men, wherin we muſt be ſaued.

The name of IESVS. *See Annot. Philip.* 2, 10.

Pſ. 117. 22.

The Apoſtles conſtãcie, learning, & wiſedõ after the comming of the Holy Ghoſt, being but idiotes, that is, ſimple vnletrered men & timorous before.

13. And ſeeing Peters conſtancie and Iohns, vnderſtanding that they were men vnlettered, and of the vulgar ſort, they marueled; and they knew them that they had been with IESVS: 14. ſeeing the man alſo that had been cured, ſtanding with them, they could ſay nothiug to the contrarie, 15. But they commanded them to goe aſide forth out of the Counceil: and they conferred together, 16. ſaying: What ſhal we doe to theſe men? for a notorious ſigne indeed hath been done by them, to al the inhabitants of Hieruſalem: it is manifeſt, and we can not denie it. 17. But that it be no further ſpred abrode among the people, let vs threaten them, that they ſpeake no more in this name to any man. 18. And calling them, they charged them that they ſhould not ſpeake at al,

at al, nor teach in the name of IESVS. 19. But Peter and Iohn answering, said to them: ::If it be iust in the sight of God, to heare you rather then God, iudge ye. 20. For we can not but speake the things which we haue seen and heard. 21. But they threatning, dimissed them: not finding how they might punish them, for the people, because al glorified that which had been done, in that which was chanched. 22. For the man was more then fourtie yeares old in whom that signe of health had been wrought.

23. And being dimissed they came to theirs, and shewed al that the cheefe Priests and Ancients had said to them. 24. Who hauing heard it, with one accord lifted vp their voice to God, and said: Lord, thou that didst make Heauen & earth, the sea, and al things that are in them, 25. who in the Holy Ghost by the mouth of our Father Dauid thy ser-
Psa. 2, 1. vant hast said: *Why did the Gentils rage, and the people meditate vaine things: 26. the Kings of the earth stand vp, and the Princes assemble together against our Lord, and against his* CHRIST? 27. For there assembled indeed in this citie against thy holy Child IESVS whom thou hast anointed, Herod, and Pontius Pilate, with the Gentils and the people of Israel, 28. to doe what :: thy hand and thy counsel decreed to be done. 29. And now Lord looke vpon their threatnings, and giue vnto thy seruants with al confidence to speake thy word, 30. in that, that thou extend thy hand to cures & signes and wonders to be done by thy name of thy holy Sonne IESVS. 31. And when they had praied, the place was moued wherein they were gathered: and they were al replenished with the Holy Ghost, and they spake the word of God with confidence.

Act. 2, 44. 32. And the multitude of beleeuers had one hart and one soule: neither did any one say that ought was his owne of those things which he possessed, but al things were cómon vnto thẽ. 33. And with great power did the Apostles giue testimonie of the resurrection of IESVS CHRIST our Lord: and great grace was in al them. 34. For neither was there any one needie among them. For as many as were owners of landes or houses :: a sold and brought the prices of those things which they sold, 35. and laid it before the feete of the Apostles. And to euery one was deuided according as euery one had need. 36. And Ioseph who was surnamed of the Apostles Barnabas (which is by interpretation, the sonne of consolation) a Leuite, a Cyprian borne, 37. whereas he had a peece of land, sold it, and brought the price, and laid it :: before the feete of the Apostles.

:: Marke their constancie and courage after their confirmation, being so weake before. And if any Magistrate command against God, that is to say, forbid Catholike Christiãmẽ to preach or serue God: this same must be their answer, though they be whipped and killed for their labour. *See 5. v. 29.*

:: Christes death, as needful for mãs redemption, was of Gods determination: but as of the malice of the Iewes, it was not his act otherwise then by permission.

:: a Note the ardent charitie & contempt of wordly things in the first Christians: who did not only giue great almes, but sold al their land to bestow on the Apostles & the rest that were in necessitie, according to Christes counsel *Mt. 16, 21.* Note also the great honour & credit giuen to the Apostles, in that the Christian men put al the goods & possessions they had, to their disposion.

ANNOTATIONS.

CHAP. IIII.

37. *Before the feete.*) He, as the rest, did not only giue his goods as in vulgar almes, but in al humble and reuerent maner as things dedicated to God, he laid them downe at the Apostles holy feete, as S. Luke alwaies expresseth, and gaue them not into their han-
4. Reg. 4, 27. des. The Sunamite fel downe and embraced Eliseus feete. *Many* that asked benefites of Christ (as the woman sicke of the bloudy fluxe) fel downe at his feete & *Marie* kissed his

Reuerence to holy persons.

Kissing the feet of holy persons.

his feet. Such are signes of due reuerence done both to Christ and to other sacred persons either Prophetes, Apostles, Popes, or others representing his person in earth. See in S. Hierom of Epiphanius Bishop in Cypres, how the people of Hierusalem *of al sortes flocked together vnto him, offering their children* (to take his blessing) *kissing his feet, plucking the hemmes of his garment, so that he could not moue for the throng.* Ep. 61. c. cont. erro. Io. Hierosol. Luc. 8, 47. Luc. 7, 38.

CHAP. V.

Ananias and his wife Saphira, for their sacriledge, at Peters word fal downe dead, to the great terrour of the rest. 12. By the Apostles miracles, not only the number, but also their faith so increaseth, that they seeke in the streetes to the very shadow of Peter, the townes also about bringing their diseased to Hierusalem. 17. The Rulers againe oppose themselues, but in vaine. 19. For out of prison an Angel deliuereth them, bidding them preach openly to al: 27. & in their Councel Peter is nothing afraid of their bigge wordes: 34. Yea Gamaliel being one of themselues casteth a doubt among them, lest the matter be of God, and therfore impossible to be dissolued. 40. Finally, the Apostles being scourged by them, count it an honour, & cease no day from preaching.

BVT a certaine man named Ananias, with Saphira his wife sold a peece of land, 2. and " defrauded of the price of the land, his wife being priuie thereto: and bringing a certaine portion, laid it at the feet of the Apostles. 3. And " Peter said: Ananias, why hath Satan tempted thy hart, that thou shouldest lie to the holy Ghost, and defraud of the price of the land? 4. Remaining, did it not remaine to thee: and being sold, was it not " in thy power? Why hast thou put this thing in thy hart? Thou hast not lied " to men, but to God. 5. And Ananias hearing these wordes, fel downe, and gaue vp the ghost. And there came great feare vpon al that heard it. 6. And yong men rising vp, remoued him, & bearing him forth buried him. 7. And it was the space as it were of three houres, and his wife, not knowing what was chanced, came in. 8. And Peter answered her: Tel me woman, whether did you sel the land for so much? But she said: Yea, for so much. 9. And Peter vnto her: Why haue you agreed together to tempt the Spirit of our Lord? Behold, their feete that haue buried thy husband, at the doore, and they shal beare thee forth. 10. Forthwith she fel before his feete, and gaue vp the ghost. And the yong men going in, found her dead: and caried her forth, & buried her by her husband. 11. And there fel great :: *a* feare in the whole Church, and vpon al that heard these things.

12. *b* And by the handes of the Apostles were many signes and wonders done among the people. And they were al with one accord in Salomons porch. 13. But of the rest none durst ioyne themselues vnto them: but the people magnified them. 14. And the multitude of men and women that beleeued in our Lord, was more increased:

15. so

:: *a* Hereupon rose great reuerence, awe, & feare of the vulgar Christians toward the holy Apostles; for an exãple to al Christian people how to behaue themselues toward their Bishops and Priests.

b The Epistle vpon Imbre weneſday in whitsonweeke. And, within the octaue, & in a votiue of SS. Peter and Paul.

15. so that they did bring forth the sick into the streetes, & laid them in beddes and couches, that when Peter came, his shadow at the least might ouershadow any of them, and they al might be deliuered from their infirmities. 16. And there ranne together vnto Hierusalem the multitude also of the cities adioyning, bringing sicke persons and such vs were vexed of vncleane Spirits; who were al cured. ✠ Peters shadow.

17. And the high Priest rising vp, and al that were with him, which is the heresie of the Sadducees, were repleniſhed with zeale: 18. laid hands vpon the Apostles, and put them in the common prison. 19. But an Angel of our Lord by night opening the gates of the prison, & leading them forth, said: 20. Goe; and standing speake in the Temple to the people al the wordes of this life. 21. Who hauing heard this, early in the morning entred into the Temple, and taught. And the high Priest comming, and they that were with him, called together the Councel & al the Ancients of the children of Israël: and they sent to the prison that they might be brought. 22. But when the ministers were come, and opening the prison, found them not; returning they told, saying. 23. The prison truly we found shut with al diligence, and the keepers standing before the gates: but opening it, we found no man within. 24. And as soone as the Magistrate of the Temple and the cheefe Priests heard these wordes, they were in doubt of them, what would befal. 25. And there came a certaine man and told them: That the men, loe, which you did put in prison, are in the Temple standing, and teaching the people. 26 Then went the Magistrate with the ministers, & brought them without force, for they feared the people, lest they should be stoned. 27 And when they had brought them, they set them in the the Councel. And the high Priest asked them, 28. saying: * Commanding we commanded you that you should not teach in this name: and behold you haue filled Hierusalem with your doctrine, and you wil bring vpon vs the bloud of this man. 29. But Peter answering and the Apostles, said: God must be obeied, rather then men. An Angel leadeth them out of prison.

Act. 4. 18.

30. The God of our Fathers hath raised vp IESVS, whom you did kil, hanging him vpon a tree. 31. This Prince and Sauiour God hath exalted with his right hand, to giue repentance to Israël, and remission of sinnes. 32. And we are witnesses of these wordes, and the holy Ghost, whom God hath giuen to al that obey him. 33. When they had heard these things, it cut them to the hart, and they consulted to kil them. ::Time, & the euident successe of Christes Church & religion, proue: it to be of God: no violence of the Ievves, no persecution of the Heathen Princes, no endeauour of domestical Aduersaries, Heretikes, Schismatikes, or il liuers, prevailing against it; as on the other side, many attempts haue

34. But one in the Councel rising vp, a Pharisee named Gamaliel, a Doctour of law honourable to al the people, commanded the men to be put forth a while. 35. and he said to them: Ye men of Israël, take heed to your selues touching these men what you meane to doe. 36. For before these daies there rose Theodas, saying he was some body, to whom consented a number of men about foure hundred, who was slaine: and al that beleeued him, were dispersed, and brought to nothing. 37. After this fellow there rose Iudas of Galilee in the daies of the Enroling, and drew away the people after him, and he perished: and as many as euer consented to him, were dispersed. 38. And now therfore

Theudas.

been made by Arius, Macedonius, Nestorius, Luther, and the like, who thought thémselues some body: but after they had plaied their partes awhile, their memory is buried, or liueth only in malediction & infamie, and their scholars come to naught. Therfore let no Cath. man be scandalized that this heresie holdeth vp for a time. For the Arians & some others florished much longer then these, & were better supported by Princes and learning, and yet had an end.

I say to you, depart from these men and let them alone: for if this counsel or worke be of men, it wil be dissolued: 39. but if it be of God, you are not able to dissolue them, lest perhaps you be found to resist God also. And they consented to him. 40. And calling in the Apostles, after they had scourged them, they charged them that they should not speake in the name of IESVS, and dimissed them. 41. And they went from the sight of the Councel reioycing, because they were accounted worthy to suffer reproch for the name of IESVS. 42. And euery day they ceased not in the Temple, and from house to house to teach and euangelize Christ IESVS.

ANNOTATIONS.

CHAP. V.

2 *Defrauded.*] In that (saith S. Augustine) he withdrew any part of that which he promised, he was guilty at once, both of sacrilege, and of fraud: of sacrilege, because he robbed God of that which was his by promise: of fraud, in that he withheld of the whole guift, a pecce. Let now the Heretikes come, and say it was for lying or hypocrisie only that this fact was condemned, because they be loth to haue sacrilege counted any such sinne, who haue taught men not only to take away from God some peece of that, or al that themselues gaue, but plainly to spoile & applie to themselues al that other men gaue.

Sacrilege.

Aug. ser. 9. in append. de diuersis tom. 10.

3. *Peter said.*] S. Peter (as you see here) without mans relation knew this fraud and the cogitations of Ananias, and as head of the Colledge and of the whole Church against which this robbery was committed, executed this heauy sentence of Excommunication both against him, & his wife consenting to the Sacrilege. For it was excommunication by S. Augustines iudgement, *li. 3. cont. ep. Parm. 1. to. c. 7.*) and had this corporal miraculous death ioyned withal, as the Excommunication that S. Paul gaue out against the incestuous and others, had the corporal vexation of Satan incident vnto it.

Excommunication ioyned with corporal paines.

1. Cor. 5.

4. *In thy power.*) *If it displeased God* (saith S. Augustine.) *to withdraw of the money which they had vowed to God, how is he angry when chastitie is vowed and is not performed: for to such may be said that which S. Peter said of the mony: Thy virginitie remaining did it not remaine to thee, and before thou didst vow, was it not in thine owne power? for, whosoeuer haue vowed such things and haue not paied them, let them not thinke to be condemned to corporal deaths, but to euerlasting fire. August. Ser. 10 de diuersis.* And S. Gregorie to the same purpose writeth thus: *Ananias had vowed money to God, which afterward ouercome with diuelish persuasion he withheld: but with what death he was punished, thou knowest. If then he were worthy of that death, who tooke away the money that he had giuen to God, consider what great peril in Gods iudgement thou shalt be worthy of, which hast withdrawen, not money, but they self from almighty God, to whom thou hadst vowed they self vnder the habite or weede of a Monke.*

Vow of Chastitie, and the breach thereof.

Greg. li. 1. ep. 33.

4 *Not to men, but.*] To take from the Church or from the Gouernours therof, things dedicated to their vse and the seruice of God, or to lie vnto Gods Ministers, is so iudged of before God, as if the lie were made, and the fraud done to the Holy Ghost himself, who is the Churches President and Protectour.

15 *His shadow*] Specially they sought to Peter the cheefe of al, who not only by touching, as the other, but by his very shadow cured al diseases. Whereupon S. Augustine saith: If then the shadow of his body could help, how much more now the fulnes of power? And if then a certaine litle wind of him passing by did profit them that humbly asked, how much more the grace of him now being permanent & remaining? *Ser. 39. de Sanctis*, speaking of the miracles done by the Saints now reigning in Heauen.

Peters shadow & intercession.

By

CHAP. VI.

By occaſion of a murmur in the Church (whoſe number now is ſo growen that it can not be numbred) Seuen of them being ordered by the Apoſtles in the holy order of Deacons; 8. one of them, Steuen, worketh great miracles: and is by ſuch as he confounded in diſputation, falſely accuſed in the Councel of blaſphemie againſt the Temple and rites thereof.

AND in thoſe daies the number of Diſciples increaſing, there aroſe a " murmuring of the Greekes againſt the Hebrewes, for that their widowes were deſpiſed in the daily miniſterie. 2. And the Twelue calling together the multitude of the Diſciples, ſaid: it is not reaſon, that we leaue the word of God, and ſerue tables. 3. Conſider therfore Brethren, " ſeuen men of you of good teſtimonie, ful of the holy Ghoſt and wiſedom, whom we may appoint ouer this buſines. 4. But we wil be inſtant in prayer and the miniſterie of the word. 5. And the ſaying was liked before al the multitude. And they choſe Steuen a man ful of faith and of the holy Ghoſt, and Philippe, and Próchorus, and Nicanor, and Timon, and Pármenas, and Nicolas a [c] ſtranger of Antioch: 6. Theſe they did ſet in the preſence of the Apoſtles: and praying :: they impoſed handes vpon them. 7. And the word of God increaſed, and the number of the Diſciples was multiplied in Hieruſalem exceedingly: a great multitude alſo of the :: Prieſts obeied the faith.

The election of the 7. firſt Deacons.

:: Order of Deacõs giuen by impoſition of handes. See Annot. Act. 13. 3.

[c] προσήλυτον.

8. [b] And Steuen ful of grace and fortitude did great wonders & ſignes among the people. 9. And there aroſe certaine of that which is called the Synagogue of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them that were of Cilicia and Aſia, diſputing with Steuen: 10. and they could not reſiſt the wiſedom and the Spirit that ſpake. 11. Then they ſuborned men, to ſay they had heard him ſpeake wordes of blaſphemie againſt Moyſes and God. 12. They therfore ſtirred vp the people, and the Ancients, and the Scribes: and running together they tooke him, and brought him into the Councel, 13. and they ſet falſe witneſſes that ſaid: This man ceaſeth not to ſpeake wordes againſt the holy place & the Law. 14. For we haue heard him ſay, that this ſame IESVS of Nazareth ſhal deſtroy this place, and ſhal change the traditions, which Moyſes deliuered vnto vs. 15. And al that ſate in the Councel beholding him, ſaw his face as it were :: the face of an Angel.

:: Now alſo the Prieſts and they of greater knowledge and eſtimation began to beleeue.

b The Epiſtle vpon S. Steuens day in Chriſtmas. And his Inuention Aug. 3

:: Such is the face of al conſtant & chereful Martyrs, to their perſecutours & iudges.

ANNOTATIONS

CHAP. VI.

1. *Murmuring.*] It commeth of humane infirmitie, that in euery Society of men

(be it neuer so holy) there is some cause giuen or taken by the weake, of murmur & difference, which must euer be prouided for & staied in the beginning, lest it grow to further schisme or sedition. And to al such defects, the more the Church increaseth in number and diuersitie of men and Prouinces, the more it is subiect. In al which things the spiritual Magistrates, by the Apostles example and Authoritie, must take order, as time and occasion shal require.

Murmuring & emulation.

3. *seuen men*] We may not thinke that these seuen (here made Deacons were only chosen to serue profane tables, or dispose of the Churches mere temporals, though by that occasion only they may seeme to some now elected, no expresse mention being made of any other function. For, diuers circumstances of this same place giue euidence, and so doth al antiquitie, that their Office stood not principally about profane things, but about the holy Altar. The persons to be elected, must be ful of the Holy Ghost and wisedom, they must after publike praier be ordered and consecrated by the Apostles imposition of hands, as Bishops and Priests were afterward ordered. *ep. ad Tim.* where S. Paul also requireth in a manner the same conditions in them as in Bishops. Al which would not haue beene prescribed for any secular stewardship. Yea straight vpon their Ordering here (no doubt by commission of the Apostles, which they had not before their election) they preached, baptized, disputed, and as it may appeare by the wordes spoken of S Steuen, that he was ful of grace and fortitude, they receiued great increase of grace by their Deaconship.

The 7. Deacons.

1. *Tim.* 3. & 4.

Act 6, 8.

But S. Ignatius *ep. ad Tral.* can best witnes of their office and the Apostles manner and meaning in such things, who writheth thus: *It behoueth also to please by al meanes the Deacons, which are for the ministerie of* IESVS-CHRIST. *For they are not seruitours of meate and drinke, but Ministers of the Church of God. For what are Deacons but imitatours or followers of Christ, ministring to the Bishops, as Christ to his Father, & working vnto him a cleane and immaculate worke, euen as S. Steuen to S. Iames &c.* S. Polycarpe hath the like in his epistle ad Philippenses. And S. Denys writeth that their office was about the Altar, and putting the holy bread and chalice vpon the same. S. Clement also (*apost. const.* 2. 61) that their Office among other things, is to assist the Bishops, and read the Ghospel in the Seruice &c. S. Cyprian in diuers places *ep.* 65. & *ep.* 49. *ad Cornel.* calleth Deacons, the Churches and the Apostles Ministers, and their office, *administrationem sacram*, an holy administration. S. Hierom affirmeth, *in caput* 7. *Michæ* and *in epistol.* 85. *ad Euagrium tom.* 2 where he checketh some of them for preferring themselues before Priests, and putteth them in remembrance of their first calling, that they be as the Leuites were in respect of the Priests of the old Law. Finally by S. Ambrose *l.* 1. *Offic. c.* 41. and Prudentius *in Hymno de S. Laurent*, speaking of S. Laurence the Deacon, we may see their Office was most holy. See S Augustine also of the dignitie of Deacons *ep.* 148. *ad Valerium conc. Carthag.* 4. *can.* 37. 28. 39. 41.

The office of Deacons.

Li. Eccl. Hier. c. 3. *part.* 2.

CHAP. VII.

Steuen being permitted to answer, beginning at Abraham, sheweth that God was with their Fathers both in other places, and also long before the Temple, 48 *and that after it was built, it could not be (as they grosly imagined) a house for God to dwel in.* 51. *Then he inueigheth against their stifneckednes, and telleth them boldly of their traiterous murdering of Christ, as their Fathers had done his Prophets afore him.* 54. *whereat they being wood, he seeth Heauen open, and* IESVS *there in his Diuine Maiestie.* 57. *whereat they become more mad, so that they stone him to death (Saul consenting) he commending his soul to* IESVS, *& humbly praying for them.*

AND the cheefe Priest said: Are these things so? 2. Who said: Ye men, Brethren and Fathers, heare. The God of glorie appeared to our Father Abraham when he was in Mesopotamia, before that he abode in Charan, 3. & said to him: *Goe forth out of thy countrie, and out of thy kinred, & come into a land that I shal shew thee.* 4. Then went

went he forth out of the land of the Chaldees, and dwelt in Charan. And from thence, after his father was dead, he translated him into this land wherein you doe now dwel. 5. And he gaue him no inheritance in it, no not the pase of a foot: and he promised to giue it him in possession, and to his seed after him, when as he had no child. 6. And God spake to him: *That his seed shal be a seiourner in a strange countrie, and they shal subdue them to seruitude, and shal euil intreat them foure hundred yeares: 7. and the Nation which they shal serue, wil I iudge*, said God. *And after these things they shal goe forth and c shal serue me in this place.*

Gen. 15, 13. ἐλεύσονται. Gen. 17. Gen. 21. Gen. 25. Gen. 29, 30. 35. Gen. 37. Gen. 41.

8. And he * gaue him the testament of circumcision, and so he * begat Isaac, and circumcised him the eight day: and * Isaac, Iacob: and * Iacob, the twelue Patriarches. 9. And the Patriarches through emulation, * sold Ioseph into AEgypt. And God was with him: 10. and deliuered him out of al his tribulations. And he * gaue him grace and wisedom in the sight of Pharao the King of AEgypt, and he appointed him Gouernour ouer AEgypt and ouer al his house. 11. And there came famin vpon al AEgypt and Chanaan, and great tribulation: and our Fathers found no victuals. 12. But when * Iacob had heard that there was corne in AEgypt; he sent our Fathers first; 13. and at the * second time Ioseph was knowen of his brethren, and his kinred was made knowen vnto Pharao. 14. And Ioseph sending, called thither Iacob his father and al his kinred in seuentie fiue soules. 15. And * Iacob descended into AEgypt: and * he died, and our Fathers. 16. And they were :: translated into Sichem, and were * laid in the sepulchre that Abraham * bought for a price of siluer of the sonnes of Hemor the sonne of Sichem.

Gen. 42. Gen. 45. Gen. 46. Gen. 49 Gen 50 Gen. 23 Ios. 24.

:: Translation of Saints bodies agreable to nature and Scripture. And the desire to be buried in one place more then an other (which the holy Patriarches also had *Gen.* 49, 29, 50 24. *Hebr.* 11, 22) hath sometime great causes. *Aug. de Curt. pro mort. c. 1. & vlt.*

17. And when the time drew neere of the promise which God had promised to Abraham, the people * increased and was multiplied in AEgypt, 18. vntil another King arose in AEgypt, that knew not Ioseph. 19. This same circumuenting our stocke, afflicted our Fathers, that they should expose their children, to the end they might not be kept aliue. 20. The same time was * Moyses borne, and he was acceptable to God; who was nourished three moneths in his fathers house. 21. And when he was exposed, Pharaos daughter tooke him vp, and nourished him for her owne sonne. 22. And Moyses was instructed in al the wisedom of the AEgyptians: and he was mightie in his wordes and workes. 23. And * when he was fully of the age of fourtie yeares, it came to his mind to visite his brethren the children of Israël. 24. And when he had seen one suffer wrong, he defended him: and striking the AEgyptian, he reuenged his quarel that susteined the wrong. 25. And he thought that his brethren did vnderstand that God by his hand would saue them: but they vnderstood it not. 26. And the day following * he appeared to them being at strife: and he reconciled them vnto peace, saying: Men, ye are brethren, wherfore hurt you one another? 27. But he that did the iniurie to his neighbour, repelled him, saying: *Who hath appointed thee Prince and iudge ouer vs?* 28. *What wilt thou kil me, as thou didst yesterday kil the AEgyptian?* 29. And Moyses fled vpon this word: and he became a seiourner in the land of Madian, where he begat two sonnes. 30. And after fourtie yeares were expired, there * appeared to him in the desert of mount Sina an Angel in the

Exod. 1, 7. Exod. 2, 2. Exo. 2, 11. Exo. 2, 13. Exod. 3, 2.

fire of the flame of a bush. 31. And Moyses seeing it, marueled at the vision. And as he went neere to view it, the voice of our Lord was made to him: 32. *I am the God of thy fathers; the God of Abraham, the God of Isaac, and the God of Iacob.* And Moyses being made to tremble, durst not view it. 33. And our Lord said to him: *Loose of the shoe of thy feet: for the place wherein thou standest, is holy ground.* 34. *Seeing I haue seen the affliction of my people which is in AEgypt, and I haue heard their groning and am descended to deliuer them. And now come, and I wil send thee into AEgypt.*

35 This Moyses, whom they dinied, saying: *VVho hath appointed thee Prince and Captaine?* him God sent Prince & :: redeemer with the hand of the Angel that appeared to him in the bush. 36. He * brought them forth doing wonders and signes in the land of AEgypt, and in the redde sea, and in the * desert fourtie yeares. 37. This is that Moyses which said to the children of Israël: *A Prophet wil God raise vp to you of your owne brethren as my self: him you shal heare.* 38. This is he that * was in the assemblie in the wildernesse, with the Angel that spake to him in Mount Sina, and with our Fathers: who receiued the wordes of life to giue vnto vs. 39. To whom our Fathers would not be obedient: but they repelled him, and in their harts turned away into AEgypt, 40. saying to Aaron: *Make vs Goddes that may goe before vs. For this, Moyses that brought vs out of the land of Aegypt, we know not what is befallen to him.* 41. And they made a calfe in those dayes, and offered Sacrifice to the Idol, and reioyced in the workes of their owne handes. 42. And God turned, and :: a deliuered them vp c to serue the host of Heauen, as it is written in the booke of the Prophets: *Did you offer victims and hostes vnto me fourtie yeares in the desert, O house of Israel?* 43. *And you take vnto you the tabernacle of Moloch, and the starre of your God Rempham, figures which you made, to adore them. And I wil translate you beyond Babylon.*

44. The tabernacle of testimonie was among our Fathers in the desert, as God ordained speaking to Moyses, *that he should make it according to the forme which he had seen.* 45. Which our Fathers * with c Iesus receiuing, brought it in also into the possession of the Gentils. Which God expelled from the face of our Fathers, til in the daies of Dauid, 46. who found grace before God, and * desired that he might find a tabernacle for the God of Iacob. 47. And * Salomon built him a house. 48. But the Highest dwelleth " not in houses * made by hand, as the Prophet saith: 49. *Heauen is my seat: and the earth the foote-stole of my feet. VVhat house wil you build me, saith our Lord, or what place is there of my resting?* 50. *Hath not my hand made al these things?*

51. You stiffe-necked and of vncircumcised hartes and eares, you alwaies resist the holy Ghost: as your Fathers, your selues also. 52. Which of the Prophets did not your Fathers persecute? And they slewe them that foretold of the comming of the Iust one, of whom now 53 you haue been betraiers and murderers: who receiued the Law by the disposition of Angels, and haue not kept it.

54. And hearing these things they were cut in their harts, and they gnashed with their teeth at him. 55. But he being ful of the holy Ghost, looking stedfastly vnto Heauen, c saw the glorie of God, and IESVS standing on the right hand of God, 56. And he said: Behold I see the Heauens opened

:: Christ is our Redeemer, and yet Moyses is here called redeemer. So Christ is our Mediatour & Aduocat, and yet we may haue Saints our inferiour mediatours & aduocates also. *See Annot. 1. Io 2, 1.*

:: a For a iust punishment of their former offenses God gaue them vp to worke what wickednes they would them selues, as it is said of the Gentils. *Rom 1.*

c This is Iosue so called in Greeke in type of our Sauiour.

c The comfort of al Martyrs.

Exo. 7. 8, 9, 10, 11, 12.
37. Exo. 16. Deu. 18. Exo. 19, 3. 19.
Exo. 32, 1.
c λατρεύειν
Amos 5, 25. Exo. 25, 40. Ios. 3, 14.
Ps 131. 51. Par. 17. Act. 17, 25. Esa 66, 1.

opened, and the Sonne of man ſtanding on the right hand of God. 57. And they crying out with a loud voice, ſtopped their eares, and with one accord ranne violently vpon him. 58. And caſting him forth without the citie they ſtoned him: and the witneſſes laid off their garments * beſide the feet of a yong man that was called Saul, 59. And they ſtoned Steuen inuocating, and ſaying: Lord IESVS, receiue my ſpirit. 60 And falling on his knees, he cried with a loud voice, ſaying: :: Lord, lay not this ſinne vnto them. And when he had ſaid this, he fel aſleepe. And Saul was conſenting to his death.

Act. 22, 20.

:: Euſebius Emiſſenus ſaith, vhé he praieth for his perſecutours, he promiſeth to his vvorſhippers his manifeſt interceſſion & ſuffrages. *in ſp. S. Steph* & S. Auguſtine, *Si Stephanus ſic non oraſſet, Eccleſia Paulum non haberet* Serm. 1. de S. Stephan.

ANNOTATIONS

CHAP. VII.

35. *Holy ground*] If that apparition of God himſelf or an Angel, could make the place and ground holy, and to be vſed of Moyſes with al ſignes of reuerence and feare: how much more the corporal birth, abode, and vvonders of the Sonne of God in Ievvrie, and his perſonal preſence in the B. Sacrament, may make that countrie and al Chriſtian Churches and altars holy? And it is the greateſt blindnes that can be, to thinke it ſuperſtition to reuerence any things or places in reſpect of Gods preſence or vvõderous operation in the ſame. *See S. Hierom ep. 17. 18. 17 of the holy land.*

The 7. holy land. Holy places.

48. *Not in houſes*,] The vulgar Heretikes alleage this place againſt the corporal being of Chriſt in the B. Sacrament & in Churches: by vvhich reaſon they might haue driuen him out of al houſes, Churches, and corporal places, vvhen he vvas viſible in earth. But it is meant of the Diuinitie only, & ſpoken to correct the carnel Ievves: vvho thought God either ſo to be conteined, compaſſed, and limited to their Temple, that he could be no vvhere els, or at leaſt that he vvould not heare or receiue mens praiers and Sacrifices in the Churches of the Gentils, or elsvvhere, out of the ſaid Temple. And ſo as it maketh nothing for the Sacramentaries, no more doth it ſerue for ſuch as eſteeme Churches and places of publike praier no more conuenient nor more holy then any other profane houſes or chambers. For though his perſon or vertue be not limited to any place, yet it pleaſeth him condeſcending to our neceſſitie and profit, to vvorke his vvonders, and to be vvoshipped of vs in holy places rather then profane.

God is not cõteined in place yet he vvil be vvorſhipped in one place more then in another.

58. *They ſtoned him*] Read a marueſous narration in S. Auguſtine of one ſtone, that hitting the Martyr on the elbovv reboũded backe to a faithful man that ſtood neere, vvho keeping & carying it vvith him, vvas by reuelation vvarned to leaue it at Ancona in Italie: vvhereupon a Church or Memorie of S. Steuen vvas there erected, and many miracles done after the ſaid Martyrs body vvas found out, and not before. *Aug. to. 10. ſer. 38. de diuerſis in edit. Pariſ.*

Relikes.

CHAP. VIII.

So farre is perſecution from prenailing againſt the Church, that by it the Church groweth from Hieruſalem into al Ievvrie and Samaria. 5. The ſecond of the Deacons, Philip, cõuerteth with his miracles the citie it ſelf of Samaria, and baptizeth them, euen Simon Magus alſo himſelf among the reſt. 14. But the Apoſtles Peter and Iohn are the Miniſters to giue them the Holy Ghoſt. 18. Which miniſterie Simon Magus would buy of them. 26. The ſame Philip being ſent of an Angel to a great man of AEthiopia, who came a Pilgrimage to Hieruſalem, firſt catechizeth him. 36. and then (he profeſſing his faith and deſiring Baptiſme) doth alſo baptize him.

The 3. part.

THE propagation of the Church from Hieruſalẽ into al Ievvrie, and Samaria.

AND the same day there was made a great persecution in the Church, which was at Hierusalem, and al were dispersed through the countries of Iewrie and Samaria, sauing the Apostles. 2. And " deuout men c tooke order for Steuens funeral, and made great mourning vpon him. 3. But Saul* wasted the Church: entring in from house to house, and drawing men and women, deliuered them into prison.

c curauerunt συνεκόμισαν. Act. 22. 4.

:: This persecutiõ vvrought much good, being an occasion that the dispersed preached Christ in diuers Countries vvhere they came. The Epistle vpon Thursday in vvhitsunvveek.

4. They therfore that were dispersed, passed through, :: euangelizing the word.

5. And Philippe descending into the citie of Samaria, preached CHRIST vnto them. 6. and the multitudes were attent to those things which were said of Philippe, with one accord hearing, and seing the signes that he did. 7. For many of them that had vncleane Spirits, crying with a loud voice, went out. And many sicke of the palsey and lame were cured. 8. There was made therfore great ioy in that citie. ✠ 9. And a certaine man named Simon, who before had been in that citie a Magician, seducing the Nation of Samaria, saying himself to be some great one: 10. vnto whom al harkened from the least to the greatest, saying: This man is the power of God, that is called great. 11. And they were attent vpon him, because a long time he had bewitched them with his magical practises. 12. But when they had beleeued Philippe euangelizing of the kingdom of God, and of the name of IESVS CHRIST, they were baptized, men and women. 13. Then Simon also himself beleeued: & being beptized, he cleaued to Philippe. Seing also signes and very great miracles to be done, he was astonished with admiration.

The Epistle vpon Tuesday in vvhitsunvveek. And in a votiue of the Holy Ghost.

14. And when the Apostles who were in Hierusalem, had heard that Samaria had receiued the word of God: they" sent vnto them :: Peter and Iohn. 15. Who when they were come, prayed for them, that they might receiue the holy Ghost. 16. For he was not yet come vpon any of them, but they were only baptized in the name of our Lord IESVS. 17. Then did " they impose their handes vpon them, & they" receiued the holy Ghost. ✠ 18. And when Simon had seen that by the imposition of the hand of the Apostles, the holy Ghost was giuen, he" offered them money, 19. saying: Giue me also this power, that on whomsoeuer I impose my handes, he may receiue the holy Ghost. 20. But Peter said to him: Thy money be with thee vnto perdition: because thou hast thought that the guift of God is purchased with money. 21. Thou hast no part, nor lot in this word. For thy hart is not right before God. 22. " Doe c penance therfore from this thy wickednesse: and pray to God, " if perhaps this cogitation of thy hart may be remitted thee. 23. For I see thou art in the gal of bitternes and the obligation of iniquitie. 24. And Simon answering said: " Pray you for me to our Lord, that nothing come vpon me of these things which you haue said. 25. And they indeed hauing testified and spoken the word of our Lord, returned to Hierusalem, and euangelized to many countries of the Samaritans.

:: *Sæpe sibi socium Petrus facit esse Ioannem: Ecclesiæ quia virgo placet.* Peter often maketh Iohn his cõpanion, because the Church loueth a virgin. Arator apud Bedam in Act.

c μετανόησον. See Apocal. 9. 21.

b The Epistle vpon Thursday in Easter vveeke.

26. b And an Angel of our Lord spake to Philippe, saying: Arise, and goe toward the South, to the way that goeth downe from Hierusalem into

into Gaza: " this is deſert. 27. And riſing he went. And behold, a man of AEthiopia, an Eunuch, of great authoritie vnder Candace the Queene of the AEthiopians, who was ouer al her treaſures, was come to Hieruſalem :: a to adore: 28. and he was returning and ſitting vpon his chariot, and reading Eſay the Prophet. 29. And the Spirit ſaid to Philippe: Goe neere, and ioyne thy ſelf to this ſame chariot. 30. And Philippe running thereunto, heard him reading Eſay the Propet, and he ſaid: Troweſt thou that thou vnderſtandeſt the things which thou readeſt? 31. Who ſaid: And :: b how can I, vnleſſe ſome man ſhew me? & he deſired Philippe that he would come vp and ſit with him. 32. And the place of the
Eſ. 53.7 ſcripture which he did read, was this: *As a sheep to slaughter was he led: and as a lamb before his shearer, without voice, so did he not open his mouth.* 33. *In humilitie his iudgement was taken away. His generation who shal declare, for from the earth shal his life be taken?* 34. And the Eunuch anſwering Philip, ſaid: I beſeech thee, of whom doth the Prophet ſpeake this? of himſelf, or of ſome other? 35. And, Philip opening his mouth, and beginning from this ſcripture, euangelized vnto him IESVS. 36. And as
'vvhat they went by the way, they came to a certaine water: and the Eunuch ſaid: Loe water, 'who' doth lett me to be baptized? 37. And Philip ſaid: If thou beleeue with al thy hart, thou maieſt. And he anſwering ſaid: I beleeue that IESVS-CHRIST is the Sonne of God. 38. And he commanded the chariot to ſtay: and both went downe into the water, Philip and the Eunuch, and" he baptized him. 39. And when they were come vp out of the water, the Spirit of our Lord tooke away Philip, & the Eunuch ſaw him no more. And he went on his way reioycing. 40. But Philip was found in Azotus, and paſſing through, he euangelized to al the cities, til he came to Cæſarea. ✠

:: a Note that this Æthiopiã came to Hieruſalé to adore that is, on Pilgrimage: vvhereby vve may learne that it is an acceptable act of religion to goe from home to places of greater deuotion & ſanctification.

:: b The Scriptures are ſo vvritten that they cannot be vnderſtood vvithout an interpreter, as eaſy as our Proteſtãts make them. See S. Hierem *Ep. ad Paulinum de omnibus diuinæ hiſtoriæ libris*, ſet in the beginning of latin bibles.

ANNOTATIONS

CHAP. VIII.

2. *Deuout men.*] As here great deuotion vvas vſed in burying his body, ſo aftervvard at the Inuention & Tranſlation thereof. And the miracles vvrought by the ſame, and at euery litle memorie of the ſame, vvere infinite: as S. Auguſtine vvitneſſeth. *li. 22. de Ciuit. Dei c. 8 & Sermon. de S. Steph. to.* 10. S. Steuens reliques.

14. *Sent Peter.*] Some Proteſtants vſe this place to proue S. Peter not to be Head of the Apoſtles, becauſe he and S. Iohn vvere ſent by the Twelue. By vvhich reaſon they might as vvel conclud that he vvas not equal to the reſt. For cõmonly the Maiſter ſendeth the man, & the Superiour the inferiour, vvhen the vvord of Sending it exactly vſed. But it is not alvvayes ſo taken in the Scriptures: for then could not the Sonne be ſent by the Father, not the Holy Ghoſt from the Father & the Sonne; nor othervviſe in cõmon vſe of the world ſeeing the inferiour or equal may intreate his freind or Superiour to doe his buſines for him. And ſpecially a body Politike or a Corporatiõ may by electiõ or othervviſe chooſe their Head & ſend him. So may the Citizés ſend their Maior to the Prince or Parlamét, though he be the Head of the citie, becauſe he may be more fit to doe their buſines. Alſo the Superiour or equal may be ſent by his ovvne conſent or deſire. Laſtly, the College of the Apoſtles compriſing Peter with the reſt (as euery ſuch Body implieth both the Head and the members) vvas greater then Peter their Head alone, as the Prince and Parlament is greater then the Prince That Peter vvas ſent, is no reaſon againſt his Primacie.

alone

alone. And so Peter might be sent as by authoritie of the whole Colledge, notwithstanding he were the Head of the same.

17. *Did they impose.*] *If this Philip had beene an Apostle (saith S. Bede) he might haue imposed his handes, that they might haue receiued the Holy Ghost; but this none can doe sauing Bishops. For though Priests may baptize and anoint the Baptized also with Chrisme consecrated by a Bishop; yet he can not signe his forehead with the same holy oile, because that belongeth only to Bishops, when they giue the holy Ghost to the Baptized.* So saith he touching the Sacrament of Confirmation in 8. Act. This imposition therfore of hands together with the praiers here specified (which no doubt were the very same that the Church yet vseth to that purpose) was the ministration of the Sacrament of Confirmation. Whereof S. Cyprian saith thus: They that in Samaria were baptized of Philip, because they had lawful and Ecclesiastical Baptisme, ought not to be baptized any more, but only that which wanted, was done by Peter and Iohn, to wit, that by praier made for them and imposition of handes, the Holy Ghost might be powred vpon them. Which now also is done with vs, that they which in the Church are baptized be by the Rulers of the Church offered, and by our praier & imposition of hand receiue the Holy Ghost, and be signed with our Lordes seale. So S. Cyprian. But the Heretikes obiect that yet here is no mention of oile. To whom we say, that many things were done and said in the administration of this and other Sacraments, & al instituted by Christ himself & deliuered to the Church by the Apostles, which are not particularly written by the Euangelists or any other in the Scripture; among which this is euident by al antiquitie and most general practise of the Church, to be one.

The Sacramēt of Confirmation ministred by Bishops only. And that with solemne praier and imposition of handes.

ep. 72. nu. 3 ad Iubaianum.

S. Denys saith, the Priests did present the baptized to the Bishop, that he might signe them *diuino et deifico vnguento*, with the diuine and deifical ointment. And again: *Aduentum S. Spiritus consummans inunctio largitur*, the inunction consummating, giueth the comming of the Holy Ghost. Tertullian *de resur. carn. nu. 7. & li. 1. aau. Marcio.* speaketh of this Confirmation by Chrisme thus: *The flesh is anointed, that the soul may be consecrated: the flesh is signed, that the soul may be fenced: the flesh by imposition of hand is shadowed, that the soul by the Spirit may be illuminated.* S. Cyprian likewise, *ep. 70. nu. 2. He must also be anointed, that is baptized, with the oile sanctified on the Altar.* And ep. 71. (see also ep. 73. nu. 3.) he expresly calleth it a Sacrament, ioyning it with Baptisme. as Melchiades doth (*ep. ad omnes Hispaniæ Episcopos nu. 2. to. 1. Conc.*) shewing the difference betwixt it and Baptisme. S. Augustin also, *cont. lit. Petil. li 2. c. 104 The Sacrament of Chrisme in the kind of visible seales is sacred and holy, euen as Baptisme it self.* We omit S. Cyril *mystag. 3* S. Ambrose *li. 3. de Sacram. c. 2. & de iis qui mysteriis initiantur c. 7.* S Leo ep. 88. the ancient Councels also of Loadicea, can 48. Carthage 3. can. 39. and Arausicanum 4. can. 1 and others. And S. Clement (*Apost. Const. li. 7 c. 44.*) reporteth certaine constitutions of the Apostles touching the same. * S. Denys referreth the manner of consecration of the same Chrisme to the Apostles instruction. S. Basil *li. de Sp. sancto c. 17.* calleth it a tradition of the Apostles. And the most ancient Martyr S. Fabian *ep. 2. ad omnes Orientales Episcopos in initio, to 1. Conc.* saith plainely that Christ himself did so instruct the Apostles at the time of the institution of the B. Sacrament of the Altar. And so doth the Author of the booke *de unctione Chrismatis apud D. Cyprianum nu 1.* telling the excellent effects and graces of this Sacrament, & why this kind of oile and balsme was taken of the old Law, & vsed in the Sacraments of the new Testament. Which thing the Heretikes can with lesse cause obiect against the Church, seeing they confesse * that Christ and his Apostles tooke the ceremonie of imposition of hands in this and other Sacraments, from the Iewes manner of consecrating their hostes deputed to sacrifice.

Chrisme in Confirmation.

Ec. Hier. c. 2. & 4.

* *Ec. Hier. c. 4.*

* *Beza in Act. c. 6. v. 6.*

To conclude, neuer none denied or contemned this Sacrament of Confirmation and holy Chrisme, but knowen Heretikes, S. Cornelius that B. Martyr so much praised of S. Cyprian, *ep. ad Fabium apud Euseb. li. 6 c. 35* affirmeth, that Nouatus fel to Heresie, for that he had not receiued the Holy Ghost by the confignation of a Bishop. Whom al the Nouatians did follow, neuer vsing that holy Chrysme, as Theodoret writeth, *li. 3. Fabul. Hær.* And Opertatus *li. 2. cont. Parm.* writeth that it was the special barbarous sacrilege of the Donatists,

Old heresies against confirmation and Chrisme.

so

to conculcate the holy oile. But al this is nothing to the ſauage diſorder of Caluiniſts in this point.

17. *And they receiued the Holy Ghoſt.*] The Proteſtants charge the Catholikes, * that by approuing & commending ſo much the Sacrament of Confirmation, & by attributing to it ſpecially the guift of the Holy Ghoſt, they diminiſh the force of Baptiſme, chalenging alſo boldly the ancient Fathers for the ſame. As though any Catholike or Doctour euer ſaid more then the expreſſe wordes of Scripture here and elsvvhere plainely giue them vvarrant for. If they diminiſh the vertue of Baptiſme, then did Chriſt ſo, appointing his Apoſtles and al the Faithful euen after their Baptiſme to expect the Holy Ghoſt and vertue from aboue; then did the Apoſtles iniurie to Baptiſme, in that they impoſed hands on the baptized and gaue them the holy Ghoſt. And this is the Heretikes blindnes in this caſe, that they can not, or vvil not ſee that the Holy Ghoſt is giuen in Baptiſme to remiſſion of ſinnes, life, and ſanctification: and in Confirmation, for force, ſtrength, and corroboration to fight againſt al our ſpiritual enemies, and to ſtand conſtantly in confeſſion of our faith, euen to death, in times of perſecution either of the Heathen or of Heretikes, vvith great increaſe of grace. And let the good Reader note here our Aduerſaries great peruerſity and corruption of the plaine ſenſe of the Scriptures in this point: ſome of them affirming the holy Ghoſt here to be no other but the guift of vviſedom in the Apoſtles and a fevv more to the gouernement of the Church; vvhen it is plaine that not only the Gouerners but al that vvere baptized, receiued this grace, both men and vvomen: Some, that it vvas no internal grace, but only the guift of diuers languages: Which is very falſe; the guift of Tongues being but a ſequele and an accident to the grace, and an external token of the invvard guift of the Holy Ghoſt, and our Sauiour calleth it vertue from aboue. Some ſay, that vvhatſoeuer it vvas, it vvas but a miraculous thing, and dured no longer then the guift of the Tongues ioyned thereunto: by vvhich euaſion they deny alſo the Sacrament of Extreme Vnction, and the force of Excommunication becauſe the corporal puniſhments vvhich vvere annexed often times in the primitiue Church vnto it, ceaſeth: and ſo may they take avvay (as they meane to doe) al Chriſts faith or religion, becauſe it hath not the like operation of miracles as in the beginning. But S. Auguſtin toucheth this point fully. *Is there any man* (ſaith he) *of ſo peruerſe an hart, to deny theſe Children on vvhom vve novv impoſed hands, to haue receiued the Holy Ghoſt becauſe they ſpeake not vvith Tongues? &c.* Laſtly ſome of them make no more of Confirmation or the Apoſtles fact, but as of a doctrine, inſtruction, or exhoration to continue in the faith receiued. Whereupon they haue turned this holy Sacrament * into a Cathechiſme. * There are alſo that put the baptized comming to yeares of diſcretion, to their ovvne choiſe, whether they vvil continue Chriſtians or no. To ſuch diueliſh and diuers inuentions they fal, that vvil not obey Gods Church not the expreſſe Scriptures, vvhich tel vs of praiers, of impoſition of hands, of the Holy Ghoſt, of grace and vertue from aboue, and not of inſtruction, vvhich might and may be done as vvel before Baptiſme, & by others, as by Apoſtles and Bishops, to vvhom only this Holy function pertaineth, in ſo much that in our Countrie it is called *Biſhoping*.

* *Remnit. in exam. Conc. Trid. de Confir.*

The effectes of Baptiſme and Confirmation differ.

Heretical ſhiftes & euaſions againſt manifeſt Scriptures, & againſt this Sacrament of Confirmation.

Tract 6. in ep. Io.

* *Conc. Trid. ſeſſ. 7. can. 14 de Bapt.*

* *See Cõc. Trid. ſeſſ. 7. can. 1 de Confirmat.*

Biſhoping.

18 *Offered money.*] This vvicked ſorcerer Simon is noted by S. Ireneus li. 1. c. 20. & others to haue been the firſt Heretike, & father of al Heretikes to come, in the Church of God. He taught, only faith in him, vvithout good life and vvorkes, to be enough to ſaluation. He gaue the onſet to purchaſe vvith his money a ſpiritual function, that is to be made a Biſhop; for to haue power to giue the Holy Ghoſt by impoſition of handes, is to be a Biſpop: as to buye the power to remit ſinnes or to conſecrate Chriſts body, is to buy to be a Prieſt, or to buy Prieſthood: and to buye the authoritie to miniſter Sacraments, to preach or to haue cure of ſoules, is to buye a benefice: and likevviſe in al other ſpiritual things, vvhereof either to make ſale or purchaſe for money or money vvorth, is a great horrible ſinne called Simonie: & in ſuch as thinke it lavvful (as here Simon iudged it) it is named *Simoniacal Hereſie*, of this deteſtable man vvho firſt attempted to buye ſpiritual function or office *D. Greg. apud Ioan. Diac. in vit. li. 3 c. 2. 3. 4. 5.*

Simonie.

21. *Doe penance* (S. Auguſtine 108.) vnderſtanding this of the penance done in the Primi-

Penance.

Primitiue Church for heinous offenses, doth teach vs to translate this & the like places (2 Cor. 12 21 Apoc. 9. 21) as vve doe, and as it is in the vulgar Latin, and consequently that the Greeke μετανοεῖν doth signifie so much. Yea vvhen he addeth, that very good men doe daily penance for venial sinnes by fasting, praier, & almes, he vvarranteth this phrase & translation throughout the nevv Testament, specially himself also reading so as it is in the vulgar Latin, & as vve translate.

22. *If perhaps*] You may see, great penance is here required for remission of sinne, & that men must stand in feare & dread lest they be not vvorthy to be heard or to obteine mercie. Wherby al men that buy or sel any spiritual function, dignities, offices, or liuings, may specially be vvarned that the sinne is exceeding great.

Simon Magus more religious then the Protestants.

24 *Pray you for me*] As this Sorcerer had more knovvledge of the true religion then the Protestants haue, vvho see not that the Apostles and Bishops can giue the Holy Ghost in this Sacrament or other, vvhich he plainely perceiued and confessed: so surely he vvas more religious then they, that being so sharply checked by the Apostles, yet blasphemed not as they doe vvhen they be blamed by the Gouerners of the Church, but desired the Apostles to pray for him.

27. *This is desert.*] Intolerable boldnes of some Protestants, here also (as in other places) against al copies both Greeke and Latin, to surmise corruption or falshood of the text, saying it can not be so. Which is to accuse the holy Euangelist, and to blaspheme the Holy Ghost himself. See Beza, vvho is often very saucie vvith S. Luke. *Annot. no. Test. 1556.*

Beza.

The ceremonies of Sacraments done, though not mentioned.

38 *He baptized him.*] When the Heretikes of this time find mention made in Scripture of any Sacrament ministred by the Apostles or other in the Primitiue Church, they imagine no more vvas done then there is expressly told, nor scarsly beleeue so much. As if imposition of hands in the Sacrament of Confirmation be only expressed, they thinke there vvas no chrisme, nor other vvorke or vvord vsed. So they thinke no more ceremonie vvas vsed in the baptizing of this noble man, then here is mentioned. Whereupon S. Augustin hath these memorable vvordes: *In that that he saith, Philip baptized him, he vvould haue it vnderstood that al things vvere done, vvhich though in the Scriptures for breuitie sake they are not mentioned, yet by order of tradition vve knovv vvere to be done.* *De fid. & op. c. 9.*

CHAP IX.

Saul not content to persecute so cruelly in Hierusalem. 3. is in the way to Damascus told by our Lord IESVS *of his vaine attempt, and miraculously conuerted to be an Apostle: and after great penance, restored to his sight by Ananias, and baptized. 20. And presently he dealeth mightily against the Iewes, proving* IESVS *to be Christ, to their great admiration. 23. But such is their obstinacie, that they lay al Damascus to kil him. 26. From thence he goeth to Hierusalem, & there ioyneth with the Apostles, and againe by the obstinate Iewes his death is sought. 31. The Church being now growen ouer al Iewrie, Galilee, and Samaria, Peter visiteth al: and in his visitation, 33. healing a lame man, 36. and raising a dead woman conuerteth very many.*

The Epistle vpon the Conuersion S. Paul Iann. 25.

AND Saul as yet breathing forth threatnings and slaughter against the Disciples of our Lord, came to the high Priest, 2. and asked letters of him vnto Damascus to the Synagogues that if he had found any men and women of this way, he might bring them bound vnto Hierusalem. 3. And as he went on his iourney, it chanced that he drew nigh to Damascus: and * sodenly a light from Heauen shined round about him. 4. And falling on the ground, he heard a voice saying to him :: Saul, Saul why persecutest thou me? 5. Who said: Who art thou Lord? And he: I am IESVS whom thou doest persecute. It is hard

Act. 22. 4. Gal. 1, 13.

1. Cor. 15, 8.

:: The heretikes that conclude Christ so

hard for thee to kicke against the pricke. 6. And trembling and being astonished he said: Lord, what wilt thou haue me to doe? 7. And our Lord to him: Arise and goe into the citie, & it shal be told thee what thou must doe. But the men that went in companie with him, stood amased, hearing the voice, but seeing no man. 8. And Saul rose vp from the ground, and his eyes being opened, he saw nothing. And they drawing him by the handes, brought him into Damascus. 9. And he was there three daies not seeing, and he did neither eate nor drinke.

10 And there was a certaine Disciple at Damascus, named Ananias: and our Lord said to him in a vision, Ananias. But he said, Loe, here I am Lord. 11. And our Lord to him: Arise, and goe into the streete that is called Straight, and seeke in the house of Iudas, one named Saul of Tarsus. For behold he praieth. (12. And he saw a man named Ananias, comming in and imposing handes vpon him for to receiue his sight.) 13. But Ananias answered: Lord, I haue heard by many of this man, how much euil he hath done to thy Saintes in Hierusalem: 14. and here he hath authoritie from the cheefe Priests to bind al that inuocate thy name. 15. And our Lord said to him: Goe, for a vessel of election is this man vnto me, to carie my name before the Gentils, and Kings, and the children of Israël. 16. For I wil shew him how great things he must suffer for my name.

17. And Ananias went, and entred into the house: and imposing hands vpon him, he said: Brother Saul, our Lord IESVS hath sent me, he that appeared to thee in the way that thou camest; that thou maiest see and be filled with the Holy Ghost. 18. And forthwith there fel from his eyes as it were scales, and he receiued sight: and rising he was ::baptized. 19. And when he had taken meate, he was strengthened.

::in the Synagogues be.

And he was with the Disciples that were at Damascus, for certaine daies. 20. And incontinent 'entring into' the Synagogues, he' preached IESVS, that this is the Sonne of God. 21. And al that heard, were astonished, and said: Is not this he that expugned in Hierusalem those that inuocated this name; and came hither to this purpose that he might bring them bound to the cheefe Priests? 22. But Saul waxed mightie much more and confounded the Iewes that dwelt at Damascus, affirming that this is CHRIST. ✠ 23. And when many daies were passed, the Iewes consulted *2. Cor. 11, 32.* that they might kil him. 24. But their conspiracie came to Sauls knowledge. And * they kept the gates also day and night, that they might kil him 25. But the Disciples taking him in the night, conueied him away by the wal, letting him downe in a basket.

26. And when he was come into Hierusalem, he assaied to ioyne himself to the Disciples, & al feared him, not beleeuing that he was a Disciple. 27. But Barnabas tooke him & brought him to the Apostles, and told them how in the way he had seen our Lord, and that he spake vnto him, & how in Damascus he dealt confidently in the name of IESVS. 28. And he was with them going in & going out in Hierusalē, & dealing confidently in the name of our Lord. 29. He spake also to the Gentils, & disputed with the Greekes: but they sought to kil him. 30. Which when the Brethren had knowen, they brought him downe to Cesarea, & sent him away to Tarsus.

31. The :: CHVRCH truely through al Iewrie & Galilee and Samaria had

in heauen that he can be nowhere els til the day of Iudgemēt, shal hardly resolue a mā that would know where CHRIST was when he appeared here in the way, & spake these words to Saul.

Paul also himself, though with the diuine and heauenly voice prostrated and instructed, yet was sent to a man to receiue the Sacramēts, & to be ioyned to the Church. *August. de doct. Chr. lib. 1. in proœm.*

The Church visibily pro-

ceedeth ſtil with much cõfort and manifold increaſe euen by perſecution.

had peace, & was edified, walking in the feare of our Lord and was repleniſhed with the conſolation of the Holy Ghoſt.

32. And it came to paſſe, that Peter as he paſſed through al, came to the Saints that dwelt at Lydda. 33. and he found there a certaine man named AEneas, lying in his bed from eight yeares before, who had the palſey. 34. And Peter ſaid to him: AEneas, our Lord IESVS CHRIST 'heale thee: ariſe, and make thy bed. And incontinent he aroſe. 35. And al that dwelt at Lydda and Saróna, ſaw him: who conuerted to our Lord. 'healeth

::Behold good vvorkes and almes-deeds, and the force therof reaching euen to the next life.

36. And in Ioppe there was a certaine Diſciple named Tabitha, which by interpretation is called Dorcas. This woman was ful of :: good Workes & almes-deedes which ſhe did. 37. And it came to paſſe in thoſe daies, that ſhe was ſicke and died. Whom when they had waſhed they laid her in an vpper chamber. 38. And whereas Lydda was nigh to Ioppe, the Diſciples hearing that Peter was in it, they ſent two men vnto him, deſiring him: Be not loth to come ſo farre as to vs. 39. And Peter riſing vp came with them. And when he was come, they brought him into the vpper chamber: and al the widowes ſtood about him weeping, :: and ſhewing him the coates and garments which Dorcas made them. 40. And al being put forth, Peter falling on his knees praied, and turning to the body he ſaid: Tabitha, ariſe. And ſhe opened her eyes: and ſeeing Peter, ſhe ſate vp. 41. And giuing her his hand, he lifted her vp. And when he had called the Saints and the widowes, he preſented her aliue. 42. And it was made knowen throughout al Ioppe: and many beleeued in our Lord. 43. And it came to paſſe that he abode many daies in Ioppe, with one Simon a tanner.

:: The praiers of our Almes folke & beadſmen may doe vs great good euen after our departure. For if they procured her temporal life, much more may they help vs to Gods mercie and to releaſe of puniſhment in Purgatorie.

CHAP. X.

The 4. part. THE propagation of the Church to the Gentils alſo.

Becauſe the Iewes ſo much abhorred the Gentils, for the better warrant of their Chriſtning, an Angel appeareth to Cornelius the deuont Italian. 9 and a viſion is ſhewed to Peter himſelf (the Cheefe and Paſtour of al) 19. and the Spirit ſpeaketh to him, 34. yea and as he is Catechizing them about IESVS, *44. the holy Ghoſt cometh viſibily vpon them: and therfore not fearing any longer the offenſe of the Iewes, he commandeth to baptize them.*

AND there was a certaine man in Cæſarea, named Cornelius, Centurion of that which is called the Italian band, 2. religious, & fearing God with al his houſe, " doing many almes-deeds to the people. And alwaies praying to God, 3. he ſaw in a viſion manifeſtly, about the ninth houre of the day, an Angel of God comming in vnto him and ſaying to him: Cornelius. 4. But he beholding him, taken with feare, ſaid: Who art thou Lord? And he ſaid to him: Thy prayers and thy almes-deeds are aſcended into remembrance in the ſight of God. 5. And now ſend men vnto Ioppe, and cal hither one Simon that is ſurnamed Peter. 6. He lodgeth with one Simon a tanner, whoſe houſe is by the ſea ſide. He wil tel thee what thou muſt doe. 7. And when the Angel was departed that

that spake to him, he called two of his houshold, and a souldiar that feared our Lord, of them that were vnder him. 8. To whom when he had told al, he sent them vnto Ioppe.

9. And the next day whiles they were going on their iourney, and drawing nigh to the citie, Peter went vp into the higher partes, " to pray about the sixt houre. 10. And being hungrie, he was desirous to take somewhat. And as they were preparing, there fel vpon him an excesse of mind: 11. and he saw the Heauen opened, and a certaine vessel descending, as it were a great linnen sheete with foure corners let downe from Heauen to the earth, 12. wherein were al foure-footed beastes, and that creepe on the earth, and foules of the aire. 13. And there came a voice to him: Arise Peter, kil, and eate. 14. But Peter said: God forbid, Lord; for I did neuer eate any common and vncleane thing. 15. And :: a voice came to him againe the second time: That which God hath purified, doe not thou cal common. 16. And this was done thrise, & forthwith the vessel was taken vp againe into Heauen. 17. And whiles Peter doubted within himself, what the vision should be that he had seen, behold the men that were sent from Cornelius, inquiring for Simons house, stood at the gate. 18. And when they had called, they asked, if Simon that is surnamed Peter were lodged there. 19. And as Peter, was thinking of the vision the Spirit said to him: Behold three men doe seeke thee. 20 Arise therfore, and get thee downe, and goe with them, doubting nothing; for I haue sent them. 21 And Peter going downe to the men, said: Behold I am he whom you seeke; what is the cause, for the which you are come? 22. Who said: Cornelius the Centurion, a iust man and that feareth God, and hauing testimonie of al the Nation of the Iewes, receiued an answer of an holy Angel to send for thee into his house, and to heare wordes of thee. 23. Therfore bringing them in, he lodged them.

:: Here God first vttered to Peter that the time vvas come to preach also to the Gentils, and to cõuerse vvith them for their saluation no lesse then vvith the Ievves vvith ful freedom to eate al meates without respect of the prohibitiõ of certaine made in the old Lavv.

24. And the day following he arose and went with them: and certaine of the brethren of Ioppe accompanied him. 25. And on the morow he entred into Cæsarea. And Cornelius expected them, hauing called together his kinne, and special freinds. 26. And it came to passe, when Peter was come in, Cornelius came to meete him, & falling at his feete " adored. 27. But Peter lifted him vp saying: Arise, my self also am a man 28. And talking with him, he went in, and findeth many that were assembled. 29. And he said to them: You know how abominable it is for a man that is a Iewe, to ioyne, or to approche vnto a stranger: but God hath shewed to me, to cal no man common or vncleane. 30. For the which cause, making no doubt, I came when I was sent for. I demand therfore, for what cause you haue sent for me? 31. And Cornelius said: Foure daies since, vntil this houre, I was [c] praying the ninth houre in my house, and behold :: a man stood before me in white apparel, 32. and said: Cornelius, thy praier is heard, and thy almes-deeds are in memorie in the sight of God. 33. Send therfore to Ioppe, and cal hither Simon that is surnamed Peter: he lodgeth in the house of Simon a tanner by the sea side. 34. Immediatly therfore I sent to thee: and thou hast done wel in comming. Now therfore al we are present in thy sight, to heare al things whatsoeuer are commanded thee of the Lord.

c At the time of praier specially God sendeth men comfortable visitations.

:: Note these apparitions & visions to S. Peter, Cornelius, & others,

c *In the Greeke, fasting & praying.*

32. And

in the Scripture very ofte, againſt the incredulitie of our Heretikes, that wil beleeue neither viſion nor miracle, not expreſſed in Scripture: theſe being beleeved of Chriſtian men euen before they were written.

35. And Peter opening his mouth, ſaid: In very deed I perceiue that God is not an accepter of perſons. 36. But in euery Nation, he that feareth him, and [c] worketh iuſtice, is acceptable to him. 37. The word did God ſend to the children of Iſraël, preaching peace by IESVS CHRIST (this is Lord of al.) [b] 38. Yow know the word that hath been made through al Iewrie, for * beginning from Galilee, after the Baptiſme which Iohn preached: 39. IESVS of Nazareth how God anointed him with the Holy Ghoſt and with power, who went throughout doing good and healing al that were oppreſſed of the Diuel, becauſe God was with him. 40. And we are witneſſes of al things that he did in the countrie of the Iewes and in Hieruſalem, whom they killed hanging him vpon a tree. 41. Him God raiſed vp the third day and " gaue him to be made manifeſt, 42 not to al the people, but to vs, who did eate and drinke with him after he roſe againe from the dead. 43. And he commanded vs to preach to the people, & to teſtifie that it is he that of God was appointed iudge of the liuing and of the dead. 44. To him al the Prophets giue teſtimonie, that al receiue remiſsion of ſinnes by his name, which beleeue in him. H

45. As Peter was yet ſpeaking theſe wordes, the Holy Ghoſt fel vpon al that heard the word. 46. And the faithful of the Circumciſion that came with Peter, were aſtoniſhed, for that the grace of the Holy Ghoſt was powred out vpon the Gentils alſo. 47. For they heard them ſpeaking with tongues, and magnifying God. Then Peter anſwered: 48. Can any man forbid water, that theſe ſhould not be" baptized which haue receiued the Holy Ghoſt as wel as we? 49. And he commanded them to be baptized in the name of our Lord IESVS CHRIST. H Then they deſired him that he would tarie with them certaine daies.

Mat. 4

[c] Not ſuch as beleeue only, but ſuch as feare God and worke iuſtice, are acceptable to him

[b] The Epiſtle vpon Munday in Eaſter week.

The Epiſtle vpon Munday in vvitſon-weeke.

ANNOTATIONS

CHAP. X.

Good workes before faith, are preparatiues to the ſame not properly but meritorious.

2. *Doing many almes deedes*] *He knevv God Creatour of al, but that his ommipotent Sonne vvas incarnate, he knevv not: and in that faith he made praiers and gaue almes vvhich pleaſed God, and by vvel doing he deſerued to knovv God perfectly, to beleeue the myſterie of the incarnation, and to come to the Sacrament of Baptiſme.* So ſaith Venerable Bede out of S. Gregorie. And S. Auguſtin thus, *li. 1 de Bapiſ. 8 Becauſe vvhatſoeuer goodnes he had in praiers and almes, the ſame could not profite him vnles he vvere by the band of Chriſtian Societie and peace, incorporated to the Church, he is bidden to ſend vnto Peter, that by him he may learne Chriſt, by him he may be baptized, &c* Whereby it appeareth that ſuch vvorkes as are done before iuſtification, though they ſuffice not to ſaluation yet be acceptable preparatiues to the grace of iuſtification, and ſuch as moue God to mercie, as it might appeare alſo by Gods like prouident mercifulnes * to the Eunuche: though al ſuch vvorkes preparatiue come of grace alſo; otherwiſe they could neuer deſerue at Gods hand of congruity or any othervviſe tovvard iuſtification.

Bed. in hunc locum.

Act. 8

The Canonical houres.

9. *To pray about the ſixt houre*] The houre is ſpecified; for that there were certaine appointed times of prayer vſed in the Law which deuout perſons, according to the publike ſeruice in the Temple, obſerued alſo priuately: and vvhich the Apoſtles and holy Church afterwards both kept and increaſed. Whereof thus vvriteth S. Cyprian very notably: *In celebrating their praiers, vve find that the three children vvith Daniel obſerued the third ſixt, and ninth houre, as in Sacrament* (or myſterie) *of the holy Trinitie, &c.* And a litle after, *vvhich ſpaces of houres the vvorſhippers of God ſpiritually* (or myſtically) *determining*

De orat. Dom. nu. 35.

determining long since, obserued fit times to pray: & afterward the thing became manifest, that it was for Sacrament (or mysterie) *that the iust so praied. For at the third houre the Holy Ghost descended vpon the Apostles, fulfilling the grace of our Lords promise: & at the sixt houre Peter going vp to the*
Act. 2. *higher roome of the house, was both by voice and signe from God instructed, that al Nations should be*
Act. 10. *admitted to the grace of saluation, whereas of cleansing the Gentils he doubted before. and our Lord*
Luc. 23. *being crucified at the sixt houre, at the ninth washed away our sinnes with his bloud. But to vs. (Dearly beloued) beside the seasons obserued of old, both the times and sacraments of praying be increased, for we must pray in the morning early, that the Resurrection of our Lord may be celebrated by mor-* Mattins.
ning praier: as of old the Holy Ghost designed in the Psalme, saying, In the morning early wil I stand
Psal. 5. *vp to thee, early in the morning wilt thou heare my voice.* Toward the euening *also when the sun-* Euensong.
ne departeth, and the day endeth, we must of necessitie pray againe.

Dan. 6. S. Hierom also writing of Daniels praying *three times in a day*, saith: *There are three times, wherein we must bow our knees to God The third, the sixt, and the ninth houre the Ecclesiastical tradition doth wel vnderstand. Moreouer at the third houre the Holy Ghost descended vpon the Apostles; at the sixt, Peter went vp into a higher chamber to pray; at the ninth, * Peter and Iohn went to the*
Act. 3. *Temple.* Againe writing to Eustochium a virgin and Nonne ep. 22. c 16. *Though the Apostle bid vs pray alwaies, and to holy persons their very sleepe is praier; yet we must haue distinct houres of praier, that if perhaps we be otherwise occupied, the very time may admonish vs of our office or duty. The third, sixt, ninth houre, morning early, and the euening, no man can be ignorant of.* And to Demetrias ep. 8. c. 8. that in the Psalmes and praier she must keepe *alwaies the third, sixt, ninth houre, euening, mid-night, and morning.* He hath the like ep. 7. c. 5. And (ep. 27. c. 10.) he telleth how Paula the Holy abbesse with her religious Nonnes *sang the Psalter in order, in the morning, at the third, sixt, ninth houre, euening, mid night*: by mid-night meaning the time of Mattins (therfore called *Nocturnes* agreably to S. Cyprian de Orat. Do. num 15.) and by the morning, the first houre called *Prime*: al correspondent to the times & houres of Christs Passion, as in S. Matthew is noted c. 26. 27. By al which we see, how agreable the vse of the Churches seruice is euen at this time to the Scriptures and primitiue Church: and how wicked the Purtian-Caluinists be, that count al such order and set seasons of praier, superstition: and lastly, how insufficient and vnlike the new pretended Church-seruice of England is to the primitiue vse, which hath no such houres of night or day, sauing a litle imitation of the old Mattins and Euensong, and that in Schisme and Heresie, and therfore not only vnprofitable, but also damnable.

25. *Adored.*) S. Chrysostom. *ho. 21. in Act.* thinketh Peter refused this adoration of humilitie only; because euery falling downe to the ground for worship sake, is not Diuine woship or due only to God, * the word of adoration and prostration being commonly vsed in the Scriptures toward men. But S. Hierom. *adu. Vigil. c. 2. to. 2.* rather thinketh that Cornelius by errour of Gentility, and of Peters person, did goe about to adore him with Diuine honour, & therfore was lifted vp by the Apostle, adding that he was but a man. Adoration of creatures

προσκυνειν.

40. *Gaue him.*) Christ did not vtter his Resurrection and other mysteries to al at once, and immediatly to the vulgar: but to a few chosen men that should be the Gouernours of the rest: instructing vs thereby to take our faith and al necessarie things of saluation, at the hands of our Superiours.

48. *Baptized, which haue receiued.*) Such may be the grace of God sometimes toward men, and their charitie and contrition so great, that they may haue remission, iustification, and sanctification before the external Sacrament of Baptisme, Confirmation, or Penance be receiued; as we see in this example, where at Peters preaching they al receiue the Holy Ghost before any Sacrament. But in the same we learne one necessarie lesson, that such notwithstanding must needes receiue the Sacraments appointed by Christ, which whosoeuer contemneth, can neuer be iustified. *Aug. super Leuit. q. 84. to. 4.* They that are iustified before must not omit the Sacraments.

CHAP. XI.

The Christian Iewes reprehend the foresaid fact of Peter in baptizing the Gentils. 4. But he alleaging his foresaid warrants, and shewing plainly that it was of God, 18. they like good Catholikes doe yeald. 19. By the foresaid persecution, the Church is yet further dilated, not only into al Iewrie, Galilee, and Samaria, but also into other Countries: specially in Antiochia Syriæ the increase among the Greekes, is notable, first by the foresaid dispersed, 22. then by Barnabas, thirdly by him and Saul together: so that there beginneth the name of Christians, 27. with perfite vnity betwen them and the Church that was before them at Hierusalem.

AND the Apostles and Brethren that were in Iewrie, heard that the Gentils also receiued the word of God. 2. And when Peter was come vp to Hierusalem, they that were of the Circumcision reasoned against him, saying: 3. Why didst thou enter in to men [c] vncircumcised, and didst eate with them? 4. But Peter began and declared to them the order, saying: 5.* I was in the citie of Ioppe praying, & I saw in an excesse of mind a vision, a certaine vessel descending as it were a great sheet with foure corners let downe from heauen, & it came euen vnto me. 6. Into which I looking considered, & saw foure footed beastes of the earth, & catel, & such as creep, & foules of the aire. 7. And I heard also a voice saying to me: Arise Peter, kil and eate. 8. And I said: Not so Lord; for common or vncleane thing neuer entred into my mouth. 9. And a voice answered the second time from heauen: That which God hath made cleane, doe not thou cal common. 10. And this was done thrise: and al were taken vp againe into heauen. 11. And behold, three men immediatly were come to the house wherein I was, sent to me from Cæsarea. 12. And the spirit said to me, that I should goe with them, doubting nothing. And there came with me these six Brethren also: and we went into the mans house. 13. And he told vs, how he had seen an Angel in his house, standing and saying to him: Send to Ioppe, and cal hither Simon, that is surnamed Peter, 14. who shal speake to thee wordes wherein thou shalt be saued and al thy house. 15. And when he had begun to speake, the Holy Ghost fel vpon them, as vpon vs also in the beginning. 16. And I remembred the word of our Lord, according as he said: *Iohn indeed baptized with water, but you shal be baptized with the Holy Ghost.* 17. If therfore God hath giuen them the same grace, as to vs also that beleeued in our Lord IESVS CHRIST: who was I that might prohibit God? 18. Hauing heard these things, they [=] held their peace: & glorified God, saying: God then to the Gētils also hath giuē repentāce vnto life.

19.* And they truly that had been dispersed by the tribulation that was made vnder Steuen, walked throughout vnto Phœnice & Cypres & Antioche, speaking the word to none, but to the Iewes only. 20. But certaine of them were men of Cypres and Cyrene, who when they were entred into Antioche, spake to the Greekes, preaching our Lord IESVS.

[c] *præputium habentes.*

Act. 10. 9.

Act. 1, 5

Act. 8, 1

[=] Good Christians heare & obey gladly such truths as be opened vnto thē from God by their cheefe Pastours, by vision reuelation, or otherwise.

Act. 4. 36. IESVS. 21. And the hand of our Lord was with them: and a great number of beleeuers was conuerted to our Lord. 22. And the report came to the eares of the Church that was at Hierusalem, touching these things: and they sent * Barnabas as farre as Antioche. 23. Who when he was come, and saw the grace of God, reioyced: and he exhorted al with purpose of hart to continue in our Lord: 24. because he was a good man, and ful of the Holy Ghost and faith. And a great " multitude was added to our Lord. 25. And he went forth to * Tarsus, to seeke Saul: 26. whom when he had found, he brought him to Antioche. And they conuersed there in the church a whole yeare: and they taught a great multitude, so that the Disciples were at Antioche first named " CHRISTIANS.

The Epistle vpon S. Barnabees day. Iun. 11.

The name of CHISTIANS

Act. 9, 30.

27. And in these daies there came Prophets from Hierusalem to Antioche, 28. and one of them rising, named Agabus, did by the Spirit signifie a great famine that should be in the whole world, which fel vnder Claudius. 29. And the Disciples according as each man had, purposed euery one to send, for to serue the Brethren that dwelt in Iewrie: 30. which also they did, sending to the Ancients by the hands of Barnabas and Saul.

ANNOTATIONS.

CHAP. XI.

24. *Multitude added.*) As before (c. 10.) a few, so now great numbers of Gentils are adioyned also to the visible Church, consisting before only of the Iewes. Which Church hath been euer since Christs Ascension, notoriously seen and knowen: their preaching open, their Sacraments visible, their discipline visible, their Heades and Gouernours visible, the prouision for their maintenance visible, the persecution visible, their dispersion visible: the Heretikes that went out from them visible: the ioyning either of men or Nations vnto them, visible: their peace and rest after persecutions, visible: their Gouernours in prison, visible, the Church praieth for them visibly, their Councels visible, their guifts and graces visible, their name (Christians) knowen to al the world. Of the Protestants inuisible Church we heare not one word.

The Church visible.

26. *Christians,*] This name, *Christian*, ought to be common to al the Faithful, and other new names of Schismatikes and Sectaries must be abhorred. *If thou heare* (saith S. Hierom) *any where, such as be said to be of Christ, not to haue their names of our Lord* IESVS CHRIST, *but to be called after some other certaine name, as Marcionites, Valentinians,* (as now also the Lutherans, Caluinists, Protestants) *know thou that they belong not to the Church of Christ, but to the Synagogue of Antichrist.* Lactantius also [li. 7. Diuin. instit. c. 30.) saith thus: *When Phrygians, or Nouatians, or Valentinians, or Marcionites, or Anthropomorphites, or Arians, or any other be named, they cease to be Christians, who hauing lost the name of Christ, haue done on the names of men.* Neither can our new Sectaries discharge themselues, for that they take not to themselues these names, but are forced to beare them as giuen by their Aduersaries. For, so were the names of Arians & the rest of old, imposed by others, and not chosen commonly of themselues: which notwithstanding were callings that proued them to be Heretikes. And as for the name of Protestants, our men hold them wel content therewith. But concerning the Heretikes turning of the argument against the peculiar callings of our Religious, Dominicians, Franciscans, Iesuites, Thomists, or such like, it is nothing, except they could proue that the orders & persons so named, were of diuers faithes & Sectes, or differed in any necessarie point of religion, or were not al of one Christian name & Communion: and it is as ridiculous as if

Hieron. com. Lucif c. 7. in fine.

Names of Sectaries and Heretikes.

Protestants.

Diuers religious orders are not diuers Sectes.

as if it were obiected, that some be Ciceronians some Plinians, some good Augustine men, some Hieronymians, some Oxford men, some Cambrige men, & (which is most like) some * Rechabites, some * Nazareites. *Ierem. 35. Num. 6.*

Papistes, Catholikes, and true Christiās, al one.

Neither doth their obiection, that we be called Papistes, helpe or excuse them in their new names. For besides that it is by them scornfully inuented (as the name Homousians was of the Arians) this name is not of any one man, Bishop of Rome or elswhere, knowen to be the authour of any Schisme or Sect, as their callings be: but it is of a whole state and order of Gouernours, and that of the cheefe Gouernours, to whom we are bound to cleaue in religion and to obey in al things. So to be a Papist, is to be a Christian man, a child of the Church, and subiect to Christs Vicar. And therfore against such impudent Sectaries as compare the faithful for following the Pope, to the diuersitie of Heretikes bearing the names of new Maisters, let vs euer haue in readines this saying of S. Hierom to Pope Damasus: *Vitalis I know not, Meletius I refuse, I know not Paulinus; whosoeuer gathereth not with thee, scattereth: that is to say, whosoeuer is not Christs, is Antichrists.* And againe, *If any man ioyne with Peters Chaire, he is mine.*

Not to be with the Pope, is to be with Antichrist.

to. 2. ep. 57. & 58 ad Damas.

The name of CHRISTIANS.

We must here further obserue that this name, Christian, giuen to al beleeuers & to the whole Church, was specially taken to distinguish them from the Iewes & Heathens which beleeued not at al in Christ: and the same now seuereth and maketh knowen al Christian men from Turkes and others that hold not of Christ at al. But when Heretikes began to rise from among the Christians, who professed Christs name, and sundry Articles of faith, as true beleeuers doe, the name *Christian* was too common to seuer the Heretikes from true faithful men: and thereupon the Apostles by the Holy Ghost imposed this name, *Catholike*, vpon the Beleeuers which in al points were obedient to the Churches doctrine. *When heresies were risen* (saith S. Pacianus ep. ad Symphorianum) *& endeuoured by diuers names to teare the doue of God and Queene, and to rent her in peeces, the Apostolical people required their surname, whereby the incorrupt people might be distinguished, &c.* and so those that before were called Christians, are now surnamed also Catholikes. *Christian is my name*, saith he, *Catholike my surname.* And this word, Catholike, is the proper note whereby the holy Apostles in their Creed taught vs to discerne the true Church from the false heretical congregation of what sort soeuer. And not only the meaning of the word, which signifieth vniuersalitie of times, places, and persons, but the very name and word it self, by Gods prouidence, alwaies and only appropriated to the true beleeuers, and [though sometimes at the beginning of Sectes chalenged) yet neuer obtained by Heretikes, giueth so plaine a marke and euidence, that S. Augustine said: *In the lappe of the Church the very name of Catholike keepeth me.* cont. ep. fund. c. 4. And againe tract. 32. in Io. *We receiue the Holy Ghost if we loue the Church, if we be ioyned together by charitie, if we reioyce in the Catholike name and faith.* And againe de ver. rel c. 7. to. 1. *We must hold the communion of that Church which is named Catholike, not only of her owne, but also of al her enemies.* For, *wil they nil they, the Heretikes also and Shismatikes themselues, when they speake not with their owne fellowes but with strangers, cal the Catholike Church nothing els but the Catholike Church: for they could not be vnderstood vnles they discerne it by this name, wherewith she is called of al the world.*

The name of CATHOLIKES.,

CREDO Ecclesiam CATHOLICAM.

The Protestāts deride the name CATHOLIKES.

The Heretikes when they see themselues preuented of this name *Catholike*, then they plainely reiect it and deride the name, as the Donatistes did, calling it an *humane forgerie or fiction*: which S. Augustine calleth wordes of blasphemie, *li. 1. c 33. com. Gaudent.* and some Heretikes of this time cal them scornefully cartholikes, and cacolikes. Another calleth it, *the most vaine terme Catholike. Beza in præf. no. Test. an. 1565.* Another calleth the Catholike religion, *a Catholike Apostasie or defection, Humfrey in vit. Iuel pag. 213.* Yea & some haue taken the word out of the Creed, * putting *Christian* for it But against these good fellowes let vs follow that which *S.* Augustine (*de vtil. cred. c, 8. to. 6.*) giueth as a rule to direct a man the right and sure away from the diuersitie & doubtfulnes of al errour saying: *If after these troubles of mind then thou seeme to thy self sufficiently tossed and vexed, & wilt haue an end of these molestations, follow the way of* Catholike *discipline, which from Christ himself by the Apostles hath proceeded euen vnto vs, and shal proceed from hence to the posteritie.* See the Annotation. *1. Tim. 3. 15.*

* In the Catechismes of the Lutherans.

CHAP.

CHAP. XII.

Herod the first King that persecuted the Church, hauing at Hierusalem (when Barnabas and Saul were there with the collation of the Antiochians) killed Iames the Apostle, 3. & to please the Iewes imprisoned Peter with the mind to kil him also, but frustrate by an Angel sent of God at the continual prayers of the Church made for her cheefe Pastour, 19. being puffed vp with such pride that at Cæsaria he refuseth not to be honoured as God; 23. is miraculously stricken of Gods Angel. 24. And so after the persecutours death, the Churches preaching prospereth exceedingly.

AND at the same time Herod the King set his hands, to afflict certaine of the Church. 2. And he killed Iames the brother of Iohn with the sword. 3. And seing that it pleased the Iewes, he added to apprehend Peter also. And it was the daies of the Azymes. 4. Whom when he had apprehended, he cast into prison, deliuering him to ¨ *a* foure quaternions of souldiars to be kept, meaning after the Pasche to bring him forth to the people. 5. And Peter indeed was kept in prison. But " praier was made of the Church without intermission vnto God for him. 6. And when Herod would haue brought him forth, the same night Peter was sleeping betweene two souldiars, bound with " two chaines: and the keepers before the doore kept the prison. 7. And behold an Angel of our Lord stood in presence: and light shined in the house: and striking Peters side, he raised him, saying: Arise quickely. And the chaines fel from his hands. 8. And the Angel said to him: Gird thee, and put on thy shoes. And he did so. And he said to him: Put thy garment about thee, & follow me. 9. And going forth he followed him, & he knew not that it was true which was done by the Angel: but he thought that he saw a vision. 10. And passing through the first & the second watch, they came to the iron gate that leadeth to the citie, which of it self opened to them. And going out, they went forward one street: and incontinent the Angel departed from him. 11. And Peter returning to himself, said: Now *I* know in very deed that our Lord hath sent his Angel, and deliuered me out of Herods hand, & from al the expectation of the people of the Iewes. ✠

12. And considering, he came to the ¨ *b* house of Marie the mother of Iohn, who was surnamed Marke, where many were gathered and praying. 13. And when he knocked at the doore of the gate, there came forth a wench to see, named Rhode. 14. And as she knew Peters voice, for ioy she opened not the gate, but running in she told that Peter stood before the gate. 15. But they said to her: Thou art mad. But she affirmed that it was so. But they said: It is " his Angel. 15. And Peter continued knocking. And when they had opened, they saw him, & were astonished. 17. And beckning with his hand to them, that they should hold their peace, he told how our Lord had brought him out of prison, & he said: " Tel these things to Iames & to the Brethren. And going forth he

The Epistle vpon SS. Peters and Paules day Iun. 29.

¨ *a* As Peters person was more notorious then others, & therfore better garded then other, for feare he should escape; so Gods prouidence in preseruing & deliuering him for the longer gouernement of his Church, is very maruelous.

¨ *b* It is much for the praise of these good Christias that the assemblie to Gods seruice & praier was kept in their houses in the time of persecution, & that the Apostle came thither straight out of prison, as his first refuge; as now Christian people doe much to their commendatiō, in places where Heresie doth reigne.

:: Though God had so miraculously deliuered him, yet he would not tẽpt God by tarying among his persecutours, but according to Christes commandement fled for a time.

he went :: into another place. 18. And when day was come, there was no litle adoe betweene the souldiars, what was become of Peter. 19. And Herod, when he had sought him, and had not found, making inquisition of the keepers, commanded them to be led away: & going downe from Iewrie into Cæsarea, there he abode. 20. And he was angrie with the Tyrians and the Sidonians. But they with one accord came to him, and persuading Blastus that was cheefe of the Kings chamber, they desired peace, for that their countries were nourished by him. 21. And vpon a day appointed, Herod being araied with kingly attire, sate in the iudgement seate, and made an oration to them. 22. And the people made acclamation, The voices of a God, & not of a man. 23. And forthwith an Angel of our Lord :: strook him, because he had not giuen the honour to God: and being consumed of wormes, he gaue vp the ghost. 24. But the word of our Lord increased and multiplied. 25. And Barnabas and Saul returned from Hierusalem, hauing accomplished their * ministerie, taking with them Iohn that was surnamed Marke.

Act. 11, 29.

:: Princes that take delight in the flattery & praises of the people, so much that they forget themselues to be men, & to giue the honour to God, may be warned by this exãple.

ANNOTATIONS.

CHAP. XII.

5. Praier was made.) The Church praied incessantly for her cheese Pastour, and was heard of God: and al Christian people are warned thereby to pray for their Bishopes and Pastours in prison.

S. Peters chaines.

6. Two chaines.) These chaines are famous for miracles, and were brought from Hierusalem to Rome by Eudoxia the Empereſſe, wife to Theodosius the yonger, where they were matched & placed with another chaine that the same Apostle was tied with by Nero, & a Church founded therevpon, named *Petri ad vincula*; where they are religiously kept and reuerenced vntil this day: & there is a Feast in the whole Church for the same, the first of August, which we cal *Lammas day*.

Patronage of Angels.

1. *His Angel*) *If porper Angels* (saith S. Ghrysostom) *be deputed by our Lard to such as haue only charge of their owne life, (as one of the iust said,* * *The Angel which hath deliuered me from my youth vpward*) *much more are supernal Spirits at hand to help them vnto whom the charge and burden of the world is committed.* Chrys. in laud. Pauli. ho. 7. to. 3. Gen. 48. 16.

Publike praier for S. Peter the Head.

17. *Tel Iames,*] He willeth them to shew this to S. Iames Bishop of Hierusalem and to the Christians, that they might see the effect of their praiers for him, & giue God thankes. For S. Iames no doubt published common praier for S. Peter.

CHAP. XIII.

The Preachers of the Church of Antioche preparing themselues, the Holy Ghost out of them al, chooseth Saul and Barnabas. 3. They being first consecrated Bishops, 4. goe their appointed circuit ouer al the land of Cypres; the Proconsul wherof is also conuerted, seing the miraculous execration of a Iew by Paul. 13. Thence, into Pamphilia: 14. and Pisidia, where in Antioche Paul preached to the Iewes, shewing that IESVS *is Christ, 38. and that in him is saluation, and not in their Law of Moyses: 40. warning them to beware of the reprobation foretold by the Prophets. 44. But the next Sabboth, they blaspheming, he in plaine termes forsaketh them, and turneth to the Gentils. Whereat the Gentils be as glad on the contrarie side. 50. Finally the Iewes raising persecution, they forsake them, pronouncing them to be obstinate contemners.*

The 5. part. The taking of the Ghospel away from the obstinate Iewes, and giuing of it to the Gentils by the ministerie of Paul and Barnabas.

AND there were in the Church which was at Antioche, Prophets and Doctours, among whom was Barnabas, and Simon that was called Niger, and Lucius of Cyrene, and Manahen who was the foster-brother of Herod the Tetrach, and Saul. 2. And c as they were " ministring to our Lord, & fasting, the Holy Ghost said: " Separate me Saul and Barnabas vnto the worke, whereto I haue taken them. 3. Then they " fasting and praying, and " imposing hands vpon them, dimissed them.

c λειτουργουντων αυτων

4. And they being " sent of the Holy Ghost, went to Seleucia, and thence sailed to Cypres. 5. And when they were come to Salamina, they preached the word of God in the Synagogues of the Iewes. And they had Iohn also in their ministerie. 6. And when they had walked throughout the whole iland as farre as Paphos, they found a certaine man that was a magician, a false-Prophet, a Iew, whose name was 'Bar-iesu, 7. who was with the Proconsul Sergius Paulus a wise man. He sending for Barnabas & Saul, desired to heare the word of God. 8. But Elymas the magician (for so is his name interpreted) resisted them, seeking to auert the Proconsul from the faith. 9. But Saul, otherwise Paul, replenished with the Holy Ghost, looking vpon him, 10. said: O ful al guile, and al deceit, sonne of the Diuel, enemie of al iustice, thou ceasest not to subuert the right waies of our Lord. 11. And now behold the hand of our Lord vpō thee, & thou shalt be blind, not seing the sunne vntil a time. And forthwith there fel dimnesse and darkenesse vpon him, and going about he sought some body that would giue him his hand. 12. Then the Proconsul, when he had seen that which was done, beleeued marueling at the doctrine of our Lord. 13. And when Paul and they that were with him had sailed from Paphos, they came to Perge in Pamphylia. And Iohn departing from them, teturned to Hierusalem. 14. But they passing through Perge, came to Antioche in Pisidia: and entring into the Synagogue on the day of the Sabboths, they sate downe. 15. And after the lesson of the Law and the Prophets, the Princes of the Syna-

'Barien'

gogue sent to them, saying: Men Brethren, if there be among you any sermon of exhortation to the people, speake.

16. And Paul rising vp, and with his hand beckning for silence, said: Ye men of Israel, and you that feare God, harken. 17. The God of the people of Israel chose our Fathers, and exalted the people when they were seiourners in the land of Ægypt, and in a mightie arme brought them out thereof, 18. and for the space of fourtie yeares tolerated their manners in the desert. 19. And destroying seuen Nations in the land of Chanaan, by lot he deuided their land among them, 20. as it were after foure hundred and fiftie yeares, and after these things he gaue Iudges, vntil Samuel the Prophet. 21. And thenceforth they desired a King: & he gaue them * Saul the sonne of Cis, a man of the Tribe of Beniamin, fourtie yeares. 22. And remouing him he raised them vp * Dauid to be King: to whom giuing testimonie, he said: *I haue found Dauid the sonne of Iesse, a man according to my hart, who shal doe al my willes.*

Exod.

Iosue.

Iud. 1, Reg 8, 1. Reg. 16. Ps. 88, 21.

23. Of his seed God according to his * promise hath brought forth to Israel a Sauiour IESVS, 24. Iohn * preaching before the face of his comming, Baptisme of penance to al the people of Israel. 25. And when Iohn fulfilled his course, he said: Whom doe * you thinke me to be? I am not he: but behold there commeth after me, whose shoes of his feet I am not worthie to loose.

Ps. 131, 11. * Lu. 3, 3. Lu. 3, 15

The Epistle vpon Tuesday in Easter weeke.

26. Men Brethren, children of the stocke of Abraham, & they among you that feare God; to you the word of this saluation was sent. 27. For they that inhabited Hierusalem, and the Princes thereof, not knowing him, nor the voices of the Prophets that are read euery Sabboth, iudging haue fulfilled them, 28. and finding no cause of death in him, * desired of Pilate, that they might kil him. 29. And when they had consummated al things that were written of him, taking him downe from the tree, they put him in a monument. 30. But God raised him vp from the dead the third day: 31. who was * seen for many daies of them that came vp together with him from Galilee into Hierusalem, who vntil this present are his witnesses to the people. 32. And we preach vnto you that promise which was made to our Fathers: 33. that God hath fulfilled this same 'to our children', raising vp IESVS, as in the second Psalme also it is written: *My Sonne art thou, this day haue I begotten thee.* 34. And that he raised him vp from the dead, not to returne now any more into corruption, thus he said: *That I wil giue you the holy things of Dauid faithful.* 35. And therfore in another place also he saith: *Thou shalt not giue thy holy one to see corruption.* 36. For Dauid in his generation when he had serued, according to the wil of God slept: and he was laid to his Fathers & saw corruption. 37. But he whom God hath raised vp, saw no corruption.

Lu. 23, 1

Act. 1, 3

1 to vs their childrē, Ps. 2, 7. Esa 55. 3. Ps. 15, 10.

38. Be it knowen therfore to you, men Brethren, that through him, forgiuenesse of sinnes is preached to you, from al the things from the which you could not be iustified by the law of Moyses. 39. In him euery one that beleeueth, is iustified. 40. Take heed therfore lest that come vpon you which is spoken in the prophets, 41. *See ye contemners, and wonder, and perish: because I worke a worke in your daies, a worke which you wil not beleeue, if any man shal tel it you.*

Abac. 1, 5.

42. And

c the Gentiles desired c deuout proselytes,

42. And they going forth, c they desired them that the Sabboth following they would speake vnto them these wordes. 43. And when the Synagogue was dimissed, many of the Iewes, and of the c strangers seruing God, followed Paul & Barnabas: who speaking exhorted them to continue in the grace of God. 44. But the next Sabboth the whole citie almost assembled to heare the word of God. 45. And the Iewes seing the multitudes, were replenished with enuy, & contradicted those things which were said of Paul, blaspheming. 46. Then Paul and Barnabas constantly said: To you it behoued vs first to speake the word of God: but because :: you repel it, and iudge your selues vnworthie, of eternal life; behold we turne to the Gentils. 47. For so our Lord commanded vs: *I haue put thee to be the light of the Gentils; that thou maiest be saluation vnto the vtmost of the earth.* 48. And the Gentils hearing it, were glad, and glorified the word of our Lord: and there beleeued as many as were preordinate to life euerlasting. 49. And the word of our Lord was spred throughout the whole countrie. 50. But the Iewes stirred vp religious and honest women, and the cheefe of the citie, and raised persecution against Paul and Barnabas: and they did cast them forth out of their coasts. 51. But they * shaking off the dust of their feet against them, came to Iconium. 52. The Disciples also were replenished with ioy and with the holy Ghost.

Esa. 46.

Lu. 9, 5.

:: The Iewes of their owne free wil repelling the truth, are vnworthy of Christ & worthily forsaken: & the Gentils though they beleeued specially by Gods grace & preordination, yet they beleeue also by their owne free wil, which standeth wel with Gods prouidence.

ANNOTATIONS.

CHAP. XIII.

2. *As they were ministring.*) If we should, as our aduersaries doe, boldy turne what text we list, & fly from one language to another for the aduantage of our cause, we might haue translated for *ministring*, *sacrificing*. For so * the Greeke doth signifie, and so Erasmus translated. Yea we might haue translated, *Saying Masse*, for so they did: and the Greeke Fathers hereof had their name, Liturgie, which Erasmus translateth *Masse*, saying, *Missa Chrisostomi*. But we keepe our text, as the translatours of the Scriptures should doe most religiously.

λειτουργούντων αὐτῶν.

The Apostles liturgie or Masse.

Gal. 1.

2. *Separate me.*) Though Paul were taught by God himself and specially designed by Christ to be an Apostle, and here chosen by the Holy Ghost together with Barnabas, yet they were to be ordered, consecrated, and admitted by men. Which wholy condemneth al these new rebellious disordered spirits, that chalenge and vsurpe the office of preaching and other sacred actions from heauen, without the Churches admission.

Paul & Barnabas are consecrated by men,

3. *Fasting*) Hereof the Church of God vseth and prescribeth publike fastes at the foure solemne times of giuing holy Orders (which are our *Imber daies*) as a necessarie preparatiue to so great a worke as S. * Leo declareth by this place, naming it also an Apostolical tradition. See. S. Leo *Ser. 9. de ieiunio 7. mensis, & Calixtus ep. 1. to. 1. Conc. Magunt.* c 34. 35. *to.* 3. And this fasting was not fasting from sinne, nor moral or Christian temperance, as the Protestants ridiculously affirme, for such fasting they were bound euer to keepe: but it was abstinence for a time from al meates or from some certaine kindes of meates, which was ioyned with praier and sacrifice, and done specially at such seasons as the Church prescribed, of al together (as in Lent, the Imber daies, Friday, Saturday) and not when euery man list, as Aërius and such Heretikes did hold. *S. August. har.* 53.

Imber daies.

Præscript times of fasts.

* Leo ep. 81. c. 1. Epipha. in compend. Leo ser 3. & 4. de ieiu. 7. mẽsis.

3. *Imposing hands.*) Because al blessings & consecrations were done in the Apostles times by the external ceremonie of imposition of hands, diuers Sacraments were named of the same, specially Confirmation, as is noted before, and holy Ordering or consecrating Bishops,

Imposition of handes.

Holy orders.

Bishops, Priests, and Deacons, and Subdeacons, as we see here and elswhere. In which though there were many holy wordes and ceremonies and a very solemne action; yet whatsoeuer is done in those Sacraments, is altogether called *Imposition of hands*: as whatsoeuer was done in the whole diuine mysterie of the B. * Sacrament, is named *fraction of bread*. For the Apostles (as S. Denys *Eccl. hier. c. 1. in fine* writeth) purposely kept close in their open speaches and writings which might come to the hands or eares of Infidels, the sacred wordes & actions of the Sacraments. And S. Ambrose saith, *in 1. Tim. c. 4 The imposition of the hands is mystical wordes, wherewith the elected is conformed and made apt to his function, receiuing authoritie (his conscience bearing witnes) that he may be bold in our Lordes steed to offer Sacrifice to God.* And S. Hierom: *The imposition of hands is the Ordering of Clerkes, which is done by praier of the voice, & imposition of the hand.* And this is in some inferiour orders also: but Paul and Barnabas were ordered to a higher function then inferiour Priests, euen to be Bishops throughout al Nations.

Act. 6, 6.

* *Act. 2, 42.*

Hiero. in c. 58. Esa.

Spiritual officers of out soules.

4. *Sent of the Holy Ghost*) Whosoeuer be sent by the Chruch, are sent of the Holy Ghost, though in such an extraordinarie sort it be not done. Whereby we see how farre the Officers of our soules in the Church doe passe the temporal Magistrates, who though they be of Gods ordinance, yet not of the Holy Ghosts special calling.

CHAP. XIV.

Next in Iconium they preach, where many being conuerted of both sortes, the obstinate Iewes raise persecution. 6. Then in the townes of Lycaonia, where the Heathen first seing that Paul had healed one borne lame, are hardly persuaded but they are Gods. 18. But afterward, by the instigation of the malitious Iewes, they stone Paul, leauing him for dead. 20. And so hauing done their circuit, they returne the same way confirming the Christians, and making Priests for euery Church. 25. And being come home to Antioche in Syria, they report al to the Church there.

AND it came to passe at Iconium that they entred together into the Synagogue of the Iewes, and so spake, that a very great multitude of Iewes and of the Greekes did beleeue. 2. But the Iewes that were incredulous, stirred vp and incensed the hartes of the Gentils to anger against the Brethren. 3. A long time therfore they abode, dealing confidently in our Lord, who gaue testimonie to the word of his grace, granting signes and wonders to be done by their hands. 4. And the multitude of the citie was deuided: and certaine of them indeed were with the Iewes, but certaine with the Apostles. 5. And when the Gentils and the Iewes with their Princes had made an assault, to vse them contumeliously, and to stone them, 6. vnderstanding it, they fled to the cities of Lycaonia, Lystra and Derbe, and the whole countrie about, and there they were euangelizing.

7. And a certaine man at Lystra impotent of his feet sate there, lame from his mothers womb, that neuer had walked. 8. This same heard Paul speaking. Who looking vpon him, and seeing that he had faith for to be saued, 9. he said with a loud voice: Stand vp right on thy feet. And he leaped & walked. 10. And the multitudes when they had seen what Paul had done, lifted vp their voice in the Lycaonian tongue, saying: Gods made like to men, are descended to vs. 11. And they called Barnabas, Iupiter: but Paul Mercurie, because he was the cheefe speaker

speaker. 12. The Priest also of c Iupiter that was before the citie, bringing oxen and garlands before the gates, would with the people " Sacrifice. 13. Which thing when the Apostles Barnabas and Paul heard, renting their coates, they leaped forth into the multitudes, crying 14. and saying: Ye men, why doe you these things? We also are mortal, men like vnto you, preaching to you for to conuert from these vaine things, to the liuing God that made the Heauen, and the earth, and the sea, and al things that are in them: 15. who in the Generations past suffred al the Gentils to goe their owne waies. 16. Howbeit he left not himself " a without testimonie, being beneficial from Heauen, giuing raines, and fruitful seasons, filling our hartes with food and gladnes. 17. And speaking these things, they scarse appeased the multitudes from sacrificing to them. 18. But there came in certaine Iewes from Antioche and Iconium: and perswading the multitudes, and * stoning Paul, they drew him out of the citie, thinking him to be dead. 19. But the Disciples compassing him round about, he rising vp, entred into the citie, and the next day he went forth with Barnabas vnto Derbe.

20. And when they had euangelized to that citie, & had taught many, they returned to Lystra and Iconium, and to Antioche: 21. confirming the hartes of the Disciples, and exhorting them to continue in the faith; and that by many tribulations we must enter into the Kingdom of God. 22. And when " b they " had ordained to them " Priests in euery Church, and had prayed with fastings, they commended them to our Lord in whom they beleeued. 23. And passing through Pisidia, they came into Pamphylia, 24. and speaking the word of our Lord in Perge, they went downe into Attalia: 25. and from thence they sailed to Antioche, * whence they had been deliuered to the grace of God vnto the worke which they accomplished. 26. And when they were come, and had assembled the Church, they reported what great things God had done with them, & that he had opened a doore of faith to the Gentils. 27. And they abode no litle time with the Disciples.

c Διὸς τοῦ ὄντος

" a The Heathē might by the daily benefites of God haue knowen him at the leaste to haue been their Creatour and only Lord, though the mysterie of our Redemption were not opened to them.

" b Wee se by this, first that Ss. Paul & Barnabas were Bishops, hauing here authoritie to giue holy Orders: secōdly that there was euen thē a differēce betwixt Bishops and Priests, though the name in the primitiue Church was often vsed indifferently: lastly, that alwaies fasting and praying were preparatiues to the giuing of holy Orders.

2. Cor. 11, 25.

Act. 13, 2.

ANNOTATIONS.

CHAP. XIV.

12. *They would Sacrifice.*) This loe is the diuine worship, consisting in external Sacrifice, and in acknowledging the parties worshipped to be Gods: which * may be done to no man nor creature. And therfore the Apostles refuse it with al possible diligence, and al the Angels and Saints in Heauen refuse that adoration by Sacrifice. The Catholike Church suffereth no Priest nor other so to worship any Saint in Heauen or earth. She hath but one external Sacrifice, which is in the holy Masse, of Christs body and bloud: that she offereth to God alone; & *neither to Peter nor to Paul* (saith S. Augustine) *though the Priest that sacrificeth, standeth ouer their bodies, & offereth in their memories.* But other kindes of honours and dueties, inferiour without al comparison (how great soeuer they be) to this, we doe, as the Scriptures & Nature teach vs, to al Superiours in Heauen and earth, according to the degrees of grace, honour, and blessednes that God hath called them vnto, from our B. Ladie Christs owne mother, to the least seruant he hath in the world. For which the Heretikes would neuer accuse Christian people of Idolatrie, if they had either grace, learning, faith, or natural affection.

Aug. li. 10. de Ciu. Dei c. 1.

Aug. li. 8. de Ciu. c. 27.

Latria.

Dulia.

21. Had

14. *Had ordained.*) The Heretikes, to make the world beleeue that al Priests ought to be chosen by the voices of the people, and that they need no other Ordering or Consecration by Bishops, presing the profane vse of the * Geeeke word more then the very natural signification requireth & Ecclesiastical vse beareth, translate thus, *Ordained by election.* Whereas indeed this word in Scripture signifieth, Ordering by imposition of hands, as is plaine by other wordes equiualent, *Act.* 6, 13. 1, *Tim.* 4, 5. 2. *Tim.* 1. Where the Ordering of Deacons, Priests, & others is called * Impositiō of hāds, not of the people, but of the Apostles. And this to be the Ecclesiastical vse of the word, appeareth by S. Hierom saying (as is before alleaged) that χειροτονία *is the Ordering of Clerkes or Clergie men by praier of voice and imposition of hand.*

χειροτονήσαντες.

ἐπίθεσις τῶν χειρῶν.

Hiero. in 38. Esa.

Heretical translation against holy orders.

22. *Priests.*) Euen so here also, as before, flying from the proper, apt, & knowen word, which is most precisely correspondent to the very Greeke in our tongue and al Nations, they translate for *Priest*, Elder, that is, for a calling of Office, a word of age: for a terme of art and by consent of al the Church and Apostolike authoritie and Fathers, appropriated to holy Order, a vulgar, common and profane terme. With as litle grace as if they should translate *Pontificem*, a bridgemaker, the *Maior*, of London, the Bigger of London. And thus you see within three wordes compasse they flye guilefully from the Latin to the Greeke, & againe guilefully from the Greeke to the vulgar English. Such corruption of Scriptures their hatred of Priesthood driueth thē vnto If they had translated it so when the Scriptures were first written, (at which time the word was but newly receiued into the special and Ecclesiastical signification, & when it was yet taken sometimes in common profane sort, as 1. *Tim.* 5. or there only where our ancient Latin version turneth *Presbyter* into *Senior*, because the word was not yet wholy and only appropriated to holy Orders, as afterward by vse of many hundred yeares it was and is) their dealing might haue had some colour of honestie and plainesse, which now can not be but of plaine falshood and corruption, and that of further purpose then the simple can see. Which is to take away the office of Sacrificing and other functions of Priests, proper in the new Testament to such as the Apostles often, and the posteritie in manner altogether cal Priests, *Presbyteros*. Which word doth so certainely imply the authoritie of sacrificing, that it is by vse made also the only English of *Sacerdos*, the Aduersaries themselues as wel as we, so translating it in al the old and new Testament: though they can not be ignorant that *Priest* commeth of *Presbyter*, and not of *Sacerdos*: and that antiquitie for no other cause applied the significatiō of *Presbyter* to *Sacerdos*, but to shew that *Presbyter* is in the new Law, that which *Sacerdos* was in the old: The Apostles abstaining from this and other like old names at the first, and rather vsing the wordes, Bishops, Pastours, and Priests, because they might be distinguished from the Gouernours and sacrificers of Aarons order, who as yet in the Apostles time did their old functions stil in the Temple. And this to be true, and that to be a Priest is to be a man appointed to sacrifice, the Heretikes themselues calling *Sacerdos* alwaies a Priest, must needes be driuen to confesse. Although their folly is therein notorious, to apply willingly the word *Priest* to *Sacerdos*, and to take it from *Presbyter* whereof it is properly deriued, not only in English, but in other languages both French & Italian. Which is to take away the name that the Apostles and Fathers gaue to the Priests of the Church, and to giue it wholy and only to the order of Aaron, which neuer had it before our Priesthood began. Neuer did there Heretikes stand so much vpon doubtful deriuations and descant of wordes as these Protestants doe, and yet neuer men behaued themselues more fondly in the same: as whosoeuer marketh the distinction of their Elders, Ministers, Deacons, and such like, shal perceiue.

Heretical translation against Priesthood.

If *Sacerdos* be Priest, much more *Presbyter*.

Presbyter. Priest Prebstre. Preti.

CHAP.

CHAP. XV.

Some of those Iewes also that were Christians, doe fal and are authours of the Heresie of Iudaizing. 2. They referre the matter to Councel: 7. Wherein after great disputation, Peter striking the stroke, 12. and other confirming his sentence with miracles, 13. and with Scriptures: 22. the Apostles and Priests doe write and command in the name of the Holy Ghost what is to be done. 30. And the faithful thereby are straightwaies quieted in mind. 36. After which, Paul and Barnabas thinking to goe againe their abouesaid circuit together, are by occasion of Mark parted, to the greater increase of the Church.

Gal.5,2

AND certaine comming downe from Iewrie, taught the Brethren: That * vnles you be circumcised according to the manner of Moyses, you can not be saued. 2. No litle sedition therfore being risen to Paul and Barnabas against them, they" appointed that Paul and Barnabas should goe vp, & certaine others of' the rest', to the Apostles and c Priests vnto Hierusalem, vpon this question.

" them,

πρεσβυτέρους.

3. They therfore being brought on their way by the Church, passed through Phœnice & Samaria, reporting the conuersion of the Gentiles: and they made great ioy to al the Brethren.

c πρεσβυτέρων

4. And when they were come to Hierusalem, they were receiued of the Church and of the Apostles and c Ancients, declaring whatsoeuer God had done with them. 5. And there arose certaine of the heresie of the Pharisees that beleeued, saying, That they must be circumcised; cõmanded also to keepe the law of Moyses. 6. And the" Apostles and Ancients" assembled to consider of this word.

Act.10, 20.

7. And when there was made a b great disputation," Peter rising vp said to them: Men Brethren, you know that * of old daies God among vs" chose, that by my mouth the Gentils should heare the word of the Ghospel, and beleeue. 8. And God which knoweth the hartes, gaue testimonie, * giuing vnto them the Holy Ghost as wel as to vs, 9. and hath put no difference between vs and them, :: by faith purifying their hartes. 10. Now therfore why tempt you God, to put a yoke vpon the necks of the Disciples, which neither our Fathers nor we haue been able to beare? 11. But by the grace of our Lord IESVS CHRIST we beleeue to be saued, in like manner as they also.

Act.10, 45.

12. And al the multitude held their peace: and they heard Barnabas and Paul telling what great signes and wonders God had done among the Gentils by them.

13. And after they held their peace," Iames answered, saying: Men Brethren, heare me. 14. Simon hath told how God first visited to take of the Gentils a people to his name. 15. And to this accord the wordes of the Prophets, as it is written: 16. *After these things I wil returne, and wil reedifie the tabernacle of Dauid which was fallen, and the ruines thereof I wil reedifie, and set it vp:* 17. *that thereſidue of men may seeke after the Lord, and al Nations*

Tim 3,5 Amos 9,11.

c Anciẽts here, & often in this chapter are the same that Priestes vers. 2. as S. Hiero. taketh it also 1. Tit. 5. & the greeke approueth, being alwaies one, πρεσβύτεροι, Priests *Hiero. in 1. ad Tit. & 4. ad Galat.*

b See the Anot, vers. 28. toward the end.

:: By that faith which worketh by charitie. For a dead faith cã not purifie the hart of mã. See chap. 16, 31.

tions vpon whom my name is inuocated, saith the Lord that doth these things.

18. To our Lord was his owne worke knowen from the beginning of the world. 19. For the which cause" I iudge, that they which of the Gentils are conuerted to God, are not to be disquieted, 20. but to write vnto them that they refraine themselues from the contaminations of Idols, and" fornication, and strangled things, and bloud. 21. For Moyses of old times hath in euery citie them that preach him in the Synagogues, where he is read euery Sabboth.

22. Then it pleased the Apostles and Ancients with the whole Church, to choose men out of them, & to send to Antioche with Paul and Barnabas, Iudas, who was surnamed Barsabas, & Silas, cheefe men among the Brethren, 23. c writing by their hands.

c Other Latin copies and the greeke read thus *writing by their hands an epistle conteining these things.*

The Apostles and Ancients, the Brethren, to the Brethren of the Gentils that are at Antioche and in Syria and Cilicia, greeting. 24. Because we haue heard that certaine" going forth from vs haue troubled you with wordes subuerting your soules, to whom we gaue no commandement: 25. It hath pleased vs being gathered in one, to choose out men & to send them vnto you with our deerest Barnabas and Paul, 26. men that haue giuen their liues for the name of our Lord IESVS CHRIST. 27. We haue sent therfore Iudas and Silas who themselues also wil in wordes report vnto you the same things. 28. For it hath seemed good" to the Holy Ghost and to vs, to lay no further burden vpon you then these necessarie things: 29. That you abstéine frō the things immolated to Idols, and bloud, and that which is strangled, and fornication, from the which things keeping your selues, you shal doe wel. Fare ye wel.

30. They therfore being dimissed went downe to Antioche: and gathering the multitude, deliuered the epistle. 31. Which when they had read, they" reioyced vpon the consolation: 32. but Iudas and Silas, themselues also being Prophets, with many wordes comforted the Brethren, and confirmed them. 33. And hauing spent some time there, they were with peace dimissed of the Brethren vnto them that had sent them. 34. But it seemed good vnto Silas to remaine there: and Iudas departed alone: 35. and Paul and Barnabas taried at Antioche, teaching and euangelizing with many others the word of our Lord.

:: *a* Hereof our Catholike Bishops tooke vp the necessarie vse of oftē visiting their flockes & cures cōmitted to their charge, for cōfirmation in faith & vertue, & reformation of māners both of clergie and laitie.

36. And after certaine daies, Paul said to Barnabas, let vs returne and :: *a* visite our Brethren in al cities wherein we* haue preached the word of our Lord, how they doe. 37. And Barnabas would haue taken with them Iohn also that was surnamed Marke. 38. But Paul desired that he (as who* had departed from them out of Pamphylia, & had not gone with them to the worke) might not be receiued. 39. And there rose a" dissention, so that they departed one from another, & that, Barnabas indeed taking Marke sailed to Cypers. 40. But Paul choosing Silas departed, being deliuered of the Brethren to the grace of God.

Act. 13. 14.

Act. 13. 13.

41. And he walked through Syria and Cilicia, confirming the Churches :: *b* commanding them to keepe the precepts of the Apostles & the Ancients.

:: *b* Not only the things cōmanded by Christes expresse word, or writtē in the Scriptures (as our Heretikes hold) but whatsoeuer the Apostles and Rulers of the Church command, is to be kept & obeied. See these wordes repeated againe c. 16, 4. & that ī the greeke left any man cauil, because here the greeke hath them not.

ANNO-

ANNOTATIONS.

CHAP. XV.

1. *Appointed.*) We learne by this example, what is to be done when any controuersie ariseth in religion between the teachers or other Christian people. We see it is not enough to contend by allegations of Scriptures or other proofes seeming to make for either part: for so of contentious part-taking there should be no end, but the more writing, wrestling, striuing there were, euery one for his owne fansie, cloking it with the title of Gods word and Scripture, the more Schismes, Sectes, and diuisions would fal: as we see specially in the restles Heresies of our time. Whose fautors admitting no iudges, stand to no trial of mortal men, to no tribunal of Pope, Councels, Bishops, Synodes, but eche man to his owne phantastical spirit, his owne sense of Scriptures, and his owne wilful obdurate rebellió against Gods Church and his Superiours in the same. But here we see S. Paul and Barnabas, men that were Apostles and ful of the Spirit of God, & the other parties, though neuer so much partial to the ceremonies of their Law by their former long vse and education therein, yet not to stand stifly to their owne opinió on either side, but to condescend to referre the whole controuersie and the determination thereof to the Apostles, Priests or Ancients of Hierusalem, that is to say, to commit the matter to be tried by the Heads and Bishops, and their determination in Councel. This is Gods holy and wise prouidence among other iudgements in his Church, to keepe the Christian people in truth & vnitie, and to condemne sectes and false teachers and troublers of the Church. By which iudgements and order, whosoeuer wil not or dare not be tried in al their doctrine and doings, they shew themselues to mistrust their owne cause, and to flye from the light, & ordinance of God. Without which order of appeasing al differences in faith and constructions of the Scriptures, the Church had beene more defectual and insufficient, then any Commonwealth or Societie of men in the world: none of which euer wanteth good meanes to decide al discordes and dissension arising among the subiects & citizens of the same.

The way tó end dissension in religion, is to commit it to a Councel.

6. *Apostles and Ancients.*) The Heresies of our Protestants which would haue al men to giue voice, or to be present in Councels, and of others that would haue none but the holy or elect to be admitted, are refuted by this example, where we see none but Apostles & Priests or Ancients assembled to dispute of the matter though many deuout people were in the citie the same time. Neither did euer any other in the Ancient Councels of the Church assemble to debate and define the matter, but such, though many other for other causes be euer present. Secular men or women, be their guifts neuer so great, can not be iudges in causes of faith and religion. *If any thing,* saith God, *be hard and doubtful, thou shalt come to the Priests of the Leuitical stocke, and thou shalt follow their sentence.* Againe, *The lippes of the Priest shal keepe knowledge, and the Law thou shalt require of his mouth.* Againe, *Aske the Law of the Priest.* Much more must we referre al to our Bishops and Pastours, whom God hath placed in the regiment of the Church with much larger priuiledge, then euer he did the old Priests ouer the Synagogue: to whom it is said, *He that despiseth you despiseth me.* And it is to be noted that the Bishops so gathered in Counsel, represét the whole Church haue the authoritie of the whole Church, & the Spirit of God to protect them frō errour, as the whole Church: SS. Paul and Barnabas come hither for the definition of the whole Church. *The sentence of a plenarie or general Councel* (saith S. Augustine) *is the consent of the whole Church.* And so it must needes be in the Church, because the Magistrates, Senate, Coūcel or deputies of al common wealthes, represent the whole body: and to haue it otherwise (as the Churches Rebels wish) were to bring al to hel and horrour, and themselues to be perpetually, by the seditious and popular persons vpholden against Law, reason, and religion, in their wickednes.

Of what persons a Councel consisteth.

Deut. 17. Mal. 2, 7. Agga. 2 11. Luc. 10, 11.

A generall Councel representeth the whole Church.

li. 1. c 18. de bapt.

6. *Assembled.*) A Councel was called to discusse the matter which Councel was the more easily gathered, because the Christian Bishops and countries were not yet so many but that the principal Gouernours of the Church being not farre dispersed, and as many learned men as were necessarie, might be in Hierusalem or easily called thither. And it was

The first Councel at Hierusalem.

was not a Prouincial Councel or Synode only, but a general Councel, consisting of the cheefe Apostles & Bishops that then were, though the number was nothing so great as afterward vsed to assemble, when the Church was spred into al Nations.

Peter Head of the Councel, & his Successours after him.

7. *Peter rising vp.*) S. Peter as the Head of the Church speaketh first, as his Successours haue euer had, not only in their personal presence, but in their absence by their Legates and Substitutes, the cheefe voice in al Councels general, none euer receiued into authoritie & credite in the Church without their Confirmation. And therfore the Councels of the Arians and of other Heretikes, were they neuer so great, wanting the Popes assent, assistance, or confirmation, did shamfully erre, as Ariminense for the Arians, and Ephesinum secundum for the Nestorians, & such like condemned Assemblies.

Peters preeminence both toward Iewes & Gentils.

7. *Chose that by my mouth.*) Though Paul were called and appointed specially to be the Apostle of the Gentils, yet that was S. Peters special priuiledge by Gods owne choise, that the first Gentils should be called by his mouth, and that he first should vtter to the Church that truth of the admission of the Gentils himself, for that he was Christes Vicar, being notwithstanding (as his Maister was) *Minister Circumcisionis*, that is, Apostle of the Iewes; Christ deferring al preeminence vnto him in that point also. Ro. 15, 8 Gal. 2, 7.

S. Iames and the rest follow S. Peters sentence.

13. *Iames.*) S. Iames becaus he was an Apostle and also Bishop of Hierusalem, gaue his sentence next. For the speach interposed of SS. Paul & Barnabas, was but for their better information in the decision of the matter, & for confirmation of S. Peters sentence; though they being Apostles, & Bishops, had voices in the Councel also; as many moe had, though their sentences be not here reported. And where S. Iames in his speach saith, I *iudge*, it is not meant that he gaue the principal definitiue sentence: for he (as al the rest) followed and allowed the sentence of S. Peter, as it is plaine in the text, the whole assemby for reuerence of his person & approbation of his sentence, holding their peace. *Al the multitude* (saith S. Hierom) *held their peace, and into his sentence Iames the Apostle & al the Priests did passe together.* For though S. Iames did particularise certaine points incident to the question debated, as of eating strangled meates &c. yet the proper controuersie for which the Councel assembled, was, Whether the Gentils conuerted were bound to obserue the Law of Moyses: & it was concluded that they were not bound, nor ought not to be charged with Moyses Law or the Sacraments & ceremonies of the same. Hier. to. 2. ep. 89. ad Aug. c. 2.

The principal question.

This is the substance and principal purpose of this Councels decree, which doth bind for euer; and *Peter* (saith S. Hierom in the same place) was *Prince or Authour of this decree:* the matter of fornication & Idolothytes being but incident to the question, or resolution;

Incident questions.

& the forbidding of eating strangled & bloud, but a temporal prohibition, which by the consent of the Church or otherwise afterward was abrogated; the Church of God hauing the true sense of difference of times, places, & persons, when and how farre such things are to be obserued, and when not. And in such things as these, and in other like

How later Councels alter the former.

which according to circumstances require alteration, it is, that S. Augustine saith, li. 2. de Bapt. c. 3. to 7, *The former general or plenarie Councels may be amended by the later.*

20. *Fornication.*) Fornication and contamination with Idols, are of themselues mortal sinnes, and therfore can neuer be lawful: yet becaus the Gentils by custome were prone to both, and of fornication made very smal account, it pleased the Holy Ghost to forbid both specially. Concerning the other points of abstaining from bloud & stifled meates,

The Churches authoritie in making Decrees.

they were things of their owne nature indifferent, in which for a time the Iewes were to be borne withal, and the Gentils to be a litle exercised to obedience. By which we may see the great authoritie of Gods Church and Councels, which may command for euer, or for a time, such things as be fit for the state of times and Nations, without any expresse Scriptures at al, and so by commandement make things necessarie that were before indifferent.

Going out a marke of heretikes.

24. *Going forth from vs.*) A proper description or note of Heretikes, Schismatikes, and seditious Teachers, to goe out from their spiritual Pastours and Gouernours, & to teach without their commission and approbation, to disquiet the Catholike people with multitude of wordes and sweet speaches, and finally to ouerthrow their soules.

God & our Ladie, and the like speaches.

28. *To the Holy Ghost and to vs.*) By this first we note, that it is not such a fault as the Heretikes would make it in the sight of the simple, or any incongruitie at al, to ioyne God and his creatures, as the principal cause and the secondarie, in one speach, & to attribute that to both, which though diuersly, yet proceedeth of both. *God and you*, say good people commonly: *God and our Ladie, Christ and S. Iohn: We confesse to God & to Peter & Paul*, as * *God & his Angel, To our Lord & Gedeon, The sword of our Lord & of Gedeon,* * Gen. 48, 15. 16.

Our

Iud. 7, 18. 20. Exo 14, 31. 1. Tim. 5, 21. *Our Lord and Moyses, Christ and his Angels, Our Lord and al Saints.* ep. ad Philem. *S. Paul and our Lord.* 1. Thes. 1, 6. Al these speaches being partly Scriptures, partly like vnto the Scriptures speaches, are warranted also by this Councel, which saith boldly, & hath giuen the forme thereof to al other Councels lawfully called and confirmed, to say the like: *It hath pleased the Holy Ghost and vs.* S. Cyprian *ep. 54 nu.* 2. reporting the like of a Synode holden in Afrike, saith: *It hath pleased vs by the suggestion of the Holy Ghost.* VISVM EST SPIRITVI SANCTO ET NOBIS.

Secondly we note, that the holy Councels lawfully kept for determination or cleering of doubts, or condemning of errours & Heresies, or appeasing of Schismes & troubles, or reformation of life, and such like important matters, haue euer the assistance of Gods Spirit, & therfore can not erre in their Sentences & determinations concerning the same, because the Holy Ghost can not erre, from whom (as you see here) Io. 16, 13. ioyntly with the Councel the resolution proceedeth. The Holy Ghost's Assistance in al lawful Councels, to the worlds end, and that by Christs promise.

Thirdly we learne, that in the Holy Councels specially (though otherwise & in other Tribunals of the Church it be also verified) Christes promise is fulfilled, * that the Holy Ghost should suggest them and teach them al truth, & that not in the Apostles time only, but to the worldes end. For so long shal Councels, the Church, & her Pastours haue this priuiledge of Gods assistance, as there be either doubts to resolue, or Heretikes to condemne, or truths to be opened, or euil men to be reformed, or Schismes to be appeased. For which cause S. Gregorie *li.* 1. *ep.* 24. *sub fin.* reuerenceth the foure general Councels (Nicen. Constantinop. Ephes. Chalced.) as the foure books of the holy Ghospel, alluding to the number: and of the fifth also he saith that he doth reuerence it alike: and so would he haue done moe, if they had been before his time, who saith of them thus: *Whiles they are concluded and made by vniuersal consent, himself doth he destroy, and not them, whosoeuer presumeth either to loose whom they bind, or to bind whom they loose.* S. Gregories reuerence of General Councels.

S. Gregorie therfore reuerencing al fiue alike, it may be marueled whence the Heretikes haue their fond difference betwixt those foure first and other later: attributing much to them, and nothing to the rest. Whereas indeed the later can erre no more then the first foure, being holden & approued as they were, and hauing the Holy Ghost as they had. But in those first also when a man findeth any thing against their Heresies (as there be diuers things) then they say plainly that they also may erre, and that the Holy Ghost is not tied to mens voices, nor to the number of sentences. Which is directly to reproue this first Councel also of the Apostles, and Christes promise of the Holy Ghosts assistance to teach al truth. Yea that you may know and abhorre these Heretikes throughly, heare ye what a principal Sect-Maister with his blasphemous mouth or penne vttereth, saying, that *in the very best times such was parti, the ambition of Bishops, partly their foolishnes and ignorance, that the very blind may easily perceiue, Satan verily to haue been president of their assemblies.* Good Lord deliuer the people and the world from such blasphemous tongues and bookes, and giue men grace to attend to the holy Scriptures and Doctours that they may see how much, not only S. Augustine and other Fathers attribute to al general Councels specially, to which they referre themselues in al doubts among themselues and in al their controuersies with Heretikes: but to which euen S. Paul himself (so specially taught by God) and others also yealded themselues. Notorious is the saying of S. Augustine concerning S. Cyprian, who being a Blessed Catholike Bishop and Martyr, yet erred about the rebaptizing of such as were Christned by Heretikes. *If he had liued* saith S. Augustine li. 2. de bapt. c. 4. *to haue seen the determination of a plenarie Councel, which he saw not in his life time, he would for his great humilitie and charitie straight way haue yealded, and preferred the general Councel before his owne iudgement and his fellow Bishops in a Prouincial Councel only.* Whereby also we learne, that Prouincial Councels may erre, though many times they doe not, and being conformable to the general Councels, or confirmed and allowed by them or the See Apostolike, their solutions be infallible as the others are. The Protestats foud distinctiō between the 4. first & the later Councels. Beza's blasphemie against the first general Councels. Beza. in præf. Test. An. 1565. What the Fathers attribute to Councels, & namely S. Augustine. Prouincial Councels.

If any here aske, what need so much disputing, study, and trauail in Councels to find out and determine the truth, if the Holy Ghost infallibly guide them? We answer that such is the ordinarie prouidence of God in this case, to assist them when they doe their endeauour, and vse al humane meanes of industrie, and not els. And so (though somwhat otherwise) God assisted the Euangelistes & other Writers of the holy Scriptures, that they could not erre in penning the same; but yet they did and ought to vse al possible humane diligence to know and learne out the histories and truth of matters, as is truth. Notwithstanding the Holy Ghosts assistance, yet humane meanes must be vsed to search the

as is plaine in the beginning of S. Lukes Ghospel: els the Holy Ghost would not haue assisted them. Euen so in this Councel of the Apostles, though they had the Holy Ghost Assistant, yet the text saith, *cum magna conquisitio fieret*, when there was great disputation, search and examination of the case, then Peter spake &c. If againe it be demanded, what need is there to expect the Councels determination, if the Popes or See Apostolikes iudgement be infallible and haue the assistance of God also, as the Catholikes affirme? We answer, that for the Catholike and peaceable obedient children of the Church it is a comfort to haue such various meanes of determination, trial, and declaration of the truth; and that it is necessarie for the recouery of Heretikes, and for the contentation of the weake, who not alwaies giuing ouer to one mans determination, yet wil either yeald to the iudgement of al the learned men & Bishops of al Nations, or els remaine desperate and condemned before God and man for euer. And as I said before, this assistance of the Holy Ghost promised to Peters See, presupposeth humane meanes of searching out the truth, which the Pope alwaies hath vsed, & wil, & must vse in matters of great importance, by calling Councels; euen as here you see SS. Peter & Paul themselues and al the Apostles, though indowed with the Holy Ghost, yet thought it notwithstanding necessarie for further trial & cleering of truth and maintenance of vnitie, to keepe a Councel.

Lu. 1. 1.

Though the See Apostolike it self haue the same assistãce, yet Councels also necessarie for many causes.

Lastly it is to be noted, that as Christ and the Holy Ghost be present by his promise, to al such assemblies as gather in the obedience & vnitie of the Church, with ful mind to obey whatsoeuer shal be determined, whereby the assembled though of diuers iudgements before, doe most peaceable yeald to truth, and agree in one vniforme determination of the same: so al such as gather out of the Church, without humilitie or intention to yeald one to another, or to any Superiour, man or Councel, or what els soeuer, but chalenge to themselues learning, spirit, & we can not tel what; such, how many meetings soeuer they make, being destitute of the Holy Ghost the Authour of truth and concord, are further off & further out, then euer before: as God hath shewed by the successe of al Heretical Colloquies, Synodes, and Assemblies in Germanie, France, Poole, and other places in our daies. Read a notable place in Saint Cyprian, that the promise of Christ, that he would be in the middes of two or three gathered in his name, pertaineth not to them that assemble out of the Church.

de vnit. Eccles.

Heretical or Schismatical assemblies.

31. *Reioyced vpon the consolation.*) Straight vpon the intelligence of the Councels determination, not only the Gentils, but euen the Maisters of the former troubles and dissension, were at rest; & al tooke great comfort that the controuersie was so ended. And so should al Christian men doe, when they see the Sectes of our time condemned by the like authoritie and most graue iudgement of the holy Councel of Trent. Against which the Heretikes of our time make the like friuolous exceptions and false camillations, as did the old Heretikes heretofore against those Councels that specially condemned their errours. The Pope and Bishops [say they] are a partie, and they ought not to be our iudges: they are partial and come with preiudicate mindes to condemne vs; and we accuse them al of Idolatrie and other crimes, and we wil be tried by Gods word only, and we wil expound it according to another rule, that is to say, as we list. So they against this Councel, and the like said the Arians against the first Nicene Councel, and al such like against those Councels namely that condemned their heresies. And so say al theeues against their correctours and punishers, & would both say and doe more against temporal tribunals, Iudges, Iustices, and iuries, if they had as much licence and libertie in those matters, as men haue now in religion.

Al good Christians rest vpon the determination of a general Councel.

Al Heretikes make exceptiõ against the Councels that condemne them.

39. *Dissension*) Such occasions of differences fal out euen among the perfect men often, without any great offence. And this their departing fel out to the great increase of Christians. And therfore it is very ridiculously applied to excuse the disagreeing of the Heretikes among themselues in the principal pointes of religion, namely the Sacrament.

CHAP.

CHAP. XVI.

Paul hauing for his part visited the Churches of Syria, Cilicia, and Lycaonia, deliuering vnto them withal to keep the Decrees of the Councel; 6. beginneth a new iourney, ouer Phrygia, Galatia, Mysia: 8. Yea into Europe also he passeth, admonished by a vision, and commeth into Macedonia, 12. and there he begunneth the Church of the Philippians, working miracles, and suffering persecution.

AND he came to Derbe and Lystra. And behold, there was a certaine Disciple there named Timothee, the sonne of a widow' woman that beleeued, of a father a Gentile. 2. To this man the Brethren that were in Lystra and Iconium, gaue a good testimonie. 3. Him Paul would haue to goe forth with him: and taking him he circumcised him because of the Iewes that were in those places. For they al knew that his father was a Gentile.

4. And when they passed through the cities, they deliuered vnto them to keepe the ::a decrees that were decreed of the Apostles and Ancients which were at Hierusalem. 5. And the Churches were confirmed in faith, and did abound in number daily.

6. And passing through Phrygia and the countrie of Galatia, they were ::b forbidden by the Holy Ghost to preach the word in Asia. 7. And when they were come into Mysia, they attempted to goe into Bithynia, and the Spirit of IESVS permitted them not.

8. And when they had passed through Mysia, they went downe to Troas: 9. and a vision by night was shewed to Paul. There was a certaine man of Macedonia standing and beseeching him, and saying: Passe into Macedonia, and help vs. 10. And as soone as he had seen the vision, forthwith we sought to goe into Macedonia, being assured that God had called vs to euangelize to them. 11. And sailing from Troas, we came with a straight course to Samothracia, and the day following to Neapolis: 12. and from thence to Philippi, which is the first citie of the part of Macedonia, a ::c *Colonia*. And we were in this citie certaine daies abiding. 13. And vpon the day of the Sabboths, we went forth without the gate beside a riuer, where it seemed that there was praier: & sitting we spake to the women that were assembled. 14. And a certaine woman named Lydia, a seller of purple of the citie of the Thyatirians, one that worshipped God, did heare: whose hart our Lord opened to attend to those things which were said of Paul. 15. And when she was baptized, & her house, she besought vs, saying: If you haue iudged me to be faithful to our Lord, enter into my house & tarie. And she constrained vs. 16. And it came to passe as we went to praier, a certaine wench hauing a Pythonical spirit, met vs, that brought great gaine to her Maisters by diuining. 17. This same following Paul & vs, cried saying: ::d These mē are the seruāts of the high God, which preach vnto you the way of saluatiō. 18. And this

::a Here again they take order that the decrees and articles of faith agreed vpon in the Councel of Ierusalē, should be executed & obserued. Whereby we see both the great authoritie of Councels, & the diligence that al Prelates ought to haue to see the Decrees & Canons of the Councels put in executiō.

::b This people had not the Ghospel denied vnto them altogether, but for a time: because [as Venereble Bede thinketh) God foresaw they would not beleeue, & so should haue beē more grieuously damned.

::c *Colonia*, is such a citie where the most inhabitans are strangers, sent thither from other great cities & States, namely from the Romanes.

::d Either the Diuel was compelled by the vertue of Paul's presence to say truth, or els (as such doe oftentimes) he spake truth now, that they might the more trust him, and he better beguile them at other times.

this ſhe did many daies. And Paul being ſorie, and turning, ſaid to the ſpirit: I command thee in the name of IESVS CHRIST to goe out from her. And he went out the ſame houre. 19. But her Maiſters ſeeing that the hope of their gaine was gone, apprehending Paul and Silas, brought them into the market place to the Princes: 20. and preſenting them to the Magiſtrates, they ſaid: Theſe men trouble our citie, being Iewes: 21. and they preach a faſhion which it is not lawful for vs to receiue, nor doe, being Romanes. 22. And the people ranne againſt them: and the Magiſtrates tearing their coates, commanded them to be beaten with roddes. 23. And when they had laid * many ſtripes vpon them, they did caſt them into priſon, commanding the keeper that he ſhould keep them diligently. 24. Who when he had receiued ſuch commandement, caſt them into the inner priſon, and made their feet faſt in the ſtocks. 25. And at mid-night Paul and Silas praying, did praiſe God. And they that were in priſon, heard them. 26. But ſodenly there was made a great earthquake, ſo that the foundations of the priſon were ſhaken. And forthwith al the doores were opened: and the bands of al were looſed. 27. And the keeper of the priſon waked out of his ſleep, and ſeeing the doores of the priſon opened, drawing out his ſword, would haue killed himſelf, ſuppoſing that the priſonners had been fled. 28. But Paul cried with a loud voice, ſaying: Doe thy ſelf no harme, for we are al here. 29. And calling for light, he went in, and trembling fel downe to Paul and Silas at their feet: 30. and bringing them forth, he ſaid: Maiſters, what muſt I doe that I may be ſaued? 31. But they ſaid: ‡ Beleeue in our Lord IESVS; and thou ſhalt be ſaued and thy houſe. 32. And they preached the word of our Lord to him with al that were in his houſe. 33. And he taking them in the ſame houre of the night, c waſhed their wounds: and himſelf was baptized and al his houſe incontinent. 34. And when he had brought them into his own houſe, he laid the table for them, and reioyced with al his houſe, beleeuing God. 35. And when day was come, the Magiſtrates ſent the Sergeants, ſaying: Let thoſe men goe. 36. And the keeper of the priſon told theſe words to Paul, That the Magiſtrates haue ſent that you ſhould be let goe. Now therfore departing, goe ye in peace. 37. But Paul ſaid to them: Being whipped openly, vncondemned, men that are Romanes, they haue caſt vs into priſon: & now doe they ſend vs out ſecretly? Not ſo, but let them come, & let vs out themſelues. 38. And the Sergeants reported theſe wordes to the Magiſtrates. And they were afraid hearing that they were Romanes: 39. and comming they beſought them, & bringing thē forth they deſired thē to depart out of the citie. 40. And going out of the priſon, they entred in vnto Lydia: and hauing ſeen the Brethren, they comforted them, and departed.

2. Cor. 11.

‡ It is no other faith that ſaueth but that which worketh by Charitie. *Aug. Enchirid c. 67.*

c Happie Gailers that doe mercie toward their godly priſonners, and receiue againe by them ſuch ſpiritual benefites.

CHAP.

CHAP. XVII.

How in other parts of Macedonia he planted the Church, and namely at Theſſalonica. 5. where the obſtinate Iewes are ſo malitious, that they purſue him alſo into Berœa. 14. From whence being conducted into Greece, he preacheth at Athens both to the Iewes and Gentils diſputing with the Philoſophers, 19. and in Areopagus, perſuading them from their Idols vnto one God and IESVS CHRIST *raiſed from the dead.*

AND when they had walked through Amphipolis and Apollonia, they came to Theſſalonica, where there was a Synagogue of the Iewes. 2. And Paul according to his cuſtome entred in vnto them, & three Sabboths he diſcourſed to them out of the Scriptures, 3. declaring and inſinuating that it behoued CHRIST to ſuffer and to riſe againe from the dead: & that this is IESVS CHRIST, whom *I* preach to you. 4. And certaine of them beleeued, and were ioyned to Paul and Silas, and of the Gentils that ſerued God a great multitude, and noble women not a few. 5. But the Iewes [a] enuying, & taking vnto them of the raſcal ſort certaine naughtie men, and making a tumult, ſtirred the citie: and beſetting Iaſons houſe, ſought to bring them forth vnto the people. 6. And not finding them, they drew Iaſon and certaine Brethren to the Princes of the citie crying, That theſe are they that ſtirre vp the world, and are come hither, 7. whom Iaſon hath receiued, and al theſe doe againſt the decrees of Cæſar, ſaying that there is another King, IESVS. 8. And they moued the people, and the Princes of the citie hearing theſe things. 9. And taking a ſatisfaction of Iaſon and of the reſt, they dimiſſed them. 10. But the Brethren forthwith by night ſent away Paul and Silas vnto Berœa.

[a] *Zelantes.* This is the zeale of Heretikes, and a liuely paterne of their dealing at this day againſt Catholike Prieſts & Preachers, and the good *Iaſons* that receiue them.

Who when they were come, entred into the Synagogue of the Iewes. 11. (And theſe were more noble then they that are at Theſſalonica, who receiued the word with al greedines, daily [b] ſearching the ſcriptures, if theſe things were ſo. 12. And many ſurely of them beleeued, and of honeſt women Gentils, and men not a few.) 13. And when the Iewes in Theſſalonica vnderſtood, that at Berœa alſo the word of God was preached by Paul, they came thither alſo, mouing and troubling the multitude. 14. And then immediatly the Brethren ſent away Paul, to goe vnto the ſea: but Silas and Timothee remained there. 15. And they that conducted Paul, brought him as farre as Athens, and receiuing commandement of him to Silas and Timothee, that they ſhould come to him very ſpeedily, they departed.

16. And when Paul expected them at Athens, his ſpirit was incenſed within him, ſeeing the citie giuen to Idolatrie. 17. He diſputed therfore in the Synagogue with the Iewes, & them that ſerued God, and in the market-place, euery day with them that were there. 18. And certaine Philoſophers of the Epicures and the Stoikes diſputed with him, and

certaine said, what is it that this [b] Word-sower would say? But others: He seemeth to be a Preacher of new [c] Gods: because he preached to them IESVS and the resurrection. 19. And apprehending him, they led him to Areopagus, saying: May we know what this new doctrine is that thou speakest of? 20. for thou bringest in certaine new things to our eares. We wil know therfore what these things may meane. (21. And al the Athenians, and the strangers seiourning there, emploied them selues to nothing els but either to speake, or to heare some newes.)

[b] ὁ σπερμολόγος
[c] dæmoniorum.

The Epistle for S. Dionysius Areopagita. Octob. 9.

But Paul standing in the middes of Areopagus, said:

Ye men of Athens, in al things I perceiue you as it were superstitious. 23. For passing by and seeing your [c] Idols, I found an altar also where vpon was written: *To the vnknowen God.* That therfore which you worship, not knowing it, the same doe I preach to you. 24. The God that made the world and al things that are in it, he being Lord of Heauen & earth dwelleth [d] not in * Temples made with hand, 25. neither is he serued with mens hands, needing any thing, whereas himself giueth life vnto al, and breathing, and al things: 26. and he made of one, al mankind, to inhabite vpon the whole face of the earth, assigning set times, and the limits of their habitation, 27. for to seeke God, if happily they may feele or find him; although he be not farre from euery one of vs: 28. For in him we liue and moue and be, as certaine also of your owne Poetes said, *For of his kind also we are.* 29. Being therfore of Gods kind, we may not suppose, [d] the Diuinitie to be like vnto gold or siluer, or stone, the grauing of art and deuise of man. 30. And the times truly of this ignorance whereas God dispised, now he denounceth vnto men that al euery where doe penance, 31. for that he hath appointed a day wherein he wil iudge the world in equitie, by a man whom he hath appointed, giuing al men faith, raising him vp from the dead.

[c] τὰ σεβασματα

Act. 7, 48.

Aratus

32. And whē they had heard the resurrectiō of the dead, certaine indeed mocked, but certaine said: We wil heare thee againe concerning this point. 33. So Paul went forth out of the middes of them. 34. But certaine men ioyning vnto him, did beleeue: among whom was also [e] Dionysius Areopagita, and a woman named Damaris, and others with them.

[c] The Aduersaries [in the new Test. 1580) translate, *your deuotions* most corruptly against the nature of the Greeke word (2. *Thes.* 2, 4) and most wickedly, against the laudable deuotion of good Christians, calling the Pagans idolatrie and superstition their deuotiō.

[d] God is not concluded in Temples, not needeth them for his necessitie of dwelling or other vses of indigence. See Annot. c. 7. Act. v. 48.

[e] Dionysius Areopagita.

ANNOTATIONS.

CHAP. XVII.

The people may not iudge of the sense of Scriptures.

11. *Searching the Scriptures*) The Heretikes vse this place to proue that the heares must trie & iudge by the Scriptures, whether their Teachers & Preachers doctrine be true; & so reiect that that they find not in the Scriptures: As though here the sheep were made iudges of their Pastours, the people of the Priests, & men and woman of al sortes, euen of S. Paules doctrine it self: which were the most foolish disorder in the world. And they did not therfore read the Scriptures of the old Testament (for none of the new were yet extant commonly) to dispute with the Apostle, or to trie and iudge of his doctrine, or whether they should beleeue him or no: for they were bound to beleeue him and obey his word, whether he alleaged Scripture or no, and whether they could read or vnderstand the Scriptures or no: but it was a great comfort and confirmation for the Iewes that had the Scriptures, to find euen as S. Paul said, that Christ was God, crucified, risen,

The cōfort of Christian men by hearing or reading the Scriptures.

and aſcended to Heauen; which by his preaching and expounding they vnderſtood, and neuer before, though they read them, and heard them read euery Sabboth: As it is a great comfort to a Catholike man, to heare the Scriptures declared & alleadged moſt euidently for the Churches truth againſt Heretikes, in Sermons or otherwiſe. And it doth the Catholikes good & much confi-meth them, to vew diligently the places alleadged by the Catholike Preachers. Yet they muſt not be iudges for al that, ouer their owne Paſtours, whom Chriſt commandeth them to heare and obey, and by whom they heare the true ſenſe of Scriptures.

22. *Superſtitious.*) S. Paul calleth not them ſuperſtitious for adoring the true and only God with much deuotion or many ceremonies or in comely preſcribed order, or for doing due reuerenee to holy Sacraments, to Saints and their memories, Images, or Monuments: or for keeping the preſcribed lawes, daies, & faſtes of the Church, or for fulfilling vowes made to God, or for bleſsing with the ſigne of the Croſſe, or for capping and kneeling at the name of IESVS, or for religiouſly vſing creatures ſanctified in the ſame name, or any other Chriſtian obſeruation, for which our new Maiſters condemne the Catholike people of Superſtition (themſelues wholy void of that vice by al wiſe mens iudgement, becauſe they haue in a manner taken away al religion, and are become Epicureans and Atheiſts; who are neuer troubled with ſuperſtition, becauſe it is a vice conſiſting in exceſſe of worship or religion, whereof they are void) but the Apoſtle calleth them ſuperſtitious for worshipping the Idols and God's of the Heathen, and * for the feare that they had, leſt they ſhould leaue out any God that was vnknowen to them: for thus their Altar was inſcribed: *Dijs Aſiæ, Europæ, & Libiæ; Deo ignoto & peregrino*: that is, To the Gods, of Aſia, Europe, and Lybia; to the vnknowen & ſtrange God. This ſuperſtition (ſaith S. Auguſtine) is wholy taken away from the Church by Chriſts incarnation, and by the Apoſtles preaching, and by Martyrs holy life and death. Neither doth the Catholike Church allow this or any other kind of ſuperſtitious obſeruation. Only we muſt take heed that we beleeue not her Aduerſaries definition of ſuperſtition, for they would imply therein al true religion.

The Proteſtāts cal deuotion, ſuperſtition.

The Apoſtle ſpeaketh of the Heathens ſuperſtition.

*Δειδαίμονες

Aug. de conſ. Euang. li. 1. c. 26

The Catholike Church alloweth no ſuperſtition.

29 *The Diuinitie to be like.*) Nothing can be made by mans hand of what forme or ſort ſoeuer, that is like to Gods eſſence, or to the forme or shape of his Godhead or Diuinitie. Therfore howſoeuer the Heathens did paint or graue their Idols, they were nothing like to God. And this alſo is impertinently alleadged by Heretikes againſt the Churches images: which are not made, either to be adored with godly honour, or to be any reſemblance of the Diuinitie or any of the three Perſons in Godhead, but only of Chriſt as he was in forme of man, who in that reſpect may be truly expreſſed, as other men by their portraictes: and of the Holy Ghoſt, not as he is in him ſelf, but as he appeared in firy tongues or in the ſimilitude of a doue, or ſuch like. And ſo to paint or graue any of the three Perſons as they appeared viſibly and corporally, is no more inconuenient or vnlawful, then it was vndecent for them to appeare in ſuch formes. And therfore to paiut or portraict the Father alſo being the firſt Perſon, as he hath shewed himſelf in viſion to any of the Prophets of the old or new Teſtament (namely to Daniel as an old man) or the three Angels repreſenting the three Perſons to Abraham, or the one Angel that wraſtling with Iacob bare our Lords Perſon, no ſuch thing is any where forbidden, but is very agreable to the peoples inſtruction. In which ſort the Angels were commonly pourtraicted (and namely the Cherubins ouer the Propitiatorie) as they be now in the Church, not in their natural forme, but with corporal wings (as the Seraphins appeared to Eſay the Prophet) to expreſſe their qualitie and office of being God's Angels, that is, *Meſſengers*: and God the Father with the world in his hand, to ſignifie his creation and gouernement of the ſame, and ſuch like: whereof the people being wel inſtructed may take much good, and no harme in the world, being now through their faith in Chriſt farre from al fond imagination of the falſe Gods of the Pagans. And therfore S. Gregorie ſaith of the Churches Images: *That which ſcripture or writing doth to the readers, the ſame doth the picture to the ſimple that looke thereupon. for in it euen the ignorant ſee what they ought to follow: in it they doe read, that know no letters.* Where he calleth it a matter of antiquitie and very conuenient, that in holy places Images were painted to the peoples inſtruction, ſo they be taught that they may not be adored with diuine honour. And he in the ſame place sharply rebuketh Serenus the Biſhop of Maſsilia, that of indiſcrete zele he would take away Images, rather then teach the people how to vſe them.

How there may be Images or reſemblāces of the three Perſons in in Trinitie and of Angels.

Dan. 7, 22.
Gen. 18, 2.
Gen 32 24.
Exo. 37, 7.
Eſa. 6, 2.

Greg. li. 9. ep. 9.

Images are for the peoples inſtruction.

34. *Dionyſius Areopagita.*) This is that famous Denys that firſt conuerted France, and

S. Dionysius Areopagita is al for the Catholikes.

wrote those notable & diuine workes *De Ecclesiastica & Celesti hierarchia, de diuinis nominibus*, & others in which he confirmeth and proueth plainly almost al things that the Church now vseth in the ministratiō of the holy Sacramēts, & affirmeth that he learned them of the Apostles, giuing also testimonie for the Catholike faith in most things now controuersed, so plainly, that our Aduersaries haue no shift but to deny this Denys to haue been the authour of them; feyning that they be an others of later age. Which is an old flight of Heretikes, but most proper to these of al others. Who seeing al antiquitie against them, are forced to be more bold or rather impudent then others in that point.

CHAP. XVIII.

At Corinth in Achaia, he worketh with his owne hands, preaching IESVS *to be* CHRIST, *vnto the Iewes vpon their Sabboths. 6. But they being obstinate and blaspheming, he in plaine termes forsaketh them, and turneth to the Gentils, among whom according to a vision that he had to embolden him, he planteth the Church in great numbers, 12. the obstinat Iewes in vaine soliciting the Proconsul against him. 18. From thence at length departing he returneth. 19. by Ephesus (where he promiseth the Iewes to returne to them) 22. and so to Antioch in Syria (from whence he began his iourney Act. 15.) 23. but not resting, by and by he goeth againe to visite the new Churches that he planted Act. 16. in Galatia and Phrygia: 24. Apollo in his absence mightily confounding the Iewes at Ephesus, 27. and afterward at Corinth.*

AFTER these things, departing from Athens, he came to Corinth. 2. and finding a certaine Iew, named Aquila, borne in Pontus, who of late was come out of Italia, & Priscilla his wife (because Claudius had commanded al Iewes to depart from Rome,) he came to them. 3. And because he was of the same craft, he remained with them, and wrought, (and they were tent-makers by their craft.) 4. And he disputed in the Synagogue euery Sabboth, interposing the name of our Lord IESVS, and he exhorted the Iewes and the Greekes. 5. And when Silas and Timothee were come from Macedonia, Paul was instant in preaching, testifying to the Iewes that IESVS is CHRIST. 6. But they contradicting and blaspheming, he shaking his garments, said to them: Your bloud vpon your owne head: I being cleane, from henceforth wil goe to the Gentils. 7. And departing thence, he entred into the house of a certaine man, named Titus Iustus, one that serued God, whose house was adioyning to the Synagogue. 8. And Crispus the Prince of the Synagogue beleeued our Lord, with al his house: & many of the Corinthians hearing beleeued, and were baptized. 9. And our Lord said in the night by a vision to Paul: Doe not feare, but speake, and hold not thy peace, 10. for-because I am with thee: and no man shal set vpon thee to hurt thee: for I haue much people in this citie. 11. And he sate there a yeare & six moneths, teaching among them the word of God.

12. But Gallio being Proconsul of Achaia, the Iewes with one accord rose vp against Paul, and brought him to the iudgement seat, 13. saying: That this man contrarie to the Law persuadeth men to worship God.

14. And

14. And Paul beginning to open his mouth, Gallio ſaid to the Iewes: If it were ſome iniuſt thing, or an heinous fact, O you men Iewes, I ſhould by reaſon tolerate you. 15. But if they be queſtions of word and names, and of your law, your ſelues looke vnto it: I wil not be iudge of theſe things. 16. And he droue them from the iudgement ſeat. 17. And al apprehending Soſthenes the Prince of the Synagogue, ſtrook him before the iudgement ſeat: and Gallio cared for none of thoſe things.

18. But Paul when he had ſtaied yet many daies, taking his leaue of the Brethren, ſailed to Syria, (and with him Priſcilla and Aquila,) who had ſhorne his head in Cenchris. For he had * a vow. 19. And he came vnto Epheſus, and them he left there. But himſelf entring into the Synagogue, diſputed with the Iewes. 20. And when they deſired him, that he would tarie a longer time, he conſented not, 21. but taking his leaue, and ſaying: I wil returne to you againe God willing, he departed from Epheſus. 22. And going downe to Cæſarea, he went vp, and ſaluted the Church, and came downe to Antioche.

Nu. 6, 18. Act. 21. 24.

23. And hauing taried there a certaine time, he departed, walking in order through the countrie of Galatia and Phrygia, confirming al the Diſciples.

24. And a certaine Iew, named Apollo, borne at Alexandria, an eloquent man, came to Epheſus, mighty in the Scriptures. 25. This man was taught the way of our Lord: and being feruent in ſpirit he ſpake, & taught diligently thoſe things that pertaine to IESVS, knowing only the Baptiſme of Iohn. 26. This man therfore began to deale confidently in the Synagogue. Whom when Priſcilla and Aquila had heard, they tooke him vnto them, and expounded to him the way of our Lord more diligently. 27. And whereas he was deſirous to goe to Achaia, the Brethren exhorting wrote to the Diſciples to receiue him. Who, when he was come, profited them much that had beleeued. 28. For he with vehemencie conuinced the Iewes openly, ſhewing by the Scriptures, that IESVS is CHRIST.

Apollo.

CHAP. XIX.

How Paul began the Church of Epheſus, firſt in twelue that were baptized with Iohns Baptiſme, 8. then preaching three moneths in the Synagogue of the Iewes, vntil for their obſtinacie & blaſpheming, he forſooke them, diſputing afterward in a certaine ſchoole for two yeares ſpace to the maruelous increaſe of the Church, ſpecially through his great miracles alſo, in healing diſeaſes with the touch of his clothes, and expelling Diuels, 13. who yet contemned the Exorciſts of the Iewes. 18. How the Chriſtians there confeſſe their actes, and burne their vnlawful bookes: 21. and how he foretold that after he had been at Hieruſalem, he muſt ſee Rome. 23. And what a great ſedition was raiſed againſt him at Epheſus, by them that got their liuing by working to the idolatrous Temple of Diana.

AND it came to paſſe when Apollo was at Corinth, that Paul hauing gone through the higher parts came to Epheſus, and found certaine Diſciples: 2. and he ſaid to them: Haue you receiued the Holy Ghoſt, beleeuing? But they ſaid to him; Nay,

The Epiſtle vpon whit ſunday.

Nay, neither haue we heard whether there be a Holy Ghoſt. 3. But he ſaid: In what then were you baptized? Who ſaid c In Iohns Baptiſme. 4. And Paul ſaid: * Iohn baptized the people with the Baptiſme of penance, ſaying, That they ſhould beleeue in him that was to come after him, that is to ſay, c in IESVS. 5. Hearing theſe things, they were baptized in the name of our Lord IESVS. 6. And when Paul had :: impoſed hands on them, the Holy Ghoſt came vpon them, & they ſpake with tongues, and prophecied. 7. And al the men were about twelue.

8. And entring into the Synagogue, he ſpake confidently for three moneths, diſputing & exhorting of the Kingdom of God. ✠ 9. But when certaine were indurate, and beleeued not, il-ſpeaking the way of our Lord before the multitude, departing from them, he ſeparated the Diſciples, daily diſputing in the ſchoole of one Tyrannus. 10. And this was done for the ſpace of two yeares, ſo that al which dwelt in Aſia, heard the word of our Lord, Iewes and Gentils.

11. And God wrought by the hand of Paul miracles not common: 12. ſo that there were alſo brought from his body " napkins or handkerchefs vpon the ſicke, and the diſeaſes departed from them, and the wicked ſpirits went out. 13. And certaine alſo of the Iudaical Exorciſts that went about, aſſaied to inuocate vpon them that had euil Spirits, the name of our Lord IESVS, ſaying: I adiure you by IESVS whom Paul preacheth. 14. And there were certaine ſonnes of Sceua a Iewe, cheefe Prieſt, ſeuen, that did this. 15. But the wicked Spirit anſwering, ſaid to them: IESVS I know, and " Paul I know: but you, what are ye? 16. And the man in whom the wicked Spirit was leaping vpon them, and maſtring both, preuailed againſt them, ſo that they fled out of that houſe naked and wounded. 17. And this was made notorious to al the Iewes and the Gentils that dwelt at Epheſus: and feare fel vpon al them, and the name of our Lord IESVS was magnified. 18. And many of them that beleeued, came confeſſing & declaring :: a their deeds. 19 And many of them that had followed " curious things, brought together their " bookes, and burnt them before al: and counting the prices of them, they found the money to be fiftie thouſand pence. 20. So mightily increaſed the word of God and was confirmed.

21. And when theſe things were ended, Paul purpoſed in the Spirit, when he had paſſed through Macedonia and Achaia, to goe to Hieruſalem, ſaying: After I ſhal haue been there I muſt ſee :: b Rome alſo. 22. And ſending into Macedonia two of them that miniſtred vnto him, Timothee and Eraſtus, himſelf remained for a time in Aſia.

23. And at that time there was made no litle trouble about the way of our Lord. 24. For one named Demetrius, a ſiluer-ſmith, that made ſiluer c Temples of Diana, procured to the artificers no ſmal gaine: 27. whom calling together and them that were the ſame kind of workemen, he ſaid: Sirs, you know that our gaine is of this occupation; and you ſee, and heare that this ſame Paul by perſuaſion hath auerted a great multitude not only of Epheſus, but almoſt of al Aſia, ſaying: That they are not Gods which be made by hands. 27. And not only vnto

vs is

c Iohns Baptiſme not ſufficient.

c Chriſts Baptiſme neceſſarie.

:: S. Paul miniſtred the Sacrament of Cõfirmation. See annot. c. 8, 17.

:: a They made not only a generall confeſſiõ wherin al men ſhew thẽſelues alike to be ſinners, as our Proteſtãts doe, but euery one confeſſed his owne proper deeds & faults.

The 6 part.

:: b Of taking away the Ghoſpel from Hieruſalem the head citie of the Iewes, and giuing it to Rome the head citie of the Gentils.

c The Proteſtants trãſlate, *ſhrines*, in the Bible an. 1577. to make the people thinke that it tou-

Mt 3, 11. *Mr.* 1, 8. *Lu.* 3, 16

c marb.

vs is this part in danger to be reproued, but alſo the Temple of great Diana ſhal be reputed for nothing, yea & her maieſtie ſhal begin to be deſtroied, whom al Aſia & the world worſhippeth. 28. Hearing theſe things they were repleniſhed with anger, and cried out ſaying: Great is Diana of the Epheſians. 29. And the whole citie was filled with confuſion, and they ranne violently with one accord into the theater, catching Gaius & Ariſtarchus Macedonians, Paules companions. 30. And when Paul would haue entred into the people, the Diſciples did not permit him. 31. And certaine alſo of the Princes of Aſia that were his freinds, ſent vnto him, deſyring that he would not aduenture himſelf into the theater: 32. and others cried another thing. For the aſſemblie was confuſe, & the more part knew not for what cauſe they were aſſembled. 33. And of the multitude they drew forth Alexander, the Iewes thruſting him forward. But Alexander with his hand deſiring ſilence, would haue giuen the people ſatisfaction. 34. Whom as ſoone as they perceiued to be a Iewe, there was made one voice of al, almoſt for the ſpace of two houres crying out: Great is Diana of the Epheſians. 35. And when the Scribe had appeaſed the multitudes, he ſaith: Ye men of Epheſus, for what man is there that knoweth not the citie of the Epheſians to be a worſhipper of great Diana, and c Iupiters child? 36. For aſmuch therfore as theſe things can not be gainſaid, you muſt be quieted, and doe nothing raſhly. 37. For you haue brought theſe men, being neither ſacrilegious, nor blaſpheming your Goddeſſe. 38. But if Demetrius & the artificers that are with him, haue matter to ſay againſt any man, there are Courts kept in the common place, & there are Proconſuls; let them accuſe one another. 39. And if you aske any other matter, it may be reſolued in a lawful aſſemblie. 40. For we are in danger alſo to be accuſed for this daies ſedition: whereas there is no man guilty by whom we may giue an account of this concourſe. And when he had ſaid theſe things he dimiſſed the aſſemblie.

cheth the holy ſhrines of Saints; moſt corruptly, the greeke ſignifying plainly, *tẽples*, & that of heathẽ Gods.

εἰδώλιον. c Here the heretikes adde to the text this word, *image*, more then is in the Greeke, to put a ſcruple into the peoples mind concerning holy images.

ANNOTATIONS.

CHAP. XIX.

12. *Napkins.*) The napkins that had touched S. Paules body, wrought miracles, and it was no ſuperſtition to attribute that vertue to them which God gaue to them indeed: nor to ſeeke to touch them for health, was any diſhonour to God, but it much proued Chriſts religion to be true, and him to be the only God, whoſe ſeruants, yea whoſe ſeruants * ſhadows and napkins could doe ſuch wonders, as S. Chryſoſtom (*to. 5. cont. Gentiles, quod Chriſtus ſit Deus, in vita Babylæ.*) ſheweth in a whole booke to that purpoſe, againſt the Pagans: prouing hereby and by the like vertue of other Saints and their Relikes, that Chriſt their Lord and Maiſter is God. For it is al one concerning the bodies of Saints, relikes, garmẽts, ſtaues, bookes, or any thing that belonged to the: al which may & haue done & yet doe (when it is neceſſarie to our edification) the like wonders to Gods great honour; not only in their life time, but after their death much more. For *S.* Paules napkins had as great force when he was dead, as when he liued, and ſo much

Touching of Relikes, & miracles done by the ſame.

Act. 5, 16.

so much more, as his grace and dignitie with God is greater them before. Which S. Chrysostom in the place alleaged proueth at large by the shrine of S. Babylas the Martyr: and to thinke the contrarie, is the Heresie of Vigilantius, condemned so long since as S. Hieroms time, and by him refuted abundantly.

The name, or presence, or Reliques of Saints & holy men, confound the Diuel.

16. *Paul I know.*) Both the said napkins taken from S. Paules body, and his name also, were dreadful and able to expel Diuels. Whereby we learne that not only Christes name, which is the principal, but his seruants names also inuocated vpon the possessed, haue power ouer Diuels: which is a maruelous honour to Saints, and nothing diminisheth the glorie of God, but exceedingly increaseth the same, not only himself, but his seruāts also being able to doe such things, and to be stronger then any Diuel in Hel. So we read in * S. Hierom, that many did inuocate the name of S. Hilarion vpon the possessed, and the Diuels straight departed. So did the Diuel know * S. Babylas & other Saints, euen after they were dead, when they could not speake for the presence of their Relikes, and when they were tormented & expelled by them: whereof al antiquitie is ful of testimonies. But our Heretikes, Luther and Caluin and their Schollers attempting to cast out Diuels, sped much like as these good fellowes did.

In it. Hilarionis. Chrys. loco ci. tato.

Superstitious, heretical, & al hurtful bookes must be made away.

19. *Curious things.*) Curious and vnlawful sciences, as Witchcraft, Necromancie, and other meanes of diuination by southsaying, figure-casting, interpretation of dreames, or any way not allowed by God and his Church, must much more be abhorred of old Christians, when these so lately conuerted were so zelous and diligent to leaue them. And by this exemple al that are newly reconciled to the Church, are taught, the first thing they doe, to burne their heretical and naughtie bookes.

Decrees & penal lawes against heretical bookes.

19. *Bookes.*) A Christian man is bound to burne or deface al wicked bookes of what sort so euer, specially Heretical bookes: Which though they infect not him alwaies that keepeth them, yet being forth-comming, they may be noisom & pernicious to others that shal haue them & read them after his death, or otherwise. Therfore hath the Church taken order for condemning al such bookes, & against the reading of them, where danger may ensue; & the Christian Emperours, Constantinus Magnus, Valentinian, Theodosius, Martian, Iustinian, made penal lawes for the burning or defacing of them. *Sozom. li. 1. c. 20. li. 2. c. 31. Conc. Chalc. act. 3. in fine, cap. Ampla. & in fine totius Conc. c. Imperator. Con. Constantinop. 2. confes. 5. cap. Debitum. & Act. 1. cap. 1. & cap. Rom.* See Eusebius *li. 3. de vita Constant. c. 61. 62. 63. 64.* The danger of reading them, as it is manifest, so it is signified by Euseb. *li. 7. c. 6.* & Augustin *li. 3. de bapt. c. 14.* S. Greg. *li. 3. ep. 64.*

CHAP. XX.

Hauing visited the Churches of Macedonia and Achaia (as he purposed Act. 19.) and now about to saile from Corinth toward Hierusalem, because of the Iewes lying in wait for him, he is constrained to returne into Macedonia. 6. And so at Philippis taking boat, commeth to Troas, where vpon the Sunday, with a sermon, and a miracle, he greatly confirmeth that Church. 13. Thence comming to Miletum, 17. he sendeth to Ephesus for the Clergie of those partes: to whom he maketh a Pastoral sermon, committing vnto their charge the flocke begun by him there, and now like to be seen of him no more, considering the troubles that by reuelation he looketh for at Hierusalem.

AND after that the tumult was ceased, Paul calling the Disciples, and exhorting them, tooke his leaue, and set forward to goe into Macedonia. 2. And when he had walked through those parts, & had exhorted thē with much speach, he came to Greece: 3. where when he had spent three moneths, the Iewes laid wait for him as he was about to saile into Syria: and he had counsel to returne through

through Macedonia. 4. And there accompanied him Sosipater of Pyrrhus, of Berœa: and of Thessalonians, Aristarchus, and Secundus: and Caius of Derbe, and Timothee: and of Asia, Tychicus and Trophimus. 5. These going before, staied for vs at Troas: 6. But we sailed after the daies of Azymes from Philippi, and came to them vnto Troas in fiue daies where we abode seuen daies.

7. And in the first of the Sabboth when we were assembled to ⁂ breake bread, Paul disputed with them, being to depart on the morow: and he continued the sermon vntil mid-night. 8. And there were a great number of lampes in the vpper chamber where we were assembled. 9. And a certaine yong man named Eutychus, sitting vpon the window, whereas he was oppressed with heauy sleep: (Paul disputing long) driuen by sleep, fel from the third loft downe, and was taken vp dead. 10. To whom when Paul was gone downe, he lay vpon him: and embracing him he said: Be not troubled, for his soule is in him. 11. And going vp and breaking bread and tasting, and hauing talked sufficiently to them vntil day light, so he departed. 12. And they brought the youth aliue, & were not a litle comforted.

⁂ S. Paul did here breake bread on the Sunday as it is broken in the Sacramẽt of the body of Christ and had both before & after the celebrating of the Sacrament a sermon to the people. *Aug. ep. 86. ad Casulanũ. & ener. Beda, in 20. Act.*

13. But we going vp into the ship, sailed to Asson, from thence meaning to receiue Paul; for so he had ordained, himself purposing to iourney by land. 14. And when he had found vs in Asson, taking him with vs we came to Mitylene. 15. And sailing thence, the day following we came ouer against Chios: and the other day we arriued at Samos: and the day following we came to Miletum. 16. For Paul had purposed to saile leauing Ephesus, lest any stay should be made him in Asia. For he hastned, if it were possible for him, to keep the day of ⁂ Pentecost at Hierusalem.

The Epistle for S. Steuen Pope Aug. 2.

ἐπιεικοῦς *Act. 19, 31.*

17. And sending from Miletum to Ephesus, he called the c Ancients of the Church. 18. Who being come to him, and assembled together, he said to them: You know * from the first day that I entred into Asia, in what manner I haue been with you al the time, 19. seruing our Lord with al humilitie and teares, and tentations that did chance to me by the conspiracies of the Iewes: 20. How I haue withdrawen nothing that was profitable, but that I preached it to you, and taught you openly and from house to house, 21. testifying to Iewes and Gentils ⁂ penance toward God, and faith in our Lord IESVS CHRIST. 22. And now behold, being bound by the Spirit, I goe to Hierusalem; not knowing what things shal befal me in it, 23. but that the Holy Ghost through out al cities doth protest to me saying: that bands and tribulations abide me at Hierusalem. 24. But I feare none of these things, neither doe I make my life more pretious then my self, so that I may consummat my course & ministerie which I receiued of our Lord IESVS, to testifie the Ghospel of the grace of God. 25. And now behold I doe know, that you shal no more see my face al you, through whom I haue passed preaching the Kingdom of God. 26. Wherefore I take you to witnesse this present day that I am cleere from the bloud of al. 27. For I haue not spared to declare vnto you al the counsel of God. 28. Take heed to your selues and to the whole flocke wherin the ⁂ a Holy Ghost hath

c That is, Priests as *Act.* 15, 4. See the marginal annot. there.

⁂ Apostolike preaching cõmendeth not faith only, but penance also to the people.

⁂ *a* Bishops or Priests (for thẽ these names were sometime vsed indifferẽtly) gouernours of the Church of God, & placed in that roome & high functiõ by the Holy Ghost.

hath placed you Biſhops, to rule the Church of God which he hath purchaſed with his owne bloud. 29. I know that after my departure there wil" rauening wolues enter in among you, not ſparing the flocke. 30. And out of your owne ſelues ſhal ariſe men ſpeaking peruerſe things, to draw away Diſciples after themſelues. 31. For the which cauſe be vigilant, keeping in memorie that for three yeares night & day I ceaſed not with teares to admoniſh euery one of you, 32. And now I commend you to God and to the word of his grace, who is able to edifie, and to giue inheritance in al the ſanctified. 33. No mans ſiluer and gold or garment haue I coueted. 34. Your ſelues know that for ſuch things as were needful for me and them that are with me, theſe hands haue miniſtred. 35. I haue ſhewed you al things, that ſo labouring, you muſt receiue the weake, and remember the word of our Lord IESVS, becauſe he ſaid: " It is a more bleſſed thing to giue rather then to take.

36. And when he had ſaid theſe things, falling on his knees he praied with al them. 37. And there was great weeping made of al; and falling vpon the necke of Paul, they kiſſed him, 38. being ſorie moſt of al for the word which he had ſaid, that they ſhould ſee his face no more. And they brought him going vnto the ſhip.

ANNOTATIONS.

CHAP. XX.

The Chriſtian Pentecoſt.

16. *Pentecoſt.*) Though the Apoſtles might deſire to come to the Iewes Feſtiuities, by reaſō of the general cōcou ſe of people to the ſame, the better to deale for their ſaluatiō & to ſpread the Ghoſpel of Chriſt; yet it is like that they now kept ſolemnly the Chriſtiā Pentecoſt or whitſuntide, for memorie of the Holy Ghoſt, and that S. Paul went to that Feaſt of the Chriſtians rather then the other of the Iewes. And Ven. Bede ſaith here: *The Apoſtle maketh haſt to keepe the fiftith day, that is, of remiſsion and of the holy Ghoſt.* For, that the Chriſtians already kept the eight day, that is, the Sunday or our Lordes day, & had altered already the ordinarie Sabboth into the ſame, it is plaine by the Scriptures (1. *Cor.* 16, 2. *Apoc.* 1. 10. & by antiquitie. *Iuſtin. Mart. Apolog. ad Anton. Pium in fine.*) And it is as like that they changed the Iewes Paſche and Pentecoſt as that; ſpecially when it is euident that * theſe Feſtiuities be kept by Apoſtolike tradition, and approued by the vſe of al ancient Churches and Councels.

Sunday.

Aug. ep. 118. c. 1.

Rauening wolues are the Heretikes of al Ages.

29. *Rauening wolues*) The Gouernours of the Church are foretold of the great danger that ſhould fal to the people by wolues, that is to ſay, by Heretikes, whoſe cruelty toward the Catholikes is noted by this terme. They be knowen by the forſaking the vnitie of the Church wherof they were before, by going out and drawing many Diſciples after them, and by their peruerſe doctrine. Such wolues came afterward indeed in diuers Ages; Arius, Macedonius, Neſtorius, Eutyches, Luther, Caluin, great bloud-ſucking wolues, & waſters of the flocke of Chriſt.

Chriſts ſpeaches not writtē in the Ghoſpel

35. *More bleſſed to giue.*) Among many other infinit goodly things and ſpeaches which Chriſt ſpake and be not written in the Ghoſpels, this ſentence is one: which S. Paul heard of ſome of the Apoſtles daily conuerſant with him, or els learned of Chriſt himſelf, or of the Holy Ghoſt. And it ſignifieth, that whereas the world commonly counteth

Great almeſmen bleſſed.

him happie that receiueth any benefit, as almes either temporal or ſpiritual, yet indeed he that giueth or beſtoweth, is more happie. Which if the world did wel conſider, men would giue almes faſter then they doe, if it were but for their owne benefit.

CHAP.

CHAP. XXI.

From Miletum going on his iourney, 4. he can not be dissuaded neither at Tyre, 8. nor at Cæsarea (in both which places the Holy Ghost reuealed how he should be handled in Hierusalem, 10. the Prophet Agabus expresly foretelling that the Iewes there should deliuer him to the Gentils) 15. but to Hierusalem he commeth: where being welcome to the Christians, and namely to Iames the Bishop, and to the Priests, while he goeth about to satisfie the Christian Iewes there, who had been misinformed of him as if he had taught it to be vnlawful for the Iewes to keepe Moyses Law; 27. he is inuaded by the infidel Iewes, and ready to be murdered by them, vntil the Romane souldiars doe rescue him.

AND when it came to passe that we sailed, being caried from them, with a straight course we came to Coos, and the day following to Rhodes, and from thence to Patara. 2. And when we had found a ship that passed ouer to Phœnice, going vp into it we sailed. 3. And when we were in the sight of Cypres, leauing it on the left hand, we sailed into Syria, and came to Tyre: for there the ship was to discharge her load. 4. And finding Disciples, we taried there seuen daies: who said to Paul by the Spirit, that he should not goe vp to Hierusalem. 5. And the dayes being expired, departing we went forward, al bringing vs on the way, with their wiues and children, til we were out of the citie: and falling vpon our knees on the shore, we praied. 6. And when we had bid one another farewel, we went vp into the ship; and they returned vnto their owne. 7. But we hauing ended the nauigation, from Tyre came downe to Ptolomais: and saluting the Brethren, we taried one day with them. 8. And the next day departing, we came to Cæsarea. And entring into the house of * Philip the Euangelist, who was one of the seuen, we taried with him. 9. And he had :: foure daughters virgins, that did prophecie.

Act. 6, 5.

:: As S. Peter had a wife, but vsed her not after his calling, as it is noted elswhere out of S. Hierom, *Luc.* 4. 38. so may it be said of S. Philip being Deacō.

10. And as we abode there for certaine daies, there came a certaine Prophet from Iewrie, named Agabus. 11. He, when he was come to vs, tooke Paules girdle: and binding his owne feet & handes, he said: Thus saith the Holy Ghost: The man whose girdle this is, so shal the Iewes bind in Hierusalem, and shal deliuer him into the handes of the Gentils. 12. Which when we had heard, we and they that were of the same place, desired him that he would not goe vp to Hierusalem. 13. Then Paul answered, and said: What doe you, weeping and afflicting my hart? for I am ready not only to be bound, but to die also in Hierusalem for the name of our Lord IESVS. 14. And when we could not persuade him, we ceased, saying: The wil of our Lord be done.

15. And after these daies, being prepared, we went vp to Hierusalem. 16. And there came also of the Disciples from Cæsarea with vs, bringing with them one Iason a Cyprian (with whom we should lodge) an old Disciple. 17. And when we were come to Hierusalem, the Brethren

Brethren receiued vs gladly. 18. And the day following Paul went in with vs to Iames, and al the Ancients were assembled. 19. Whom when he had saluted, he told particularly what God had done among the Gentils by his ministerie. 20. But they hearing it, magnified God, and said to him: Thou seest (Brother) how many thousands there are among the Iewes that haue beleeued: and al are Zelatours of the Law. 21. But they haue heard of thee that thou doest teach those Iewes that are among the Gentils, to depart from Moyses: saying that they ought not to circumcise their children, nor walke according to the custome. 22. What is it then? needes must the multitude assemble: for they wil heare that thou art come. 23. Doe this therfore which we tel thee. There are with vs foure men, that haue a vowe on them. 24. Taking these vnto thee, sanctifie thy self with them; and bestow on them, that they may * shaue their heads: and al shal know that the things which they heard of thee, are false: but that thy self also walkest" keeping the Law. 25. But concerning them that beleeue of the Gentils, * we haue written, decreeing that they should refraine themselues from the immolated to Idols, and bloud, and suffocated, and fornication. 26. Then Paul taking the men vnto him, the next day being purified with them entred into the Temple, shewing the accomplishment of the * daies of the purification, vntil an oblation was offered for euery one of them.

Nu. 6, 18. Act. 18. 20.

Nu. 6, 13.

27. But whiles the seuen daies were a finishing, those Iewes that were of Asia, when they had seen him in the Temple, stirred vp al the people, and laid handes vpon him, 28. crying: Ye men of Israel, help: this is the man that against the people and the Law and this place teaching al men euery where, hath also moreouer brought in Gentils into the Temple, and hath violated this holy place. (29. For they had seen Trophimus the Ephesian in the citie with him, whom they supposed that Paul had brought into the temple.) 30. And the whole citie was in an vproare: and there was made a concourse of the people. And apprehending Paul, they drew him forth of the Temple: and immediatly the doores were shut. 31. And as they sought to kil him, it was told the Tribune of the band, That al Hierusalem is in a confusion.

32. Who forthwith taking vnto him souldiars and Centurions, ranne downe to them. Who, when they had seen the Tribune and the souldiars, ceased to strike Paul. 33. Then the Tribune comming neer apprehended him, and commanded him to be bound with two chaines: and he demanded who he was, and what he had done. 34. And some cried one thing, some another, in the multitude. And whereas he could not know the certaintie for the tumult, he commanded him to be led c into the castel. 35. And when he was come to the staires, it chanced that he was caried of the souldiars because of the violence of the people. 36. For the multitude of the people followed, crying: Away with him. 37. And when Paul began to be brought into the castel, he saith to the Tribune: Is it lawful for me to speake some thing to thee? Who said: Canst thon speake Greeke? 38. Art not thou the Ægyptian that before these daies did raise a tumult, and didst lead forth into the desert foure

c Incastra. So in the places following

foure thousand men that were murderers? 39. And Paul said to him: * I am a man truly a Iewe of Tarsus, a citizen not of an obscure citie of Cilicia. And I desire thee, permit me to speake to the people. 40. And when he had permitted him, Paul standing on the staiers, beckned with his hand to the people. And great silence being made, he spake vnto them in the Hebrew tongue, saying.

ANNOTATIONS.

CHAP. XXI.

Virgins.

9. *Virgins.*) S. Luke noteth specially that his daughters were Virgins, meaning (no doubt) that they were of the state, profession, or purpose of perpetual virginitie, not only that they were yong maides vnmarried: and that they were the rather for that, indowed with the guift of propheeie, as S. *Hierom* saith *li. 1. adu. Iouin. c. 24. See Oecum. c. 29. in hunc locum.*

Auoiding of scandal in things not vnlawful.

24 *Keeping the Law.*) Al the obseruations of the Law were now in themselues dead & vnprofitable; yet til further propagation of the Ghospel, they were not damnable to the keepers, nor offensiue to God, but might be obserued euen of the Christian Iewes. And for feare of scandalizing the weake of that Nation, newly conuerted, or prone to receiue the faith, the Apostles by Gods suggestion did thinke it good to obserue them as occasion required.

CHAP. XXII.

Being licensed by the Tribune to speake to the people, he sheweth them that he was once as earnest on that side as they now be: 6. and how strange and miraculous his conuersion was. 17. They heare him quietly vntil he began to make mention of a vision that sent him away from them to the Gentils. 22. Then they crie out vpon him so, 23. that for their crying the Tribune commandeth him to be scourged. 25. Which yet by his wisedom he escapeth.

Act. 21, 39. MEN Brethren and Fathers, heare what account I doe render now vnto you. 2. (And when they had heard that he spake to them in the Hebrew tongue, they did the more keep silence. 3. And he saith:) * I am a man a Iewe, borne at Tarsus in Cilicia, but brought vp in this citie, at the feet of Gamaliel instructed according to the veritie of the law of the Fathers, an emulatour of the Law as also al you are this day: 4. who * persecuted this way vnto death, binding & deliuering into custodies men & women, 5. as the high Priest doth giue me testimonie, and al the Ancients. 6. Of whom * receiuing letters also to the Brethren, I went to Damascus, that I might bring them thence bound to Hierusalem, to be punished. 7. And it came to passe as I was going, and drawing nigh to Damascus at mid-day, sodenly from Heauen there shone round about me much light: 8. and falling on the ground, I heard a voice saying to me: Saul, Saul, why persecutest thou me? 9. And I answered: Who art thou Lord? And he said to me: I am IESVS of Nazareth, whom thou persecutest. 10. And they that were with me, saw

the light indeed, but the voice they heard not of him that ſpake with me. 11. And I ſaid: What ſhal I doe Lord? And our Lord ſaid to me: Ariſe and goe to Damaſcus; and there it ſhal be told thee of al things that thou muſt doe. 12. And whereas I did not ſee for the brightneſſe of that light, being led of my companions by the hand, I came to Damaſcus. 13. And one Ananias, a man according to the Law, hauing teſtimonie of al the Iewes inhabitans, 14. comming to me, and ſtanding by me, ſaid to me: Brother Saul, looke vp. And I the ſelf-ſame houre looked vpon him. 15. But he ſaid: The God of our Fathers hath preordained thee, that thou ſhouldeſt know his wil, and ſee the Iuſt one, and heare a voice from his mouth: 16. becauſe thou ſhalt be his witnes to al men, of thoſe things which thou haſt ſeen and heard. 17. And now what tarieſt thou? Riſe vp, and be baptized, and ::a waſh away thy ſinnes inuocating his name. 18. And it befel me returning into Hieruſalem, and praying in the Temple, that I was in a trance, 19. and ſaw him ſaying vnto me: Make haſt, and depart quickely out of Hieruſalem: becauſe they wil not receiue thy teſtimonie of me. 20. And I ſaid, Lord, they know that I did caſt into priſon and beat in euery Synagogue them that beleeued in thee. 21. And when the bloud of Steuen thy c Witnes was ſhed, ::b I ſtood by and conſented, and kept the garments of them that killed him. 22. And he ſaid to me: Goe, for into the Gentils a farre wil I ſend thee.

23. And they heard him vntil this word, and they lifted vp their voice, ſaying: Away with ſuch an one from the earth: for it is not meet he ſhould liue. 24. And when they cried out, and threw of their garments, and caſt duſt into the aire, 25. the Tribune commanded him to be caried into the caſtel, and to be beaten with whips, & that he ſhould be tormented: to know for what cauſe they did ſo crie at him. 26. And when they had bound him very ſtraight with thongs, Paul ſaith to the Centurion ſtanding by him: Is it lawful for you to whip a man that is a Roman and vncondemned? 27. Which the Centurion hearing, went to the Tribune, and told him, ſaying: What wilt thou doe? for this man is a citizen of Rome. 28. And the Tribune comming, ſaid to him: Tel me, art thou a Romane? But he ſaid: Yea. 29. And the Tribune anſwered: I obtained this citie with a great ſumme. And Paul ſaid: But I was alſo borne to it. 30. Immediatly therfore they departed from him that were to torment him. The Tribune alſo feared after he vnderſtood that he was a citizen of Rome, and becauſe he had bound him. 31. But the next day meaning to know more diligently for what cauſe he was accuſed of the Iewes, he looſed him, and commanded the c Prieſts to come together and al the Councel: & bringing forth Paul, he ſet him among them.

::a The Sacrament of Baptiſme doth it ſelf waſh away ſinnes as here is plaine, & therfore doth not only ſignifie (as the Heretikes affirme) that our ſinnes be forgiuen before, or otherwiſe by faith only remitted. Wherby the Churches doctrine is proued to be fully agreable to the Scriptures, that the Sacraments giue grace *ex opere operato*, that is, by the force & vertue of the worke and word, done & ſaid in the Sacrament.

::b Not only the Principals, but al that conſent to the death or vexation of Chriſtian men for the Catholike faith, doe highly offend: which the Apoſtle confeſſeth here, that Gods mercie may be more notoriouſly glorified in him hereby.

c μαρτυρος. Act. 7. 38.

c ἀρχιερεῖς.

CHAP.

CHAP. XXIII.

As the people in the tumult, so also the very cheese of the Iewes in their Councel shew themselues obstinate, and wilful persecutours of the truth in S. Pauls person. Whose behauiour towardes them is ful of constancie, modestie, and wisedom. 11. (Christ also by a vision encouraging him & foretelling that he shal to Rome.) 12. Yea they conspire with 40. men to kil him traiterously. 16. But the matter being detected, the Romane Tribune conueigheth him strongly to Cæsarea.

AND Paul looking vpon the Councel, said: Men Brethren, I with al good conscience haue conuersed before God, vntil this present day. 2. And the high Priest Ananias commanded them that stood by him, to smite him on the mouth. 3. Then Paul said to him: "a God shal strike thee, thou whited wal. And thou sitting iudgest me according to the law, and contrarie to law doest thou command me to be smitten? 4. And they that stood by, said: Doest thou reuile the high Priest of God? 5. And Paul said: " I knew not, Brethren, that he is the high Priest. For it is written: *The Prince of thy people thou shalt not mis-speake.* Exo. 22, 28.

6. And Paul knowing that the one part was of Sadducees, and the other of Pharisees, "b he cried out in the Councel: Men Brethren, * I am a Pharisee, the sonne of Pharisees: of the hope and resurrection of the dead am I iudged. Phil. 3, 5

7. And when he had said these things, there rose dissension between the Pharisees and Sadducees; and the multitude was deuided. Mt. 22, 23.

8. For the" Sadducees say * there is no resurrection, nor Angel, nor spirit: but the Pharisees confesse both. 9. And there was made a great crie. And certaine of the Pharisees rising vp, stroue saying: We find no euil in this man. What if a spirit hath spoken to him, or an Angel? 10. And when there was risen great dissension, the Tribune fearing lest Paul should be torne in peeces by them, commanded the souldiars to goe downe, and to take him out of the middes of them, and to bring him into the castel. 11. And the night following our Lord standing by him, said: Be constant; for as thou hast testified of me in Hierusalem, so "c must thou testifie at Rome also.

12. And when day was come, certaine of the Iewes gathered themselues together, & " vowed themselues, saying: that they would neither eate nor drinke til they killed Paul. 13. And they were more then fourtie men that had made this conspiracie: 14. who came to the cheefe Priests and the Ancients, and said: By execration we haue vowed our selues, that we wil eate nothing, til we kil Paul. 15. Now therfore giue you knowledge to the Tribune with the Councel, that he bring him forth to you, as if you meant to know some more certaintie touching him. But we, before he come neere, are ready for to kil him. 16. Which when Paules sisters sonne had heard, of their lying in wait, he came and entred into the castel and told Paul. 17. And Paul calling to him one of the Centurions, said: Bring this yong man to the Tribune,

a "He said not this through perturbation of mind, or of a passion, but by way of prophecie, that this figuratiue high priesthood thē trimmed like a wihted wal, was to be destroied; whereas now the true priesthood of Christ was cōe. *Beda in hunc lo.*

"b Such prudent euasions from danger are lawful. Which S. Chrysostome calleth (specially in this Apostle) the wisdom of the serpent; as otherwise in his teaching and preaching & patience he vsed the simplicitie of a doue.

"c Though God who could not lie, had promised Paul that he should goe to Rome; yet the Apostle omitted not humane meanes to defend himself from his enemies & otherwise. Neither said he as the Heretikes called Predestinates, Let thē doe what they wil, they cā not hurt me, for I am predestinate to goe to Rome. See his doings and sayings to saue himself, in the chap. following.

for he hath some thing to tel him. 18. c And he taking him, brought him to the Tribune, and said: The prisoner Paul desired me to bring this yong man vnto thee, hauing some thing to say to thee. 19. And the Tribune taking him by the hand, went aside with him apart, and asked him: What is it that thou hast to tel me? 20. And he said: The Iewes haue agreed to desire thee, that to morow thou wilt bring forth Paul into the Councel, as though they meant to inquire some more certaintie touching him. 21. But doe not thou credit them; for there lie in wait for him more then fourtie men of them, which haue vowed neither to eate nor to drinke, til they kil him: and they are now ready, expecting thy promise. 22. The Tribune therfore dimissed the yong man, commanding that he should speake to no man that he had notified these things vnto him. 23. And calling two Centurions, he said to them: Make ready two hundred souldiars, to goe as farre as Cæsarea, and seuentie horsemen, and lances two hundred, from the third houre of the night: 24. and prepare beasts: that setting Paul on, they might bring him safe to Felix the President. (25. For he feared lest perhaps the Iewes might take him away, and kil him, and himself afterward should sustaine reproch, as though he would haue taken money) 26. writing a letter conteining thus much:

c See the courtesie & equitie of Heathen officers toward their prisoners, to saue them from al iniurie & villanie.

Claudius Lisias to the most excellent President Felix, greeting. 27. This man being apprehended of the Iewes, and ready to be killed of them, I comming in with the band deliuered him, vnderstanding that he is a Roman: 28. and meaning to know the cause that they obiected vnto him, I brought him downe into their Councel. 29. Whom I found to be accused concerning questions of their law: but hauing no crime worthie of death or of bands. 30. And when it was told me of ambushments that they had prepared against him, I sent him to thee, signifying also to the accusers, to speake before thee. Fare-wel. 31. And the souldiars according as it was commanded them, taking Paul, brought him by night to Antipatris. 32. And the next day sending away the horse-men to goe with him, they returned to the castel. 33. Who when they were come to Cæsarea, and had deliuered the letter to the President, they did set Paul also before him. 34. And when he had read, and had asked of what prouince he was: and vnderstanding that of Cilicia: 35. I wil heare the, said he, when thy accusers are come. And he commanded him to be kept in Herods palace.

ANNOTATIONS.

CHAP. XXIII.

The honour of Priesthood.

5. *I knew not.*) *Our Lord* (saith S. Cyprian) *in the Ghospel, when it was said to him: Answerest thou the high Priest so; teaching that the honour of Priesthood must be kept said nothing to the high Priest, but only purging his innocencie, said: If I haue spoken euil, beare witnes of euil; but if wel, why smitest thou me? Also the Blessed Apostle when it was said to him: Doest thou assaile the high Priest so with il wordes? spake not any thing contumeliously against the Priest, whereas he might haue put forth himself stoutly against them which had both crucified our Lord, and which had now also* Cypr. ep. 65. 69. nu. 2.

alſo loſt their God and Chriſt, Temple and Prieſthood. But though in falſe & ſpoiled Prieſts, yet conſidering the very bare shadow of the name of Prieſts, he ſaid: I knew not, Brethren, that he was high Prieſt. By which wordes of the Apoſtle, either it may be thought he knew not indeed that he was in that function, becauſe he had not been of long time in thoſe partes; or els that he ſo ſaid in reſpect of the abrogation of the high Prieſthood of the Iewes, whereby he knew this man not to be truely any Prieſt: as alſo becauſe at this time they came not orderly to it by ſucceſsion of Aaron and Law of Moyſes, but by the Roman Emperours fauour * as is ſaid before: though (as it is lawful in ſuch a caſe) the leſſe to irritate them, he frameth his ſpeach ſo as they might not take occaſion of further accuſation againſt him.

See Annot. Ioa. 11, 51.

8. *The Sadducees.*) This was the worſt Hereſie among the Iewes, denying that there be any Angels, or ſpirits, the Reſurrection alſo of the bodies: & conſequently [as it may very wel be gathered by the booke of the Machabees) they denied praier for the dead. For to offer or pray for the dead, & to thinke rightly & religiouſly of the Reſurrection, are made there ſequels one of another. Of this ſect of Sadducees was (as Euſebius writeth *li. 2. c. 22. Ec. hiſt.*) this Ananias the high Prieſt, that cauſed Paul to be ſmitten. For their Prieſthood had now no more the protection of God to preſerue it in truth and right iudgement, the Chriſtian Prieſthood being then eſtablished.

Mac. li. 2. c. 12, 43.

The Sadducees (as it ſemeeth) denied praier for the dead.

12. *Vowed themſelues.*) Such vowes, othes, or execrations as this, bind no man before God, yea they muſt in no wiſe be obſerued. It is a great offence either to vow voluntarily, or to take any ſuch thing vpon a man, for feare or by commandement. For example, if thou haue rashly by promiſe, or othe, appointed to be reuenged vpon any man, thou bindeſt not thy ſelf thereby, neither muſt thou keepe thy promiſe. If thou be put to an othe to accuſe Catholikes for ſeruing God as they ought to doe, or to vtter any innocent man to God's enemies and his, thou oughteſt firſt to refuſe ſuch vnlawful othes: but if thou haue not conſtancie and courage ſo to doe, yet know thou that ſuch othes bind not at al in conſcience & Law of God, but may and muſt be broken vnder paine of damnation. For to make or take ſuch vowes or othes is one ſinne, and to keep them, is another farre greater: as when Herode, to keep his othe, killed Iohn Baptiſt. And ſuch vowes and othes to God as theſe, are vnlawful & muſt be broken: and not the vowes of Chaſtitie and Religion, as our new Miniſters teach by their wordes and workes.

Mt. 14, 9.

vnlawful othes & vowes muſt not be kept.

CHAP. XXIIII.

They proſecute him to Caſarea, bringing with them an Oratour, who before the Preſident Felix accuſeth him. 10. He anſwereth, defending himſelf from the crimes they charged him with, but confeſſing his religion plainly. 22. The Iudge perceiuing his religion to be irreprehenſible, yealdeth not to condemne him at their pleaſure: 24. yea he oftentimes with his wife heareth his preaching, 27. but yet doth not his dutie to deliuer him out of priſon.

AND after fiue daies the high Prieſt Ananias deſcended, with certaine Ancients and one Tertullus an Oratour, who went to the Preſident againſt Paul. 2. And Paul being cited, Tertullus began to accuſe, ſaying:

Whereas we liue in much peace by thee, & many things are corrected by thy prouidence, 3. we doe alwaies & in al places receiue it, moſt excellent Felix, with al thanks-giuing. 4. But leſt I hinder thee any longer, I deſire thee of thy clemencie breifely to heare vs. 5. We haue found this mā peſtiferous, & raiſing ſeditiōs to al the Iewes in the whole world, and authour of the ſedition of the ſect of the Nazarenes. 6. Who alſo hath attempted to violate the

Temple, whom alſo being apprehended we would haue iudged according to our law. 7. But Lyſias the Tribune comming in, with great force tooke him away out of our hands, 8. commanding his accuſers to come to thee, of whom thou maieſt thyſelf iudging, vnderſtand of al theſe things, whereof we accuſe him. 9. And the Iewes alſo added, ſaying that theſe things were ſo.

10. But Paul anſwered: (the Preſident making a ſigne vnto him for to ſpeake)

Knowing that of many yeares thou art iudge ouer this Nation, I wil with good courage anſwer for my ſelf. 11. For thou maieſt vnderſtand that it is not aboue twelue daies to me, ſince I went vp to adore in Hieruſalem. 12. And neither in the Temple did they find me diſputing with any man, or cauſing concourſe of the multitude, neither in the ſynagogues, nor in the citie: 13. neither can they proue vnto thee the things whereof they now accuſe me. 14. But this I confeſſe to thee, that c according to the ¨a ſect, which they cal hereſie, I doe ſo ſerue the Father my God, beleeuing al things that are written in the Law & the Prophets: 15. hauing hope in God, the which theſe alſo thēſelues expect, that there ſhal be a reſurrection of iuſt and vniuſt. 16. In this my ſelf alſo doe ſtudie to haue a conſcience without offenſe toward God and toward men alwaies. 17. And after many yeares * I came to beſtow almes vpon my Nation, & oblations, and vowes. 18. In the which they found me * purified in the Temple: not with multitude nor with tumult. 19. But certaine Iewes of Aſia, who ought to be preſent before thee and to accuſe, if they had any thing againſt me: 20. or let theſe men thēſelues ſay, if they haue found in me any iniquitie, foraſmuch as I ſtand in the Councel, 21. but of this one voice only that I cried ſtanding among them, That *of the reſurrection of the dead am I iudged this day of you. 22. And Felix differred them, knowing moſt certainely of this way, ſaying: When Lyſias the Tribune is come downe, I wil heare you. 23. And he commanded the Centurion to keep him, and that he ſhould haue reſt, neither to prohibit any of his to miniſter vnto him.

24. And after ſome daies, Felix comming with Druſilla his wife, which was a Iew, called Paul, and heard of him the faith that is in Chriſt IESVS. 25. And he diſputing of ¨b iuſtice and chaſtitie, and of the iudgement to come, Felix being terrified, anſwered: For this time, goe thy way: but in time conuenient I wil ſend for thee. 26. hoping alſo withal, that money would be giuen him of Paul; for the which cauſe alſo oftentimes ſending for him, he ſpake with him. 27. But when two yeares were ended, Felix had a Succeſſour Portius Feſtus. And Felix being willing to ſhew the Iewes a pleaſure, left Paul in priſon.

CHAP.

*a Becauſe Tertullus the Iewes Oratour called Chriſtian religion the ſect or (as it is there vers. 5. in the Greeke) the hereſie of the Nazarens; S. Paul anſwereth and sheweth that it is no hereſie. And as for the word, *Sect*, in this place; it is in the Greeke, *According to the way, which they cal hereſie*, as alſo Act. 9, 2. 24, 22. And therfore the word *Sect* here is ſo taken. See *Annot. c* 28, 22.

¨b The Apoſtolike teaching was not of only, or ſpecial faith; but of iuſtice, & chaſtitie, & iudgement; that is to ſay, of the terrour of Hel and other God's iudgements in the next life anſwerable to our deeds in this world: by which the hearers were firſt terrified, and ſo induced to penance. How ſay Heretikes then that ſuch things make men hypocrites.

c κατὰ τὴν ὁδὸν *the God of my Fathers, (or) the Father, and my God, Ro. 15, 8. Act. 21, 26.*

Act. 24, 6.

CHAP. XXV.

After two yeares empriſonment the Iewes continue their ſute againſt him, ſoliciting the new Preſident Feſtus, 6. firſt at Hieruſalem, then at Cæſarea: 9. where through the Iewes partialitie he is faine to appeale vnto the Emperour: 13. and is in the meane time brought forth by Feſtus (giuing him good teſtimonie, notwithſtanding the exclamations of the Iewes againſt him) vnto King Agrippa and his Queene Bernice.

FESTVS therfore when he was come into the prouince, after three daies went vp to Hieruſalem from Cæſarea. 2. And the cheefe Prieſts, and principal men of the Iewes went vnto him againſt Paul: and they deſired him, 3. requeſting fauour againſt him, that he would command him to be brought to Hieruſalem, laying wait for to kil him in the way. 4. But Feſtus anſwered, that Paul is kept in Cæſarea: and that he would very ſhortly goe thither. 5. They therfore, ſaith he, that are of abilitie among you, going downe with me, if there be any crime in the man, let them accuſe him.

6. And hauing taried among them not aboue eight or ten daies, he went downe to Cæſarea, and the next day he ſate in the iudgement ſeat: and he commanded Paul to be brought. 7. Who being brought, there ſtood about him the Iewes that were come downe from Hieruſalem, obiecting many and greuious c cauſes which they could not proue; 8. Paul making anſwer, That neither againſt the law of the Iewes, nor againſt the Temple, nor againſt Cæſar haue I any thing offended. 9 But Feſtus willing to ſhew the Iewes a pleaſure, anſwering Paul, ſaid: Wilt thou goe vp to Hieruſalem, and there be iudged of theſe things before me? 10. And Paul ſaid: At Cæſar's iudgement ſeat doe I ſtand, where I ought to be iudged: the Iewes I haue not hurt, as thou very wel knoweſt. 11. For if I haue hurt them, or done any thing worthie of death, I refuſe not to die. But if none of thoſe things be, whereof theſe accuſe me, no man can giue me to them. ⁂ I appeale to Cæſar. 12. Then Feſtus hauing conferred with the Councel, anſwered: Haſt thou appealed to Cæſar? to Cæſar ſhalt thou goe.

13. And when certaine daies were paſſed, King Agrippa & Bernice came downe to Cæſarea to ſalute Feſtus. 14. And as they taried there a good many daies, Feſtus ſignified to the King, of Paul ſaying: A certaine perſon was left priſoner by Felix, 15. concerning whom, when I was at Hieruſalem, the cheefe Prieſts and the Ancients of the Iewes came vnto me, deſiring condemnation againſt him. 16. To whom I anſwered: That it is not the Romanes cuſtome to yeald vp any man before that he which is accuſed haue his accuſers preſent, and take place to make his anſwer for to cleere himſelf of the crimes. 17. When they therfore were aſſembled hither, without any delaie, the day following, ſitting in the iudgement ſeat, I commanded the man to be brought. 18. Of whom

c crimes
xv, 27

⁂ If S. Paul both to ſaue himſelf from whipping and from death ſought by the Iewes, doubted not to crie for ſuccour of the Romane lawes, and to appeale to Cæſar the Prince of the Roman's not yet Chriſtned: how much more may we cal for aide of Chriſtiã Princes and their lawes, for the punishment of Heretikes, and for the Churches defenſe againſt them? S. Auguſtine ep. 50

whom, when the accusers stood vp, they brought no cause which I thought il of: 19. but certaine questions of their owne superstition they had against him, and of :: one IESVS deceased, whom Paul affirmed to liue. 20. Doubting therfore of this kind of question, I said, whether he would goe to Hierusalem, & there be iudged of these things. 21. But Paul appealing to be kept vnto the knowledge of Augustus, I commanded him to be kept, til I send him to Cæsar. 22. And Agrippa said to Festus: My self also would heare the man. To morow, said he, thou shalt heare him.

:: This whom he termeth by contempt, one IESVS, hath now made al the Romane Emperours & Princes of the world to know him, and hath giuen the seat of the Cæsars to his poore seruants, Peter & his Successours.

23. And the next day when Agrippa and Bernice were come with great pompe, and had entred into the hal of audience with the Tribunes and principal men of the citie, at Festus commandement Paul was brought. 24. And Festus saith: King Agrippa, and al ye men that are present together with vs, you see this man, concerning whom al the multitude of the Iewes called vpon me at Hierusalem, requesting and crying out that he ought not to liue any longer. 25. Yet haue I found nothing that he hath committed worthie of death. But forasmuch as he himself appealed to Augustus, I haue determined to send him. 26. Of whom what to write for certaintie to my Lord, I haue not. For the which cause I haue brought him forth to you, and especially to thee, King Agrippa, that examination being made, I may haue what to write. 27. For it seemeth to me without reason, to send a prisoner, & not to signifie c his causes.

c τὰς κατ' αὐτοῦ αἰτίας.

CHAP. XXVI.

In that honourable Audience being permitted to speake, 2. he declareth to the King what he first was, 12. and how miraculously he was conuerted, 19. and that he hath preached since, as he was commanded from Heauen, and as the Prophets had foretold of Christ. 24. Which strange tale Festus the Heathen President hearing, saith that he is mad. 25. But Paul answereth, & exhorteth them al to be Christiãs as he is. 30. They finally pronounce that he might be set at libertie, but only for his appeale.

BVT Agrippa said to Paul: Thou art permitted to speake for thy self. Then Paul stretching forth his hand, began to make his answer:

2. Touching al things whereof I am accused of the Iewes, King Agrippa, I account my self happie for that I am to defend my self this day before thee, 3. especially whereas thou knowest al things that are among the Iewes, customes and questions: for the which cause I beseech thee, heare me patiently. 4. And my life truely from my youth, which was from the beginning in my Nation in Hierusalem, al the Iewes doe know: 5. knowing me before from the beginning (if they wil giue testimonie) that according to the most sure c sect of our religion I liued a Pharisee.

c αἱρέσεως

risee. 6. And now for the hope of the promise that was made of
b in quã ελπιδι God to our Fathers, doe I stand subiect to iudgement: 7. b the which,
our twelue Tribes c seruing night and day, hope to come vnto. Of
the which hope, o King, I am accused of the Iewes. 8. What in-
credible thing is it iudged with you, if God raise the dead? 9. And
my self truely had thought that I ought to doe against the name of
Act 8, 3. Iesvs of Nazareth many contrarie things. 10. Which also I * did
at Hierusalem, and many of the Saints did I shut vp in prisons, ha-
uing receiued authoritie of the cheefe Priests: and when they were
c detuli sententiam. put to death, c I brought the sentence. 11. And throughout al the
Synagogues oftentimes punishing them, I compelled them to blaspheme: and yet more mad against them I persecuted them euen vnto
Act. 9, 3. forraine cities. 12. Among which things whiles * I went to Damascus with authoritie and permission of the cheefe Priests, 13. at
mid-day, in the way, I saw (o King) from Heauen a light to haue
shined round about me and them that were in companie with me,
aboue the brightnes of the sunne. 14. And when al we were fallen
downe on the ground, I heard a voice speaking to me in the Hebrew
tongue: Saul, Saul, why persecutest thou me? It is hard for thee to
kicke against the pricke. 15. And I said: Who art thou Lord? And our
Lord answered: I am Iesvs whom thou doest persecute. 16. But rise vp
and stand vpon thy feet: for to this end haue I appeared to thee, that
I may ordaine thee a Minister and witnes of those things which thou
hast seen, and of those things wherein I wil appeare to thee, 17. deliue-
ring thee out of the peoples and Nations vnto the which now I send
thee, 18. to open their eyes, that they may be conuerted from darkenes
to light, and from the power of Satan to God, that they may receiue
remission of sinnes, and lot among the Saints by the faith that is in me.
19. Whereupon, King Agrippa, I was not incredulous to the heauenly
Act. 9, 20. vision: 20. but to them first that are at Damascus, and at Hierusalem,
and vnto al the countrie of Iewrie, and to the Gentils * did I preach
that they should doe ¨ penance, & turne to God, doing workes worthie of penance. 21. For this cause the Iewes, when I was in the Temple,
Act. 21, 30. * apprehending me, attempted meaning to kil me. 22. But aided by the
help of God, I stand vntil this day, testifying to smal & to great, saying
nothing beside those things which the Prophets did speake should come
to passe, & Moyses; 23. if Christ were passible, if the first of the resur-
rection from the dead, he were to shew light to the people and to the
Gentils.

¨ Penãce often inculcated, and workes agreable to the same

24. As he spake these things and made his answer, Festus with a
loud voice said: Thou art mad, Paul; much learning turneth thee to
madnesse. 25. And Paul said: I am not mad, most excellent Festus; but
I speake words of veritie & sobrietie. 26. For the King knoweth of these
things, to whom also I speake constantly. For I thinke none of these
things to be vnknowen to him. For neither was any of these things
done in a corner. 27. Beleeuest thou the Prophets, King Agrippa? I know
that thou beleeuest. 28. And Agrippa said to Paul: A litle thou persuadest
me to become a Christian. 29. And Paul said: I wish of God, both in litle,
and

whom, when the accusers stood vp, they brought no cause which I thought il of: 19. but certaine questions of their owne superstition they had against him, and of :: one IESVS deceased, whom Paul affirmed to liue. 20. Doubting therfore of this kind of question, I said, whether he would goe to Hierusalem, & there be iudged of these things. 21. But Paul appealing to be kept vnto the knowledge of Augustus, I commanded him to be kept, til I send him to Cæsar. 22. And Agrippa said to Festus: My self also would heare the man. To morow, said he, thou shalt heare him.

:: This whom he termeth by contempt, one IESVS, hath now made al the Romane Emperours & Princes of the world to know him, and hath giuen the seat of the Cæsars to his poore seruants, Peter & his Successours.

23. And the next day when Agrippa and Bernice were come with great pompe, and had entred into the hal of audience with the Tribunes and principal men of the citie, at Festus commandement Paul was brought. 24. And Festus saith: King Agrippa, and al ye men that are present together with vs, you see this man, concerning whom al the multitude of the Iewes called vpon me at Hierusalem, requesting and crying out that he ought not to liue any longer. 25. Yet haue I found nothing that he hath committed worthie of death. But forasmuch as he himself appealed to Augustus, I haue determined to send him. 26. Of whom what to write for certaintie to my Lord, I haue not. For the which cause I haue brought him forth to you, and especially to thee, King Agrippa, that examination being made, I may haue what to write. 27. For it seemeth to me without reason, to send a prisoner, & not to signifie c his causes.

c τὰς κατ' αὐτοῦ αἰτίας.

CHAP. XXVI.

In that honourable Audience being permitted to speake, 2. he declareth to the King what he first was, 12. and how miraculously he was conuerted, 19. and that he hath preached since, as he was commanded from Heauen, and as the Prophets had foretold of Christ. 24. Which strange tale Festus the Heathen President hearing, saith that he is mad. 25. But Paul answereth, & exhorteth them al to be Christiãs as he is. 30. They finally pronounce that he might be set at libertie, but only for his appeale.

BVT Agrippa said to Paul: Thou art permitted to speake for thy self. Then Paul stretching forth his hand, began to make his answer:

2. Touching al things whereof I am accused of the Iewes, King Agrippa, I account my self happie for that I am to defend my self this day before thee, 3. especially whereas thou knowest al things that are among the Iewes, customes and questions: for the which cause I beseech thee, heare me patiently. 4. And my life truely from my youth, which was from the beginning in my Nation in Hierusalem, al the Iewes doe know: 5. knowing me before from the beginning (if they wil giue testimonie) that according to the most sure c sect of our religion I liued a Pharisee.

c αἱρέσεως

risee. 6. And now for the hope of the promise that was made of
b in quã λατρεῦον God to our Fathers, doe I stand subiect to iudgement: 7. b the which,
our twelue Tribes c seruing night and day, hope to come vnto. Of
the which hope, o King, I am accused of the Iewes. 8. What in-
credible thing is it iudged with you, if God raise the dead? 9. And
Act 8, 3. my self truely had thought that I ought to doe against the name of
IESVS of Nazareth many contrarie things. 10. Which also I * did
at Hierusalem, and many of the Saints did I shut vp in prisons, ha-
uing receiued authoritie of the cheefe Priests: and when they were
c detuli sententiam. put to death, c I brought the sentence. 11. And throughout al the
Synagogues oftentimes punishing them, I compelled them to blaspheme: and yet more mad against them I persecuted them euen vnto
Act. 9, 3. forraine cities. 12. Among which things whiles * I went to Damascus with authoritie and permission of the cheefe Priests, 13. at
mid-day, in the way, I saw (o King) from Heauen a light to haue
shined round about me and them that were in companie with me,
aboue the brightnes of the sunne. 14. And when al we were fallen
downe on the ground, I heard a voice speaking to me in the Hebrew
tongue: Saul, Saul, why persecutest thou me? It is hard for thee to
kicke against the pricke. 15. And I said: Who art thou Lord? And our
Lord answered: I am IESVS whom thou doest persecute. 16. But rise vp
and stand vpon thy feet: for to this end haue I appeared to thee, that
I may ordaine thee a Minister and witnes of those things which thou
hast seen, and of those things wherein I wil appeare to thee, 17. deliuering thee out of the peoples and Nations vnto the which now I send
thee, 18. to open their eyes, that they may be conuerted from darkenes
to light, and from the power of Satan to God, that they may receiue
remission of sinnes, and lot among the Saints by the faith that is in me.
19. Whereupon, King Agrippa, I was not incredulous to the heauenly
Act. 9, 20. vision: 20. but to them first that are at Damascus, and at Hierusalem,
and vnto al the countrie of Iewrie, and to the Gentils * did I preach
that they should doe :: penance, & turne to God, doing workes worthie :: Penãce often inculcated, and workes agreable to the same
of penance. 21. For this cause the Iewes, when I was in the Temple,
Act. 21, 30. * apprehending me, attempted meaning to kil me. 22. But aided by the
help of God, I stand vntil this day, testifying to smal & to great, saying
nothing beside those things which the Prophets did speake should come
to passe, & Moyses; 23. if CHRIST were passible, if the first of the resurrection from the dead, he were to shew light to the people and to the
Gentils.

24. As he spake these things and made his answer, Festus with a
loud voice said: Thou art mad, Paul; much learning turneth thee to
madnesse. 25. And Paul said: I am not mad, most excellent Festus; but
I speake words of veritie & sobrietie. 26. For the King knoweth of these
things, to whom also I speake constantly. For I thinke none of these
things to be vnknowen to him. For neither was any of these things
done in a corner. 27. Beleeuest thou the Prophets, King Agrippa? I know
that thou beleeuest. 28. And Agrippa said to Paul: A litle thou persuadest
me to become a CHRISTIAN. 29. And Paul said: I wish of God, both in litle,
and

and in much, not only thee, but alſo al that heare this day, to become ſuch as I am alſo, except theſe bands. 30. And the King roſe vp, and the Preſident, and Bernice, and they that ſate by them. 31. And going aſide, they ſpake among themſelues, ſaying, That this man hath done nothing worthie of death or bands. 32. And Agrippa ſaid to Feſtus: This man might be releaſed, if he had not appealed to Cæſar.

CHAP. XXVII.

What a dangerous nauigation he had towards Rome: and that by his prediction and counſel the ship might haue been ſaued. And for his ſake (as God alſo reuealed to him before) al the companie was preſerued, being 276. perſons.

AND after it was decreed that he ſhould ſaile into Italie, and that Paul with other priſoners ſhould be deliuered to a Centurion named Iulius, of the band Auguſta, 2. we going vp into a ſhip of Adrumetum, beginning to ſaile about the places of Aſia, looſed from the land, Ariſtarchus the Macedonian of Theſſalonica continuing with vs. 3. And the day following we came to Sidon. And Iulius intreating Paul courteouſly, permited him to goe to his freinds, and to take care of himſelf. 4. And when we had looſed thence we ſailed vnder Cypres: becauſe the winds were contrarie. 5. And ſailing the ſea of Cilicia and Pamphilia, we came to Lyſtra, which is in Lycia: 6. and there the Centurion finding a ſhip of Alexandria ſailing into Italie, remoued vs into it. 7. And whereas many daies we ſailed ſlowly, and were ſcarſe come ouer againſt Gnidus, the wind hindering vs, we failed neere Crete by Salmone: 8. and with much adoe ſailing by it, we came into a certaine place that is called Good-hauens, nigh to the which was a citie Thalaſſa.

9. And when much time was ſpent, and whereas now it was not ſafe ſailing, becauſe the [a] faſt now was paſt, Paul comforted them, 10. ſaying to them: Ye men, I ſee that the ſailing beginneth to be with hurt and much damage, not only of the lading and the ſhip, but alſo of our liues. 11. But the Centurion beleeued the Gouernour and Maiſter of the ſhip, more then thoſe things which were ſaid of Paul. 12. And whereas it was not a commodious hauen to winter in, very many taking counſel appointed to ſaile thence, if by any meanes they might comming to Phœnice, winter there, a hauen of Drete looking toward the [c] Afrike and the Chore, 13. And the ſouth-wind blowing, they thinking that they had obteined their purpoſe, when they had parted from Aſſon, ſailed along by Crete. 14. But not long after, a tempeſtuous wind that is called Euro-aquilo, droue againſt it. 15. And when the ſhip was caught and could not make way againſt the wind, giuing vp the ſhip to the winds, we were driuen. 16. And running vpon a certaine Iland, that is called [c] Cauda, we could ſcarſe get the cock-boat. 17. Which being taken vp, they vſed helps, girding the ſhip, and fearing

[a] It may ſignifie the Iewes faſt of the ſeuenth moneth Septẽber, after which the nauigation was perilous, winter approching.

[c] names of windes.

[c] Græc. Clauda

fearing leſt they ſhould fal into c the Syrte, letting downe the veſſel, ſo were they caried. 18. And when we were mightily toſſed with the tempeſt, the next day they caſt forth. 19. And the third day with their owne hands they threw forth the tacklings of the ſhip. 20. And neither ſunne, nor ſtarres appearing for many daies, and no ſmal ſtorme being toward, al hope was now taken away of our ſauing.

21. And when there had been long faſting, then Paul ſtanding in the middes of them, ſaid; You ſhould indeed, O ye men, haue heard me, and not haue parted from Crete, & haue gained this hurt and loſſe. 22. And now I exhort you to be of good cheere. For there ſhal be no loſſe of any ſoule among you, but of the ſhip. 23. For " an Angel of the God whoſe I am, and c whom I ſerue, ſtood by me this night, 24. ſaying: Feare not Paul, thou muſt appeare before Cæſar: and behold God hath " giuen thee al that ſaile with thee. 25. For the which cauſe be of good cheere ye men: for I beleeue God, that it ſhal ſo be, as it hath been ſaid to me. 26. And we muſt come vnto a certaine Iland. 27. But after the fourteenth night was come on vs, as we were ſailing in Adria about mid-night, the ſhip-men deemed that there appeared ſome countrie to them. 28. Who alſo ſounding, found twentie fadomes: and being parted a litle from thence, they found fifteene fadomes. 29. And fearing leſt we ſhould fal into rough places, caſting out of the ſterne foure ankers, they wiſhed that day were come. 30. But as the ſhip-men ſought to fly out of the ſhip, hauing let downe the cock-boat into the ſea, pretending as if they were about to caſt out ankers out of the fore-part of the ſhip, 31. Paul ſaid to the Centurion and to the ſouldiars: " Vnles theſe tarie in the ſhip you can not be ſaued. 32. Then the ſouldiars cut of the ropes of the cock-boat; and ſuffered it to fal away.

33. And when it began to be light, Paul deſired al to take meat, ſaying: This day is the fourteenth day that you expect and remaine faſting, taking nothing. 34. For the which cauſe I deſire you to take meat for your health ſake: for there ſhal not an haire of the head perish of any of you. 35. And when he had ſaid theſe things, taking bread he gaue thankes to God in the ſight of them al: and when he had broken it, he began to eate. 36. And being al made of better cheere, they alſo tooke meat. 37. And we were in al in the ſhip, ſoules two hnndred ſeuentie ſix. 38. And being filled with meat, they lighted the ſhip, caſting the wheat into the ſea. 39. And when day was come, they knew not the land: but they ſpied a certaine creeke that had a ſhore, into the which they minded, if they could, to caſt aland the ſhip. 40. And when they had taken vp the ankers, they committed themſelues to the ſea, looſing withal the rudder bands: and hoiſing vp the maine ſaile according as the wind blew, they went on toward the ſhore. 41. And when we were fallen into a place between two ſeas, they graueled the ſhip: and the fore-part truly ſticking faſt remained vnmoueable: but the hinder-part was broken by the violence of the ſea 42. And the counſel of the ſouldiars was, that they ſhould kil the priſoners: leſt any ſwimming out, might runne away. 43. But the Centurion willing to ſaue

c a place of quicksandes.

c ὃν λατρεύω.

" Paul (ſaith S. Hierom) had ſo many ſoules in the ship giuen him, that is, ſo many men ſaued for his ſake: & after he is with Chriſt, shal he shut his mouth, & not be able once to ſpeake for thé that haue beleeued in his Ghoſpel? *Hier. ad. vigil.* Wherby he proueth that if God doe much for the merits of Saints in this life, much more at their interceſſion and praier in Heauen.

to saue Paul, forbad it to be done: & he commanded them that could swimme, to cast out themselues first, and escape, and goe forth to land: 44. and the rest, some they caried on bordes, & some vpon those things that were of the ship. And so it came to passe, that al the soules escaped to land.

ANNOTATIONS.

CHAP. XXVII.

Gods prouidece to the See of ROME.

23. *An Angel.*) S. Paul had many visions, specially to assure him that he should to Rome & stand before Cæsar, our Lord himself before (23,11) appearing to him, & here an Angel, for that purpose. Whereby we plainely see the special prouidence of God toward that See, where his two principal Apostles were designed to preach, plant the faith, liue, die, be buried, and honoured til the worldes end.

Gods predestination and appointment taketh not away mans free-wil & endeauours.

31. *Vnles those tarie.*) When God reuealeth to vs any thing, or assureth vs of any euent to come, he discargeth vs not thereby of our requisit endeauours and labours for atcheiuing the same; not executing ordinarily his disignements toward men otherwise then by their owne free-wil and actions. S. Paul said not here: Let vs doe what we list; worke we or sit we stil, whether the mariners goe out or tarie within, we are al sure to be saued, for so God hath reuealed to me, and he can not lie, neither can it fal otherwise; but contrariewise saith he: If these mariners leaue the ship, you can not be saued. So say al true Catholike Preachers to Christian people: What prouidence, predestination, or foresight soeuer God haue of your saluation you are not thereby constrained any way; you haue free-wil stil, and cannot be saued (though you be predestinate) except you keep Gods commandments, repent you of your sinnes, belecue, liue & die wel. And if it were reuealed to any man, that he were one of Gods elect, & that he should finally die in grace and be saued, yet he were bound to worke his saluation with feare & trembling, as * S. Paul both did, and taught, lest he become reprobate: no lesse then the same Apostle here and his fellowes, though they had their life promised to them of God, yet were bound to labour and vse al possible diligence that they might not be drowned.

1. Cor. 9, 27. Philip. 2, 12.

CHAP. XXVIII.

After their shipwracke hauing wintered in the Iland (now named Malta) where many miracles were wrought by Paul, they take ship againe, and so by Cicilie they come to Puteoli in Italie, the Christian Romans comming a great way to meet him, to his great ioy. 16. Finally being come to Rome, in his lodging he declareth to the Iewes his cause. 23. And on a day appointed preacheth IESVS *vnto them. 25. And seeing their incredulitie, he sheweth how it was foretold by Esay: 28. but that the Gentils wil not be incredulous. 30. To whom he there preacheth two whole yeares without prohibition.*

:: This Iland (now Malta) is the seat of the Knights of the Rhodes: the inhabitãts whereof haue a special deuotion to S. Paul: to whom both the cheefe Church (being the Bishops Seat) is dedicated, and the whole Iland (as they count it) consecrated. Where the people shew yet to strãgers, his prison and other memories of his miracles.

AND when we had escaped, then we knew that the :: Iland was called [1] Mitilene. But the Barbarous shewed vs no smal courtesie. 2. For, kindling a fire they refreshed vs al, because of the imminent raine and the cold. 3. And when Paul had gathered together some number of sticks, and had laid them on the fire, a viper issuing out of the heat, inuaded his hand. 4. But as the Barbarous saw the beast hanging on his hand, they said one to another: Vndoubtedly this man is a murde-

[1] Melita

murderer, who being eſcaped out of the ſea, vengeance doth not ſuffer him to liue. 5. And he indeed" ſhaking off the beaſt into the fire, ſuffred no harme. 6. But they ſuppoſed that he ſhould be turned into a ſwelling, and that he would ſodenly fal and die. But expecting long and ſeeing that there was no harme done on him, being changed they ſaid, that he was a God. 7. And in thoſe places were land of the Prince of the Ile, named Publius, who receiuing vs, for three daies intreated vs courteouſly. 8. And it chanced that the father of Publius lay vexed with feuers and the bloudy flixe. Vnto whom Paul entred: and when he had praied," and impoſed hands on him, he healed him. 9. Which being done, al in the Ile alſo that had infirmities, came, and were cured: 10. who alſo honoured vs with many honours, and when we were ſailing away, laded vs with neceſſaries.

" Miraculous healing by impoſition of the Apoſtles hãds.

11. And after three moneths, we ſailed in a ſhip of Alexandria, that had wintered in the Iland, whoſe ſigne was the Caſtors. 12. And when we were come to Syracuſa, we taried there three daies. 13. Thence compaſſing by the ſhore, we came to Rhegium: and after one day the South-wind blowing, we came the ſecond day to Puteoli, 14. where finding Brethren, we were deſired to tarie with them ſeuen daies: and ſo we came to Rome. 15. And from thence, when the Brethren had heard, they came to meet vs vnto *Apij-forum*, and the Three-tauerns, whom when Paul had ſeen, giuing thanks to God, he tooke courage. 16. And when we were come to Rome, Paul was permitted to remaine to himſelf with a ſouldiar that kept him. 17. And after the third day he called together the cheefe of the Iewes. And when they were aſſembled, he ſaid to them:

Men Brethren, I doing nothing againſt the people, or the cuſtome of the Fathers, was deliuered priſoner from Hieruſalem into the hands of the Romanes, 18. who when they had examined me, would haue releaſed me, for that there was no cauſe of death in me. 19. But the Iewes contradicting it, I was compelled to appeale vnto Cæſar, not as hauing any thing to accuſe my Nation. 20. For this cauſe therfore I deſired to ſee you and to ſpeake to you. For, becauſe of the hope of Iſrael, am I compaſſed with this" chaine.

21. But they ſaid to him: We neither receiued letters concerning thee from Iewrie, neither did any of the Brethren that came hither, report or ſpeake any euil of thee. 22. But we deſire of thee to heare what thou thinkeſt: for" concerning this c Sect, it is knowen to vs that it is gainſaid euery where. 23. And when they had appointed him a day, they came to him vnto his lodging very many: to whom he expounded, teſtifying the Kingdom of God, and vſing perſuaſion to them of IESVS, out of the Law of Moyſes and the Prophets, from morning vntil euening. 24. And certaine beleeued thoſe things that were ſaid: but certaine beleeued not. 25. And whereas they did not agree among themſelues, they departed, Paul ſaying one word: That wel did the Holy Ghoſt ſpeake by Eſaie the Prophet to our Fathers, 26. ſaying: *Goe to this people, and ſay to them: With the eare you ſhal heare, and ſhal not vnderſtand: and ſeeing you ſhal ſee and ſhal not perceiue. 27. For the hart of this people is waxen groſſe, and*

c αἱρέσεως.

Eſa 6, 9. Mat. 13, 14.

with

with their eares haue they heauily heard, and their eyes :: they haue shut: lest perhaps they may see with their eyes, and heare with their eares, and vnderstand with their hart, and be conuerted, and I heale them. 28. Be it knowen therfore to you, that this Saluation of God is sent to the Gentils, and they wil heare. Mr. 4, 12. Lu 8, 10. Io. 12, 40. Ro. 11, 8.

:: Here also (as Mat. 13.) it is plaine that they would not see, nor heare, and that their execation is to be attributed to themselues & not to God. See annot. Io. 12. 40.

29. And when he had said these things, the Iewes went out from him, hauing much questioning among themselues. 30. And he taried ful two yeares in his hired lodging: and he receiued al that came in to him, 31. preaching the Kingdom of God, and teaching the things that concerne our Lord IESVS CHRIST with al confidence, without prohibition.

ANNOTATIONS.

CHAP. XXVIII.

5. *Shaking of the beast*) The promise of Christ (Marc. 16.) that venemous serpents should not hurt them that beleeue in him, is fulfilled; not in al beleeuers, but in such as had the guift of miracles, as S. Paul had: whom here a viper, by nature so venemous that the people thought he should haue died out of hand, did no whit annoy; he extinguishing by the power of Christ al the poison of the beast. Yea and (as the Christian people there til this day beleeue) by S. Paules prayers the Iland was deliuered for euer from al such venemous serpents, in so much that children there play with scorpions euer since that time: and Pilgrimes daily carie with them peeces of stones out of the place where S. Paul abode, by which they affirme that they heale them which in other countries adioyning are bitten of scorpions, the medicine therfore being called, *S. Paules grace*. The Heretikes that know not the power of God, nor the miraculous vertues giuen to his Saints, maruel and blaspheme, when they heare such things as be proper to certaine countries, attributed sometimes to Gods miracles done by his Saints: as though that were not possible, or were not as much to Gods honour, and more, then things proceeding only of natural causes. Such profane men would not haue attributed the holsomnes of the waters of Iericho to Eliseus his vertue and miracles, amending them by casting salt into them, if the Scripture had not expresly testified the same. It is the part of al faithful men to referre such things to God, when any iust occasion is giuen thereunto, rather then to nature: though the incredulous doe alwaies contrarie, for feare of superstition & dishonouring God. As though this escape of drowning, might better and more to Gods glorie, be referred to chance and the mariners industrie, then to S. Paules praiers and extraordinarie working.

Malta hath S. Paules blessing and grace vntil this day.

Tho. Fazellus de rebus Siculis decad. 1. li. 16. c. 1.

Gods miraculous vertue in certaine countries and creatures, by his Saints,

4. Reg. 2, 19.

20. *Chaine.*) I would wish now (saith S. Chrysostome) to be for a time in the place where these chaines remaine, and to see the fetters which Diuels feare, and Angels reuerence. *hom. 5. ad populum Antiochenum.* See also S. Gregorie *li. 3 ep. 31.* 30. of the miracles done by S. Paules chaines, and that he sendeth to the Empereresse Constantia some dust thereof filed off, for a great Relike and holy guift.

S Pauls chaines honoured.

22. *Concerning this Sect.*) The HERETIKES of al sortes comfort themselues much, when they find here or els where the Christian faith called of the Iewes or incredulous persons, a Sect or an HERESIE, & sometimes in contempt of Christs person the Maister of the same, the Sect of the Nazarens: as though the Church of God might as wel erre in naming their doctrine HERESIE, as the Iewes and Pagans might and did misse in condemning Christian religion for an HERESIE: or as though the Protestants doctrine were as wel proued & tried to be no HERESIE, by the Prophets and other Scriptures, miracles, and consent of al Nations and Ages, as Christs blessed doctrine is. Whereas indeed the Protestants doctrine is euidently conuinced to be heretical, by the same arguments that Christs religion is proued to be the only true doctrine of saluation, and not an HERESIE.

The name of Sect is wel giuen to al HERESIES, though the Christian religion at the first was falsely so called.

And

And whosoeuer can deduce the Christian faith from Adam to this day, throughout al the Fathers, Patriarchs, Prophets, Priests, Apostles, & Bishops, by descent and succession of al Lawes and States of true worshippers and beleeuers (which is the only or special way to proue that the Christian faith is no Heresie) he shal by the same meanes al at once proue the Protestants doctrine to be an Heresie & a false Sect. That the Iewes therfore and il men in al places contradicted the Christian religion, calling it an Heresie or a Sect, as though it had a beginning of some certaine Sect-Maister other then God himself, they were deceiued: and the Church of God neuertheless calling the Protestāts doctrine Heresie in the worst part that can be, and in the worst sort that euer was, doth right and most iustly.

THE END OF THE ACTES OF THE APOSTLES.

Wherevnto we ad ioyne for the Readers behalfe, two Tables of the two cheefe Apostles, and a note of the rest, as an abridgement of the said booke, and a supply of some things not there mentioned.

*The summe of the actes of the Apostles, conteining specially the gestes of the two principal Apostles, SS. Peter & Paul, in such order of time & yeares of the Emperours, & from Christs Natiuitie, and Ascension, as they were done: so farre as by holy Scriptures or Ecclesiastical Writers may be gathered. Wherein though it be not possible to set downe the precise and vndoubted time or yeare of euery thing, because neither S. Luke nor others doe note particularly & orderly the moments of euery action of the said Apostles: yet we follow the most probable and plaine plat that we find in the holy Scripture and ancient Writers. Whereby the studious Reader may easily discouer the folly of the Protestants, that can find no time when * Peter might possibly come to Rome, be Bishop, & die there: diuers things in S. Paules actes being no lesse hard to reconcile to the course of S. Lukes narration, then any thing touching the historie of S. Peter; namely his * three yeares preaching in Arabia: al which must needes be true, whether we hit the very iust time or no, & howsoeuer Authours differ about the same.*

See the annot. Rom. 16, 15. Gal. 1.

A TABLE OF S. PETER.

Tiberij.	Nat. Dñi.	Ascē.	
18.	34	1	PETER causeth the Disciples to proceed to the election of another Apostle in Iudas roome. *Act.* 1.
			Receiuing with the rest the guifs of the Holy Ghost on Whit-sunday, he made the first Sermon, and conuerted 3000. *Act.* 2.
			He cureth one borne lame, preacheth Christ and pennance to the Iewes: so that 5000. beleeued *Act* 3. & 4.
			He is imprisoned, released againe, threatned, & cōmāded to preach no more: but he with Iohn answereth. that they must obey God more then man. *Act.* 4.
			He striketh to death with a word, Ananias and Saphira, for sacriledge. *Act.* 5.
			He is sent with Iohn to Samaria, to confirme the newly baptized, where he reproueth Simon Magus. *Act.* 8.
19	35	2	He healeth Æneas at Lydda, and raiseth Tabitha from death at Ioppe. *Act* 9.
			He is warned and taught by a vision, to preach to Cornelius a Gentil, *Act.* 10. He defendeth his receiuing of the Gentils. *Act* 11. and recordeth (*Act.* 15.) that God called the first Gentils by his ministerie. So that Paules first preaching to them, & his going to Arabia, must be after this. See *Chrys. in Act ho.* 22. *Euseb. li.* 2. *c.* 3
20	36	3	He continueth preaching in diuers partes of Iurie and the prouinces adioyning. About two yeares after this, S. Paul visiteth him at Hierusalem. *Gal.* 1.
			He preacheth in Syria and the Prouinces of Asia minor, Bythynia, Pontus, Galatia, Cappadocia; ordaining Bishops & Priests in diuers places. 1. *Pet.* 1. *Nicepho. li.* 26. 35. *Platina in Petro.*
23	39	6	He goeth to Antioch, preaching there, & making that his Seat; yet not remaining there continually, but for the affaires of Church, departing thence sometime to Hierusalem, sometime to other places. *Hiero. in Catalogo Ignat. ad Magnesianos.*
			At Hierusalem he is cast into prison after the putting of S. Iames to death, by the commandemēt of Herod. He is praied for by the whole Church, & deliuered out of prison by an Angel. *Act.* 12.
Claudij. 2	44	11	Auoiding the furie of Herod, he leaueth Iurie againe. He appointeth Euodius Bishop in Antioche. *Euseb. in Chron. & li.* 3. *c.* 16. *Suidas, Ignat. ad Antiochen* And passing by Corinth, HE CAME TO ROME, to conuince Simon Magus. *Hiero. in Catalog. Euseb. li.* 2. *c.* 12. 13. 14. *Concil. to.* 1.
			He approueth & declareth the Ghospel of S. Marke to be Canonical. *Hier. in Catalo. Euseb. li.* 2. *c.* 14.
			Hauing founded the Church at Rome. and planted his Apostolical Seat there, afterward absent from the citie (either expelled thence with other Iewes, *Cornel. Tacit. in Claudio*: or rather according to the office of his Apostleship leaving it for a time) he visited other Churches, and came to Hierusalem againe, vsing both in his absence and presence, Linus and Cletus for his Coadiutours. *To. 1. Concil pag* 656. *Epiph. to.* 2. *Hæres.* 27.
8	51	18	He holdeth the first Councel *Act.* 15. He is reprehended at Antioch by S. Paul. *Galat.* 1. except that difference fel before the Councel, as some thinke *August. ep.* 19.
			He returneth to Rome againe, the Romane faith by his diligence now made famous through the world. *Ro.* 1. & 15. *Theodoret. in* 16. *Ro.* Thence he writeth his first epistle, 1. *Pet.* 1. *Euseb. li.* 2. *c.* 14. *Hiero. in Catalogo.*
			He sendeth S. Marke to Alexandria, and others to plant the faith in diuers partes of the world, *Grego. li.* 5. *ep.* 60. & *li.* 6. *ep* 31. *Nicepho. li.* 2. *c.* 35
Neronis 14	70	37	He writeth his second epistle a litle before his death, which Christ reuealed to him to be at hand, 2. *Pet* 1. He taketh order for his Successour.
			He was finally crucified at Rome. *See the last. Annot. Ioan. c.* 21.

FOELIX

FOELIX ECCLESIA, *cui totam doctrinam Apostoli cum suo sanguine profuderunt: vbi* PETRVS *passioni Domini adæquatur, vbi* PAVLVS Ioannis (Baptistæ) *exitu coronatur.* Tertul. de Præscript.

NON *ita cælum splendescit, quando radios sol demittit, quemadmodum* ROMANORVM VRBS *duas illas lampades vbique terrarum effundens.* Chrys. in ep. Ro. hom. 32. in moral.

Merita PETRI *&* PAVLI *propter eundem Passionis diem celebrius & solenniter Roma commendat.* S. Aug. de cons. Euan. li. 1. c. 10.

Prudent. in Hymno de S. Laurent.

Hic nempe iam regnant duo
Apostolorum Principes:
Alter vocator Gentium,
Alter Cathedram possident
Primam, recludit creditas
Æternitatis ianuas.

A TABLE OF S. PAVL.

Tiberij.	Natiuit.	Ascen.	
18.	34	1	SEVEN Deacons are elected and ordered by imposition of hands. *Act.* 6. Steuen the principal of them maketh a blessed sermon, for which he was stoned to death, Saul (afterward Paul) consenting and aiding thereunto. *Act.* 7. Saul by commission persecuteth. *Act.* 9.
19	35	2	In his iourney to Damascus he is conuerted. *Ibid.*
			He goeth into Arabia and preacheth there. *Galat.* 1.
22	35	5	Paul returneth to Damascus, where being in danger he escapeth, let downe in a basket by the wal. *Act.* 9.
			Thence he commeth to Hierusalem to see Peter. *Galat.* 1. Where being in danger of his life, the Brethren conuey him out of the citie to Cæsarea, and thence to Tarsus. *Act.* 9.
			He preacheth in the parts of Syria and Cilicia. *Galat.* 1. and at Antioche, where the Christians were first called by that name. *Act.* 11.
			He and Barnabas being seuered from the rest of the Disciples by the appointment of the Holy Ghost, and after fasting and praier, by imposition of hands consecrated Apostles and Bishops, they come to Cypres, where he conuerted the Proconsul. *Act* 13.
			He preacheth in Lycaonia, and at Lystra is almost stoned to death. He appointeth Priests in euery Church, & returning by Pisidia, came againe to Antioche whence they first departed. *Act.* 14.
Claudij.			
9	51	8	At Antioche and there about he remaineth (*Act.* 14.) vntil the controuersie touching the obseruation of Moyses Law. For resolution whereof he & Barnabas ascend to Hierusalem. Where they are appointed to bring the determination of the Councel to Antioche: and from thence passing through Syria and Cilicia, they teach the Christians to obserue the decrees of the Apostles and Ancients *Act.* 15.
			Doing the same in the cities of Lycaonia & others adoining, by a vision he is warned to passe ouer the sea, & so commeth into Macedonia, where he plãteth the Ghospel. *Act.* 16.
			Hence forward S. Luke pursueth S. Pauls storie, chapter by chapter, vntil his apprehension in Hierusalem, and arriual at Rome, in this order.
			He returneth from Macedonia by Thessalonica to Athens, where he conuerteth many, namely S. Denys Areopagita *Act.* 17.
			From Athens he commeth to Corinth, where he remaineth 18. moneths: *Act.* 18. and hauing visited the Churches of Asia *Act.* 19. he commeth backe to Corinth. *Act.* 20. Whence he writeth his Epistle to the Romanes. Ro. 15.
			From Corinth he saileth to Troas in Asia, where vpon a Sunday he raised Eutychus from death, preaching til mid-night. From Troas he commeth to Miletum by sea, and there sendeth for the Bishops and Ancients of Ephesus, and exhorteth them. *Act* 20.
Neronis			
2	58	25	Thence comming to Hierusalem he is taken, *Act* 21: and from the Tribune Lysias deliuered to Felix the Gouernour. *Act* 23: and by him left to Festus. *Act.* 24. he appealeth to Cæsar, *Act.* 25: and so is SENT TO ROME, *Act.* 27: where he arriueth. *Act.* 28.
			At Rome he remaineth in free prison two yeares, *Act.* 28. and then is deliuered, 2. *Tim.* 4.
			After his deliuerie he preached in sundrie countries of the west, namely in Spaine *Hiero. in Catalogo. Epiph. Hæres.* 27. Himself writeth that he purposed so to doe. *Ro.* 15.
			In his epistle to the Philippians (c. 1.) he minded to visit the Churches of Asia, which also he did, *Genebrad. in Chron.*
			He writeth last of al, his second epistle to Timothee a litle before his death. 2. *Tim.* 4. being now the second time apprehended and in bands at Rome. *Theodoret.*
14	70	37	He was beheaded at Rome, the same day that Peter was crucified. S. *Amb. ser.* 66. 68. S. *Maximus.*

OF THE OTHER APOSTLES.

Genebr. out of diuers authours.

THE Actes of the reſt of the twelue Apoſtles be not much written of in this booke. But as* other Eccleſiaſtical Writers doe teſtifie, they preached ſpecially in theſe Nations, as foloweth: *Andrew in Achaia, Iohn in Aſia, Philip in Phrygia, Iames in Iewrie, Bartholomew in Scythia, Thomas in India, Matthew in Æthiopia, Simon in Perſia, Thaddeus in Meſopotamia, the other Iames in Spaine, Matthias in Paleſtine.* So diſtributing themſelues throughout the world, to gather one Catholike Church of al Nations, according as Chriſt gaue them commiſſion *Mat.* 28, 19: and as it was prophecied of them before, Pſal. 18. *Their ſound is gone forth into euery countrie, and their words into the ends of the whole world.* But before they departed one from another (the time whereof is not certainly knowen)* al Twelue aſſembling together, and ful of the Holy Ghoſt, each laying downe his ſentence, agreed vpon twelue principal Articles of the Chriſtian faith, & appointed them for a rule to al Beleeuers: which is therfore called and is THE APOSTLES CREED: *Not written in paper*, as the Scripture, *but from the Apoſtles deliuered by tradition.* Ruff. & Hiero. locis citatis. Which, as of old (*Hier. cont. Lucifer.*) ſo at this day al ſolemnely profeſſe in their Baptiſme, either by themſelues or by others: and al that be of age and capacitie, are bound to know and beleeue euerie Article of the ſame. Which are theſe that follow.

Ruff. in expoſ. Symb. Apoſt. Ambr. ſer. 38. Hiero. ep. 61. c. 9. aduerſ. erro. Iou. Hiero.

THE APOSTLES CREED, or SYMBOLVM APOSTOLORVM.

1. I *Beleeue in* God the Father *Almightie, Creatour of Heauen and earth.*
2. *And in* IESVS CHRIST, *his only Sonne, our Lord.*
3. *Who was conceiued by the Holy Ghoſt, borne of the Virgin* MARIE.
4. *Suffred vnder Pontius Pilate, was crucified, dead, and buried: Deſcended into hel.*
5. *The third day he roſe againe from death.*
6. *Aſcended into Heauen: ſitteth at the right hand of God the Father Almightie.*
7. *From thence he shal come to iudge the quicke and the dead.*
8. *I beleeueh in the* Holy Ghoſt.
9. *The holy* Catholike Church: *the Communion of Saints.*
10. *Remiſſion of ſinnes.*
11. *Reſurrection of the flesh.*
12. *Life euerlaſting. Amen.*

THE

THE ARGVMENT OF THE EPISTLES IN GENERAL.

AFTER the Ghospels, *which is a storie of Christ himselfe, and after the* Actes of the Apostles, *which is a storie of Christes Church: now follow the* Epistles of the Apostles, *which they wrote of such matters, as they had then occasion to write of. For being the Founders and the Doctours of the* Church, *they did in their time, as the* Doctours *that succeeded them, did after them: who from the beginning vnto this day, haue written Epistles & Bookes against heresies, euer as they arose, and of al other Ecclesiastical matters, as they had occasion ministred vnto them. Of which their doing the Apostles first gaue here the ensample: as also S. Luke in the Actes of the Apostles, led the way to al the* Writers *of the Ecclesiastical Historie after him For although there be no comparison between them for authoritie, for asmuch as these are Canonical Scripture, and so are not any writings of their Successours; yet the occasions and matters (as I haue said) are like.*

Most of the Epistles are S. Paules Epistles: the rest are called * Catholicæ Epistolæ, the Epistles Catholike. *For S. Paul writeth not any Epistle to al (howbeit euery one of them is for al the Church:) but some to particular Churches of the Gentils; as to the Romanes, to the Corinthians, to the Galatians, to the Ephesians, to the Philippians, to the Colossians, to the Thessalonians: some to particular Persons, as to Timothee, to Tite (who were Bishops among the Gentils, to wit, of Ephesus, and of Crete) and to Philemon, and then one to the Hebrewes, who were the Iewes of Hierusalem & Iurie. But the Epistles of the other Apostles, that is, of S. Iames, S. Peter, S. Iohn, and S. Iude, are not so intituled to any one Church or person (except S. Iohns two later short Epistles, which yet might not be separated from his first, because they were al of one Authour) and therefore they are termed* Catholike, *that is* vniuersal. *For so writeth S. Iames:* To the twelue Tribes that are in disperſion, greeting. *And S. Peter in his first Epistle, thus:* To the elect strangers of the disperſion of Pontus, Galatia, Cappadocia, Asia, & Bithynia; *in his second, thus:* To them that haue obteined equal faith with vs. *Likewise S. Iude:* To them that are in God the Father beloued, & in Iesus Christ preserued, & called. *S. Iohns first is without title.*

* Euseb. l. 2. Eccl. hist. c. 22.

Now, for the occasions of their writing, whereby we shal perceiue the matters or arguments that they handle; it must be remembred (as the Storie of that time in the Actes of the Apostles doth at large declare) that the Church then beginning, was planted by the Apostles not only in the Iewes, but also in the Gentils: yea and specially in the Gentils. Which thing offended the Iewes many waies. For, they could not abide to

see so much as their owne Countrie to receiue him for CHRIST, *whom they had reiected and crucified; much lesse, to see them preach him to the Gentils also: that offended euen those Iewes also, that beleeued him to be Christ. Howbeit such of them as were Catholikes, and therfore not obstinate, were satisfied when they vnderstood by the Apostles that it was Gods pleasure, as Act.* 11. *we read. But others of them became heretikes, & preached to the Christian Gentils, that it was necessary for them to receiue also the Iewes religion. Of such we read Act.* 15. Vnles you be circumcised, you can not be saued. *And as these did so preach against the truth, so did the vnchristned Iewes not only themselues persecute, but also stirre vp the Idolatrous Gentils euery where to persecute the Christians; by such obstinacie prouoking God to reprobate their Nation: which yet they thought vnpossible to be done, because they were the seed of Abraham, and were circumcised, and had receiued the Law by Moyses. For such carnal respects they trusted in themselues, as though God and Christ were vnseparably bound vnto them: attributing also so much to their owne workes, (which they thought they did of themselues, being holpen with the knowledge of their law,) that they would not acknowledge the death of Christ to be necessarie for their saluation: but looked for such a Christ, as should be like other Princes of this world, and make them great men temporally.*

Hereupon did S. Paul write his Epistles, to shew both the vocation of the Gentils, and the reprobation of the Iewes. Moreouer, to admonish both the Christian Gentils, not to receiue Circumcision and other ceremonies of Moyses law, in no wise: and the Iewes also, not to put their trust in the same, but rather to vnderstand, that now Christ being come, they must cease. Againe, to shew the necessitie of Christs comming and of his death, that without it neither the Gentils could be saued; no nor the Iewes, by no workes that they could doe of themselues, although they were also holpen by the Law: telling them what was good & what bad: for so much as al were sinners, and therfore also impotent or infirme; and the law could not take away sinne and infirmitie, and giue strength to fulfil that which it gaue knowledge of. But this was God only able to doe, and for Christs sake only would he doe it. Therfore it is necessarie for al to beleeue in Christ, and to be made his members, being incorporate into his Body which is his Catholike Church. For so (although they neuer yet did good worke, but al il) they shal haue remission of their sinnes, and new strength withal, to make them able to fulfil the commandements of Gods law, yea & their workes after this shal be so gracious in Gods sight, that for them he wil giue them life euerlasting. This is the necessitie, this is also the fruit of Christian Religion. And therfore he exhorteth al, both Gentils and Iewes, as to receiue it humbly, so also to perseuer in it constantly vnto the end, against al seduction of heresie, and against al terrour of persecution: and to walke al their time in good workes, as now God had made them able to doe.

The doctrine of the Cath. Church concerning good workes.

The same doctrine doth the Catholike Church teach vnto this day most exactly: to wit, that no workes of the vnbeleeuing or vnbaptized, whether they be Iewes or Gentils, can saue them: no nor of any Heretike, or Schismatike, although he be baptized, because he is not a member of Christ. Yea more then that, no worke of any that is not a liuely member of Christ, although otherwise he be baptized, and continue within his Church, yet because he is not in grace but in mortal sinne, no worke that he doth, is meritorious or able to saue him.

S. Paules doctrine concerning faith and good workes.

This very same is S. Paules doctrine: he denieth to the workes of such as haue not the Spirit of Christ, al vertue to iustifie or to saue; neither requireth he a mā to haue had knowledge of the Law, or to haue kept it aforetime, as though otherwise he might not be saued

by.

by Christ: but yet when he is Christned, he requireth of necessitie, that he keep Gods commandements, by auoiding of al sinne, and doing good workes: and to such a mans good workes he attributeth as much vertue as any Catholike of this time.

Neuertheless there were certaine at that time (as also al the Heretikes of this our time) whom S. Peter termeth vnlearned and vnstable, *who reading S. Paules Epistles, did misconster his meaning, as though he required not good workes no more after Baptisme, then before Baptisme; but held that only Faith did iustifie and saue a man. Thereupon the other Apostles wrote their Epistles, as S. Augustin noteth in these wordes:* Therfore because this opinion (*Ad salutem obtinendam sufficere solam fidem*, that only faith is sufficient to obteine saluation) was then risen, the other Apostolical Epistles, of Peter, Iohn, Iames, Iude, doe against it specially direct their intention: to auouch vehemently, *fidem sine operibus nihil prodesse*, that faith without workes profiteth nothing. As also Paul himself did not define it to be *quamlibet fidem, qua in Deum creditur*, whatsoeuer manner of faith wherewith we beleeue in God, but that holesome & expresse Euangelical faith, whose workes proceed from loue, and *the faith* (quoth he) *that worketh by loue.* Wherevpon that faith, which some thinke to be sufficient to saluation, he so affirmeth to profit nothing, that he saith: *If I should haue al faith, so that I could remoue mountaines, and haue not charitie, I am nothing.*

2. Pet. 3.

Aug. de fide & oper. ca. 14 Et præf. psal. 31.

Gal. 5.

1. Cor. 13.

He therfore that wil not erre in this point, nor in any other, reading either S. Paules Epistles, or the rest of the holy Scriptures, must sticke fast to the doctrine of the Catholike Church, which Church S. Paul termeth the pillar & ground of the truth: *Assuring himself that if any thing there sound to him as contrarie hereunto, he faileth of the right sense; and bearing alwaies in his mind the admonition of S. Peter, saying:* As also our most deare brother Paul according to the wisedom giuen to him, hath written to you: as also in his Epistles, speaking in them of these things, in the which are certaine things hard to vnderstand, which the vnlearned and vnstable depraue, as also the rest of the Scriptures, to their owne perdition. You therfore, Brethren, foreknowing, take heed lest ye be led amisse by the errour of the vnwise, and fal away from your owne stedfastnes.

1. Tim. 3.

2. Pet. 3.

THE TIME WHEN THE EPISTLE TO THE ROMANES WAS WRITTEN, and the Argument thereof.

THE *historie of S. Paul, vntil he came to Rome, S. Luke in the Actes of the Apostles wrote exactly: and though without any mention of his Epistles, yet certaine it is, that some of them he wrote before he came there; to wit, the two vnto the Corinthians, and this to the Romanes: & (* as it seemeth) before them al, the Epistle to the Galatians.* Wherein *yet because he maketh mention of the foureteenth yeare after his conuersion, it appeareth, that he preached so long without any writing.*

Gal. 2.

And this order may thus briefely be gathered. First he preached to the Galatians Act. 16. and passing through Phrygia and the countrey of Galatia. *Whereof he maketh mention himselfe also, Gal.* 1. We euangelized to you. *Gal.* 4.: I euangelized to you heretofore. *After which the false Apostles came and persuaded*

them to receiue Circumciſion. Whereupon *he ſaith Gal.* 1. I maruel that thus ſo ſoone you are transferred from him that called you to the grace of Chriſt, vnto another Ghoſpel : *and wisheth therfore Gal.* 4. *ſaying* : And I would I were with you now. *And accordingly he came vnto them afterward, as we read Act.* 18. Walking in order through the countrie of Galatia and Phrygia, confirming al the Diſciples. *At which time alſo it ſeemeth, that he tooke order with them about thoſe contributions to help the need of the Chriſtians in Hieruſalem, whereof he ſpeaketh* 1. Cor. 16: And concerning the collections that are made for the Saints, as I haue ordeined to the Churches of Galatia, ſo doe you alſo. *By which words alſo it is euident, that the Corinthians had not as then made their gathering. But when he wrote the Second to them (where in the* 11. *chapter he maketh mention of* 14. *yeares, not only after his Conuerſion, as to the Galatians, but alſo after his Rapte, which ſeemeth to haue been when he was at Hieruſalem Act.* 9. *foure yeares after his Conuerſion,* in a trance, *as he calleth it. Act.* 22, 17.) *then were they readie. For ſo he ſaith* 2. Cor. 8. You haue begun from the yeare paſt; *and* 2. Co. 9: For the which I doe glorie of you to the Macedonians; that alſo Achaia is ready from the yeare paſt: *Howbeit it followeth there* : But I haue ſent the Brethren, that (as I haue ſaid) you may be ready: leſt when the Macedonians come with me, and find you vnready, we be aſhamed. *But when he wrote to the Romanes, then was he now come to Corinth for the purpoſe, and had receiued their contribution, and was readie to goe with it vnto Hieruſalem. For ſo he ſaith Rom.* 15. Now therfore I wil goe vnto Hieruſalem to miniſter to the Saints. For Macedonia and Achaia haue liked wel to make ſome contribution vpon the poore Saints that are in Hieruſalem.

The argument of the Epiſtle to the Romanes.

* Epiph. Her. 42. Marcionis. Aug. in Expoſ. incho. Ep. ad Rom.

a 2 Cor. 5.

b. Epheſ. 2.

So then, the Epiſtle to the Romanes was not the firſt that he wrote. But yet it is * *and alwaies was ſet firſt, becauſe of the primacie of that Church. For which cauſe alſo he handleth in it ſuch matters as perteined not to them alone, but to the vniuerſal Church, and ſpecially to al the Gentils : to wit, the very frame (as it were) of the Church of Chriſt.* Tanquam enim [a] pro ipſo Domino legatione fungens, hoc eſt, pro [b] lapide angulari, vtrumque populum tam ex Iudæis quàm ex Gentibus connectit in Chriſto per vinculum gratiæ. *So ſaith S. Auguſtin; giuing vs briefly the argument; in english thus* : As being a Legate for our Lord himſelf, that is, for the corner-ſtone, he knitteth together in Chriſt by the band of Grace, both peoples, as wel of the Iewes as of the Gentils. *Shewing, that neither of them had in their Gentilitie or Iudaiſme any workes to brag of, or to chalenge to themſelues iuſtification or ſaluation thereby, but rather ſinnes they had to be ſorie for, and to humble themſelues to the faith of Chriſt, that ſo they might haue remiſsion of them, and ſtrength to doe meritorious workes afterward. In which ſort becauſe the Gentils did humble themſelues, therefore had they found mercy though they neuer wiſt of the Law of Moyſes : but the Iewes, becauſe they ſtood vpon their owne workes, which they did by their owne ſtrength, with the know-*

The workes of the Law.

ledge of the Law (being therfore alſo called the workes of the Law,) *& ſo would not humble themſelues to beleeue in Chriſt crucified, they miſſed of mercy, and became reprobate, excepting a few* Reliquiæ *that God of his goodnes had reſerued to himſelf. Howbeit in the end, when the fulnes of the Gentils is come into the Church, then ſhal the fulnes of the Iewes alſo open their eyes, acknowledge their errour, and ſubmit themſelues to Chriſt and his Church, in like manner. In the meane*

time,

time, thoſe that haue found the grace to be Chriſtians, he exhorteth to perſeuerance (as it was ſpecially needful in thoſe times of perſecutions) and to lead their whole life now after Baptiſme in good workes: and to be careful of vnitie, bearing therefore one with another, both Iew and Gentil, al that they may, and giuing no offence to them that are weake. Thus he diſputeth, and thus he exhorteth through the whole Epiſtle: though, if we wil diuide it by that which is principal in each part, we may ſay, that vnto the 12. chapter is his diſputation: and from thence to the end, his exhortation.

Now in theſe points of faith, and in al others (as alſo in example of life) the commendation that he giueth to the Church of Rome, is much to be noted. Your faith is renowmed in the whole world; and your obedience is published into euery place. I reioyce therfore in you. *And againe*: you haue obeied from the hart vnto that forme of doctrine, which had been deliuered to you. *And thereupon againe*: I deſire you, Brethren, to marke them that make diſſenſions and ſcandals contrarie to the doctrine which you haue learned, and auoid them. For ſuch doe not ſerue Chriſt our Lord, but their owne belly: and by ſweet ſpeaches and benedictions ſeduce the harts of innocents. *Therfore to ſhun Luther and Caluin, and al their crewes, we haue iuſt reaſon and good warrant. They make diſſenſions and ſcandals againſt the doctrine of the Romane Church. Let no man therefore be ſeduced by their ſugred wordes.*

Rom. 1. Rom. 16. Rom. 6. Rom. 16.



Michel. van Lochom. fecit.

In medio Ecclesiæ aperuit os eius, et implevit eum Dominus spiritu sapientiæ et intellectus.

THE EPISTLE OF PAVL THE APOSTLE TO THE ROMANES.

CHAP. I.

The foundation of his Apostleship being laid, 8. he highly commendeth the Romanes, and protesteth his affection towards them. And so comming to the matter, saith, our Christian Catholike doctrine (that teacheth al to beleeue) to be the way to saluation: because the Gentiles (first of al) could not be saued by their Philosophie, whereby they knew God, forsomuch as they did not serue him, but Idols; he therfore iustly permitting them to fal into al kind of most damnable sinne.

Act. 13, 2.

PAVL the seruant of IESVS CHRIST, called to be an Apostle, * separated into the Ghospel of God, 2. which before he had promised by his Prophets in the holy Scriptures, 3. of his Sonne, (who was made to him of the seed of Dauid according to the flesh, 4. who was predestinate the Sonne of God in power, according to the spirit of sanctification, by the resurrection of our Lord IESVS CHRIST from the dead, 5. by whom we receiued grace and Apostleship c for obedience to the faith "a in al Nations for the name of him, 6. among whom are you also the called of IESVS CHRIST:) 7. to al that are at Rome the beloued of of God, called to be Saints. Grace to you and peace from God our Father, and our Lord IESVS CHRIST.

εἰς ὑπακοὴν πίστεως.

8. First I giue thanks to my God through IESVS CHRIST for al you, becaus" your faith is renowmed in the whole world. 9. For God is my witnes, c whom I serue" in my spirit in the Ghospel of his Sonne, that "b without intermission I make" a memorie of you 10. alwaies in my praiers, beseeching, if by any meanes I may sometime at the length haue a prosperous iourney by the wil of God, to come vnto you. 11. For I desire to see you, that I may impart vnto you some spiritual grace, to "d confirme you: 12. that is to say, to be comforted together in you by that which is common to vs both, your faith & mine. 13. And I wil not haue you ignorāt (Brethren, that I haue often purposed to come vnto

ἐῶ λατρεύω.

The Church readeth S. Paul's Epistles at Matins from Sunday in Christmas vnto Septuagesme. The Epistle vpō Christmas eue.

c Faith must not be subiect to sense, reasō, arguing or vnderstāding; but must commād, & be obeid in humilitie and simplicitie.

"a S Augustin vseth this place and the like against Heretikes, which would draw the comon Catholike faith of al Nations, to some certaine countries or corners of the world. *Aug. ep. 161.*

"b He praieth without intermission that omitteth no day certaine times of praier. *Aug. haeres. 57.*

"d The Romanes were conuerted & taught by S. Peter before. Therefore he vseth that speach, to cōfirme them in their faith. *Author Com. apud Ecer. Theorel. in 16. Rom. & Chrys.*

vnto you (and haue been staied hitherto) that I may ' haue some fruit in you, as also in the other Gentils. 14. To the Greeks & the Barbarous, to the wise and the vnwise I am debter. 15. So (as much as is in me) I am ready " to euangelize to you also that are at Rome.

16. For I am not ashamed of the Ghospel. For it is the power of God, vnto saluation to euery one that beleeueth, to the Iewes first and to the Greeke. 17. For " a the iustice of God is reuealed therein by faith into faith; as it is written: *And the iust " liueth by faith.* Abac. 2,4.

18. For the wrath of God from Heauen " is reuealed, vpon al impietie and iniustice of those men that deteine the veritie of God in iniustice: 19. becaus̃e, that of God which is knowen, is manifest in them. For God hath manifested it vnto them. 20. For his inuisible things, from the creation of the world are seen, being vnderstood by those things that are made; his eternal power also and Diuinitie: so that they are inexcusable, 21. Becaus̃e whereas they knew God, they haue not glorified him as God, or giuen thanks: but are become vaine in their cogitations, and their fooliish hart hath been darkned. 22. For, saying themselues to be wise, they became fooles. 23. And they changed the glorie of the incorruptible God, into a c similitude of the image of a corruptible man, and of foules and foure-footed beasts and of them that creep. 24. (For the which cauſe God " b hath deliuered them vp vnto the desires of their hart, into vncleanness̃e, for to abuse their owne bodies among themselues ignominiously.) 25. Who haue changed the veritie of God into lying: and haue worshipped & c serued the creature rather then the Creatour, who is blessed for euer. Amen. 26. Therfore " God hath deliuered them into passiõs of ignominie. For their women haue changed the natural vse, into that vse that is contrarie to nature. 27. And in like manner the men also, leauing the natural vse of the woman, haue burned in their desires one toward another, men vpon men working turpitude, & the reward of their errour (which they should) receauing in themselues. 28. And as they liked not to haue God in knowledge; God deliuered them vp into a reprobate sense, to doe those things that are not conuenient: 29. repleniished with al iniquitie, malice, fornication, auarice, wickednes, ful of enuie, murder, contention, guile, malignitie, whisperers, 30. detractours, odible to God, contumelious, proud, hawtie, inuentours of euil things, disobedient to parents, 31. fooliish, dissolute, without affection, without fidelitie, without mercie. 32. Who whereas they knew the iustice of God, did not vnderstand that they which doe such things, are " worthie of death: not only they that doe them, but they also that consent to the doers.

" a He meaneth not God's owne iustice in himself, but that iustice wherwith God indoweth man when he iustifieth him. *Aug. de Sp. & lit. c. 9.*

' also

c Loe these & the like are the Images or Idols so often condemned in the scriptures, & not the holy Images of Christ and his Saints.

" b Eph. 4, 19. he saith, *They haue deliuered or giuen vp themselues to al vncleanness̃e.* By which cõference of scriptures we learne that thẽselues are the cause of their owne sinne and damnãtion, God of his iustice permitting & leauing them to their owne wil, and so giuing them vp into passions &c.

c ἐλάτρευσαν

ANNOTATIONS.

CHAP. I.

Apostolical salutatiõ or blessing.

7. *Grace to you & peace.*) It is a kind of blessing rather then a prophane salutatiõ, proper to the Apostles, of greater vertue thẽ the benedictiõs of the Fathers in the old Testamẽt.

The

The holy Fathers of the Church seemed to abstein from it for their reuerence to the Apostles. * The Manichees (*August. cont. ep. fund. c. 5. 6.*) and other Heretikes (as also these of our time) because they would be counted Apostles, often vse it. *Epiph. her. 66.* The same vsed of Heretikes.

8. *Your faith renowmed.*) The holy Doctours vpon these words of the Apostle, and specially by our Maisters promise * made to Peter, that his faith should not faile, giue great testimonie for the prouidence of God in the preseruation of the Romane faith. *S.* Cyprian thus: ep. 55. nu. 6. *They are so bold to cary letters from prophane Schismatikes to the chaire of Peter and the principal Church whence Priestly vnitie rose: not considering the Romanes to be them whose faith (the Apostle being the commender) was praised, to whom misbeleefe can not haue accesse.* So *S.* Hierom Apolog. adu. Ruff. li 3. c. 4. to. 2 *Know you, that the Romane faith commended by the Apostles mouth, wil receiue no such deceits, nor can be possibly changed, though an Angel taught otherwise, being forsed by S. Paules authoritie.* Againe ep. 63 ad Pammach. & Oceanum. c. 4. to. 2. *What soeuer thou be that auouchest new sectes, I pray thee haue respect to the Romane eares, spare the faith which was praised by the Apostles voice.* And in another place: *Wil ye know, o Paula, and Eustochium, how the Apostle hath noted euery prouince with their proprieties? the faith of the people of Rome is praised. Where is there so great concourse to Churches and Martyrs sepulchers? Where soundeth, Amen, like thunder from heauen, or where are the temples (void of Idols) so shaken as there? Not that the Romanes haue another faith then the rest of the Christian Churches, but that there is in them more deuotion and simplicitie of faith.* In another place the same Holy Doctour signifieth that it is al one to say, the Romane faith, and the Catholike. *Apolog. 1. adu. Ruff. c. 1.* So doth S. Cyprian. *ep 52. num. 1. ad Antonianum*: and *S.* Ambrose *de obitu fratris, in med.* Whereupon, this word, *Romane*, is added to *Catholike*, in many countries where Sectes doe abound, for the better distinction of true beleeuers from Heretikes: which in al Ages did hate and abhorre the Romane faith and Church, as al malefactours doe their Iudges and correctours. *Luc. 22.* *Proem. l. 2. Com. in ep ad Gal.* The Romane faith highly commended. It can not faile nor be corrupted. The Romane stations, a token of greater faith and deuotion. The Catholike and Romane faith al one.

9. *Serue in spirit.*) Diuerse Heretikes when they heare that God is a spirit, and must be serued and adored in spirit, imagin that he must be honoured only inwardly, without ceremonies & external workes: which you see is otherwise, for that the Apostle serued God in spirit, by preaching the Ghospel. To serue God then in spirit, is to serue him with faith, hope, and charitie, and with al workes proceeding of them: as to serue him carnally, is, with workes external, without the said internal vertues. How God is serued in spirit.

9. *A memorie of you.*) A great example of charitie for al men, specially for Prelates & Pastours, not only to preach, but to pray continually for the conuersion of people to Christs faith: Which the Apostle did for them whom he neuer knew, in respect of God's honour only and the zeale of soules. Praier for conuersion of soules.

15. *To euangelize.*) The Ghospel is not only the life of our Sauiour written by the foure Euangelists, nor only that which is written in the new Testament: but their whole course of preaching & teaching the faith. Which faith commeth ordinarily of preaching & hearing, and not of writing or reading. And therefore *S.* Paul thought not himself discharged by writing to the Romanes, but his desire was to preach vnto them: for that was the proper commission giuen to the Apostles, * to preach to al Nations. The writing of the bookes of the Testament, is another part of God's prouidence, necessarie for the Church in general, but not necessarie for euery man in particular: as to be taught and preached vnto, is for euery one of age and vnderstanding. And therfore S. Peter (who was the cheefe of the Commission) wrote litle; many of them wrote nothing as al: and S. Paul that wrote most, wrote but litle in comparison of his preaching; not to any but such as were conuerted to the faith by preaching before. *Mat. 28* The Ghospel is not only the written word. The Apostles writing, and preaching, whether more necessarie, and how.

17. *Liueth by faith.*) In the 10. to the Hebrewes, he sheweth by this place of the Prophet (*Abacuc 2.*) that the iust though he liue here in peregrination, and seeth not presently nor enioyeth the life euerlasting promised to him, yet holdeth fast the hope therof by faith In this place he applieth the Prophets wordes further to this sense, That it is our faith, that is to say, *the Catholike beleefe* (saith S. Augustine *li. 3. cont. 2. ep. Pelag.*) *which maketh a iust man, and distinguisheth between the iust and vniust*; and that by the law of faith, and not by the law of workes. Whereof it riseth, that the Iew, the Heathen Philosopher, and the Heretike, though they excelled in al workes of moral vertues, could not yet be iust: and a Catholike Christian man liuing but an ordinarie honest life, either not sinning greatly, or supplying his faults by penāce, is iust. And this difference riseth by faith. Not that faith can saue any man without workes, *For it is not a reprobate faith that we speake of*, (as the holy Doctour saith) *but that which worketh by charitie,* The Catholike or Christian faith without good workes iustifieth; & without this faith, no workes whatsoeuer.

charitie, and therfore remitteth sinnes and maketh one iust. See S. Augustines place.

Not only faith.

18. *Is reuealed*) By al the passage following you may see, that the Ghospel and Christ's law consisteth not only in preaching faith (though that be the ground, & is first alwaies to be done:) but to teach vertuous life and good workes, and to denounce damnation to al them that commit deadly sinnes & repent not. And againe we see that not only lacke of faith is a sinne, but al other actes done against God's commandements.

God is not the authour of sinne.

26. *Hath deliuered them vp*) As he saith here, God deliuered them vp, so to the Ephesians (c. 4, 19.) he saith of the same persons and things: They deliuered themselues vp to al vncleanesse. So that it is not meant here that God doth driue, force, or cause any man to sinne, as diuers blasphemous Heretikes doe hold: but only that by his iust iudgement, for their owne deseruing, and for due punishment of their former grieuous offenses, he withholdeth his grace from them, and so suffreth them to fal further into other sinnes. As, for their crime of Idolatrie, to suffer them to fal into vnnatural abominations: as now for heresie, he taketh his grace and mercie from many, and so they fal headlong into al kind of turpitude: as contrariewise, for il life, he suffreth many to fal into heresie. And for Christ's sake let euery one that is entangled with the Idolatrie of this time, that is to say, with these new Sectes, looke wel into his owne conscience, whether his forsaking the true God, may not come vnto him for a punishment of his former or present il life which he liueth.

God punisheth sinne by permitting men to fal further and further.

Sinnes mortal and venial.

32 *Worthie of death*.) Here you see why the Church taketh some sinnes to be deadly, and calleth them mortal: to wit, because al that doe them, are worthy of damnation: others be venial, that is to say, pardonable of their owne nature and not worthie of eternal damnation.

CHAP. II.

Now also he sheweth that neither the Iewes could be saued by the knowledge of the Law, of the which they did so much brag against the Gentils, seeing they did notwithstanding sinne as the Gentils did. 14. And therfore that the true Iew is the Christian (though he be a Gentil) who by grace in his hart doeth the good workes that the Law commandeth.

FOR the which cause thou art inexcusable, ô man, whosoeuer " thou be that iudgest. For wherein thou iudgest another, thou condemnest thyself. For thou doest the same things which thou iudgest. 2. For we know that the iudgement of God is according to veritie vpon them that doe such things. 3. And doest thou suppose this, ô man, that iudgest them which doe such things, and doest the same, that thou shalt escape the iudgement of God? 4. Or " doest thou contemne the riches of his goodnes, and patience, and longanimity, not knowing that the benignity of God bringeth thee to penance? 5. But according to thy hardnes and impenitent hart, thou heapest to thy self wrath, in the day of wrath and of the reuelation of the iust iudgement of God, 6. who wil * render to euery man " according to his workes: 7. to them truely that according to patience in good worke, seeke glorie and honour and incorruption, life eternal; 8. but to them that are of contention, and that obey not the truth, but giue credit to iniquitie, wrath and indignation. 9. Tribulation and anguish vpon euery soul of man that worketh euil, of the Iew first and of the c Greek: 10. but glorie and honour and peace to euery one that worketh good, to the Iew

Good mē also according to the merits of their good wil shal haue their reward. *Aug. ep.* 47.

Ps. 61. 13.

c That is, *the Gentil.*

and to the Greek. 11. For * there is no acception of persons with God.
Deu.10, 17. Act. 10,34. 12. For whosoeuer haue sinned without the Law, without the Law shal
Ia.7.21 Ia.1,22. perish: and whosoeuer haue sinned in the Law, by the Law shal be iudged. 13. For * " not the hearers of the Law are iust with God: but the doers of the Law " shal be iustified. 14. For when the Gentils which haue not the Law, naturally doe those things that are of the Law; the same not hauing the Law, themselues are a law to themselues: 15. who shew the workes of the Law written in their harts, their conscience giuing testimonie to them, and among themselues mutually their thoughts accusing, or also defending, 16. in the day when God shal iudge the secrets of men, according to my Ghospel, by IESVS CHRIST.

17. But if thou be surnamed a Iew, and restest in the Law, and doest glorie in God, 18. and knowest his wil, and approuest the more profitable things, instructed by the Law, 19. presumest that thyself art a leader of the blind, a light of them that are in darknes, 20. a teacher of the foolish, a maister of infants, hauing the forme of scięce & of veritie in the Law. 21. Thou therfore :: a that teachest another, teachest not thy self: that preachest, men ought not to steale, thou stealest: 22. that sayest men should not commit aduoutrie, thou committest aduoutrie: that abhorrest idols, thou doest sacriledge: 23. that doest glorie in the Law, thou by preuaricatiō of the Law doest dishonour God. (24. For c *the name of God through you is blasphemed among the Gentils*, as it is written.) 25. Circumcision indeed profiteth, if thou obserue the Law: but if thou be a preuaricatour of the Law, thy circumcision is become :: prepuce. 26. If then the prepuce " keepe the iustices of the Law; shal not his prepuce be reputed for circumcision? 27. and shal not that which of nature is prepuce, fulfilling the Law, iudge thee, that by the letter and circumcision art a preuaricatour of the Law? 28. For not he that is in open shew, is a Iew, nor that which is in open shew in the flesh, is circumcisiō: 29. but he that is in secret is a Iew; and the circumcision of the hart, " in spirit, not in the letter: whose praise is not of men, but of God.

Esa.52,5. Ez.36, 20.

:: a It is a shameful and damnable thing for Preachers, Teachers, or other guides of mens life, to cōmit the same things thēselues, which they reproue in other.

c It is a great sinne that by the il life of the faithful, our Lords name should be il spoken of amōg the misbeleeuers, and many withdrawen frō the true religion thereby.

:: Prepuce is the foreskin not circumcised, & therfore signifieth the Gentils, or the state and condition of the Gentils: as circumcision, the Iewes and their state.

ANNOTATIONS.

CHAP. II.

1. *Thou that iudgest.*) Such as by publike authoritie either spiritual or temporal haue to punish offenders, be not forbidden to iudge or condemne any for their offenses, though themselues be sometimes guilty in their conscience of the same or greater: yet may it be matter of aggrauating sinnes before God, when they wil not repent of those offenses themselues, for the which they punish others. But if they be open offenders themselues, in the same sort for which they iudge other, they giue scandal, and thereby aggrauate their sinnes very much Properly here he forbiddeth to charge another falsely or truly with these crimes whereof himself is as farre guilty or more then the other, as the Iewes specially did the Gentils, to whom he speaketh here. Iudging other men.

4. *Doest thou contemne?*) This proueth that God offereth his grace & mercie to many, & by long patience & sufferance expected their repentance, differring their punishmēt of purpose that they may amend, and that he is not delighted in their perdition, nor is the cause God's lōg suffering is for our repētance.

cause of their sinne: but contrariewise that they harden their owne harts, and of their owne free-wil reiect his grace and contemne his benignitie.

Good workes meritorious.

6. *According to his workes.*) Though the holy Apostles special purpose be in this Epistle, to commend vnto the Gentils that trusted so much in their moral workes, the faith in Christ; yet lest any man should thinke or gather vntruly of his wordes, that Christian mens workes were not meritorious or the cause of Saluation, he expresly writeth, that God giueth as wel euerlasting life and glorie to men, for and according to their good workes, as he giueth damnation for the contrarie workes. And howsoeuer Heretikes fondly fly from the euidence of these places, yet S. Augustine saith, Life euerlasting to be rendred for good workes according to this manifest Scripture: *God shal render to euery man according to his workes.* *Li. de grat. & lib. arb. c. 8.*

13. *Not the heares.*) This same sentence agreable also to Christes wordes (*Mat. 7, 21.*) is the very ground of S. Iames disputatiō, that not faith alone, but good workes also doe iustifie. Therfore S. Paul (howsoeuer some peruersly conster his wordes in other places) meaneth the same that S. Iames. And here * he speaketh not properly of the first iustification, when an Infidel or il man is made iust, who had no acceptable workes before to be iustified by (of which kind he specially meaneth in other places of this Epistle) but he speaketh of the second iustification or increase of former iustice, which he that is in Gods grace, daily proceedeth in, by doing al kind of good workes, which be iustices, and for doing of which, he is iust indeed before God. And of this kind doth S. Iames namely treate. Which is directly against the Heretikes of this time, who not only attribute nothing to the workes done in sinne and infidelitie, but esteeme nothing at al of a Christian mens workes toward iustificatiō & salua ion, condēning thē as vncleane, sinful, hypocritical, Pharisaical: which is direct y against these & other Sriptures, and plaine blaspheming of Christ and his grace, by whose spirit and cooperation we doe them.

The first iustification without workes; the second by workes. S. Paul speaketh of the first specially, S. Iames of the second.

Aug. de Sp. & lit. c. 26. to. 3.

Against imputatiue iustice.

15. *Shal be iustified.*) Of al other Articles deceitfully handled by Heretikes, they vse most guile in this of Iustification; & specially by the equiuocation of certaine wordes; which is proper to al contentious wranglers, and namely in this word, *Iustifie*. Which because they find sometime to signifie the acquiting of a guilty man of some crime whereof he is indeed guilty, & for which he ought to be condemned, (as by mans iudgement either of ignorance or of purpose often a very malefactour is deemed or declared & pronounced innocent] they falsly make it so signifie in this place & the like, whersoeuer man is said to be iustified of God for his workes or othe wise: as though it were said, that God iustifieth man, that is to say, imputeth to him the iustice of Christ though he be not indeed iust; or of fauour reputeth him as iust, when indeed he is wicked, impious, and vniust. Which is a most blasphemous doctrine against God, making him either ignorant who is iust, & so to erre in his iudgement; or not good, that can loue and saue him whom he knoweth to be euil. And a maruelous pittiful blindnes it is in the Churches Aduersaries, that they should thinke it more to God's glorie, and more to the commendation of Christes iustice, merites, and mercie, to cal and count an il man so continuing, for iust; then by his grace and mercie to make him of an il one, iust indeed, and so truly to iustifie him, or as the word doth here signifie, to esteeme and approue for iust indeed, him that by his grace keepeth his law and commandements. For, that the keepers or doers of the commandements be iust and so reputed, it is plaine by the correspondence to the former wordes: *Not the heares are iust, but the doers.* Whereupon S. Augustine *de Sp. & lit. c. 26. to 3.* hath these wordes: *When it is said, The doers of the Law shal be iustified, what other thing is said, then, The iust shal be iustified? for the doers of the Law verily are iust.*

True inherent iustice more for God's glorie, & for the commēdation of Christs merites.

26. *Keepe the iustices.*) If a Gentil either now since Christ, by his grace and faith, or any other before Christ, not of the stocke of Abraham, through the Spirit of God keep the iustices of the Law, he is iust no lesse then if he had been outwardly circumcised, and shal condemne the circumcised Iew not keeping the Law, without which, his outward Sacrament cannot serue him, but shal be much to his condemnation, that hauing the law and peculiar Sacraments of God, he did not keepe the Law, nor inwardly exercise that in his hart which the outward signe did import. And al this is no more but to insinuate that true iustice is not in faith only or knowledge of the Law, or in the name either of Iew or Christian, but in doing good workes and keeping the Law by Gods grace.

True iustice both in Iew and Gentile, is by keeping the Law.

The letter, and the spirit.

29. *In Spirit, not letter.*) The outward ceremonies, Sacraments, threates, and commande-

ments

ments of God in the Law, are called the *letter*; the inward working of God in mans hart & indowing him with faith, hope, and charitie, and with loue, liking, wil, & abilitie to keepe his commandements by the grace and merites of Christ, are called the *spirit*. In which sense, the carnal Iew was a Iew according to the letter, and he was circumcised after the letter: but the true beleeuing Gentil obseruing by Gods grace in hart and in Gods sight that which was meant by that carnal signe, is a Iew according to the spirit, & iustified by God. Of the spirit and letter S. Augustine made a famous worke, very necessarie for the vnderstanding of this Epistle.

The carnal, & spiritual Iewe.

de sp. & lit. 30. 3.

CHAP. III.

He granteth that the Iewes did passe the Heathen Gentils, in Gods benefits, 9. but not in their owne workes: concluding, that he hath shewed both Iew and Gentil to be sinners: 18. and therfore (inferring) that there must be some other way to Saluation indifferent to both; which is to beleeue in IESVS CHRIST, *that for his sake their sinnes may be forgiuen them.*

WHAT preeminence then hath the Iew, or what is the profit of circumcision? 2. Much by al meanes. First surely becaus the wordes of God were cómitted to them. 3. For what if certaine of them haue not beleeued? Hath their incredulitie made the faith of God frustrate? 4. God forbid. But * God is true, & *:: euery man a lyer, as it is written: *That thou maiest be iustified in thy wordes, and ouercome when thou art iudged.* 5. But " if our iniquitie commend the iustice of God, what shal we say? Is God vniust that executeth wrath? (I speake according to man) 6. God forbid; otherwise how shal God iudge this world? 7. For if the veritie of God hath abounded in my lie, vnto his glorie, why am I also yet iudged as a sinner, 8. and not (as we are blasphemed, and as some report vs to say) let vs doe euil, that there may come good? whose damnation is iust.

Io. 3, 33. Ps. 115, 11. Ps. 50, 6.

:: God only by nature is true, al mere men by nature may lie, deceiue & be-deceiued: yet God by his grace & spirit may & doth preserue the Apostles and principal Gouerners of his people & the Church and Councels in al truth, though they were and are mere men.

9. What then? doe we excel them? No, not so. For we haue argued the Iewes and the Greeks, al to be vnder sinne; 10. as it is written: *That " there is not any man iust, 11. there is not that vnderstandeth, there is not that seeketh after God. 12. Al haue declined, they are become vnprofitable together: there is not that doeth good, there is not so much as one. 13. Their throte is an open sepulchre, with their tongues they dealt deceitfully. The venim* c *of aspes vnder their lippes. 14. Whose mouth is ful of malediction and bitternes: 15. Their feet swift to sheed blood. 16. Destruction & infelicitie in their waies: 17. and the way of peace they haue not knowen. 18. There is no feare of God before their eyes.* 19. And we know that whatsoeuer the Law speaketh, to them it speaketh that are in the Law; that euery mouth may be stopped, & al the world may be made subiect to God: 20. becaus * " by the workes of the Law no flesh shal be iustified before him. For by the Law is the knowledge of sinne.

Ps. 13, 1. 52, 3. Ps. 5, 11. Ps. 139, 4. Ps. 9, 7. Es 19, 7 Pro. 1, 16. Ps. 35, 2. Gal. 2, 16.

c *Aspidum.* A kind of litle serpents.

21. But now without the Law " the iustice of God is manifested; testified by the Law and the Prophets. 22. And the iustice of God by faith of IESVS CHRIST, vnto al and vpon al that c beleeue in him. For there is no distinction. 23. For al haue sinned; and doe need the glorie of God. 24. Iustified :: gratis by his grace, by the redemption that is in

c To beleeue in him, here comprised not only the act of faith, but of hope & charitie, as the Apostle explicateth himself *Gal.* 5, 6

:: No man at-

CHRIST

teineth his first iustification by the merits either of his faith orworkes, but merely by Christes grace and mercie: though his faith & workes proceeding of grace be dispositions and preparations thereunto.

CHRIST IESVS, 25. whom God hath proposed a ' propitiation', by faith in his bloud, to the shewing of his iustice, for the remission of former sinnes, 26. in the toleration of God, to the shewing of his iustice in this time: that he may be iust, and iustifying him that is of the faith of IESVS CHRIST.

27. Where is then thy boasting? it is excluded. By what law? of deeds? No, but by the law of faith. 28. For we account a man to be iustified " by faith without the works of the Law. 29. Is he God of the Iewes only? is he not also of the Gentils? Yes of the Gentils also. 30. For it is one God, that iustifieth circumcision by faith, and prepuce by faith. 31. Doe we then destroy the Law by faith? God forbid, but we doe establish the Law.

' propitiatour.

ANNOTATIONS.

CHAP. III.

S. Paules speaches mistaken of the wicked.

5. *If your iniquitie.*] No maruel that many now a-daies deduce false and detestable conclusions out of this Apostles high and hard writings, seeing that S. Peter noted it in his daies, and himself here confesseth that his preaching & speaches were then falsely misconstrued; as though he had taught that the Iewes & Gentils il life & incredulity had been directly the cause of Gods more mercie, & that therfore sinne commeth of God to the aduancement of his glorie, & consequently that men might or should doe il, that good might ensue thereof. Which blasphemous constructions they tooke of these and the like wordes: *Where sinne abounded, there did grace more abound*; and: *The Law entred in, that sinne might abound*; and out of the Psalme 50. *That thou maiest be iustified in thy words, and ouercome when thou art iudged.* As though he meant that men doe sinne, to the end that God may be iustified. And at al these & the like places of the Apostle though forewarned by S. Peter, and by the Apostles owne defence and Protestation, that he neuer meant such horrible things, yet the wicked also of this time doe stumble and fal. But the true meaning is in al such places, that God can and doth, when it pleaseth him, conuert those sinnes which man committeth against him & his commandments, to his glorie: though the sinnes themselues stand not with his wil, intention, nor honour, but be directly against the same, and therfore may not be committed that any good may fal. For, what good soeuer accidētally falleth, it proceedeth not of the sinne, but of God's mercie that can pardon, and of his omnipotencie that can turne il to good. And therfore against those carnal interpretations, S. Paul very carefully & diligently giueth reason also in this place, v. 6, that it is impossible: becausse God could not iustly punish any man, nor sit in iudgement at the later day for sinne without plaine iniurie, if either himself would haue sinne committeth, or man might doe it to his glorie. Therfore let al sincere Readers of the Scriptures, and specially of S. Paules writings, hold this for a certaintie, as the Apostles owne defense (whatsoeuer he seeme to say hereafter sounding in their sense, that sinne commeth of God, or may therfore be comitteth that he may worke good thereof) that the Apostle himself condemneth that sense as slanderous and blasphemous.

2. Pet. 3.

Ro. 5. 20

Ro. 3. 4.

The sense of the places that sound as if God caused sinne.

How it is said: *none iust.*

10. *Not any iust.*) These general speaches, that both Iew and Gentile be in sinne, and none at al iust, are not so to be taken, that none in neither sort were euer good: the Scriptures expresly saying that Iob, * Zacharie, Elisabeth, and such like, were iust before God; & it were blasphemie to say that these words alleaged out of the 13. Psalme were meant in Christes mother, in S. Iohn the Baptist, in the Apostles &c. For, this only is the sense: that neither by the Law of nature, nor law of Moyses, could any man be iust or auoid such sinnes as here be rekened, but by faith and the grace of God, by which there were a number in al Ages (specially among the Iewes) that were iust and holy, whom these words touch not, being spoken only to the multitude of the wicked, which the Prophet maketh as it were a seueral body conspiring against Christ, and persecuting the iust and godly of which il companie he saith, that none was iust nor feared God.

Iob. 1. * Luc. 1.

20. *By the workes of the Law.*) S. Hierom and S. Chryſoſtom expound this of the ceremonial workes only: and in that ſenſe the Apoſtle ſpecially proſecuteth this propoſition in his Epiſtle to the Galatians. But it is true alſo of al man's moral workes done without faith & the grace of God; which can not be acceptable or auailable in God's ſight, to iuſtifie any man. And ſo S. Auguſtine taketh it *De Sp. & lit. c. 8. to. 3.*

No workes auaile without faith & grace.

22. *Iuſtice of God.*) Beware of the wicked and vaine commentarie of the Caluiniſtes, gloſsing, the iuſtice of God to be that which is reſident in Chriſt, apprehended by our faith; and ſo that imputed to vs which we indeed haue not. Wherein at once they haue forged themſelues againſt God's maniſeſt word, a new no iuſtice, a phantaſtical apprehenſion of that which is not, a falſe faith and vntrue imputation. Whereas the iuſtice of God here, is that wherewith he indoweth a man at his firſt conuerſion, and is now in a man, and therfore man's iuſtice: but yet God's iuſtice alſo, becauſe it is of God. Of this iuſtice in vs, whereby we be truely iuſtified and indeed made iuſt, S. Auguſtine ſpeaketh thus: *The grace of Chriſt doth worke our illumination and iuſtification inwardly alſo.* And againe: *He giueth to the faithful the moſt ſecret grace of his Spirit, which ſecretly he powreth into infants alſo.* And againe: *They are iuſtified in Chriſt that beleeue in him through the ſecret communication and inſpiration of ſpiritual grace, whereby euery one leaneth to our Lord.* And againe: *He maketh iuſt renewing by the Spirit, and regeneration by grace.*

The Heretikes phantaſtical or imputatiue iuſtice.

De pec. mer. li. 1. c. 9. 10.

True inhærent iuſtice.

28. *By faith, without workes.*) This is the place whereupon the Proteſtants gather falſly their only faith, and which they commonly auouch, as though the Apoſtle ſaid, that only faith doth iuſtifie. Where he both in wordes and meaning excepteth only the workes of the Law done without Chriſt before our conuerſion: neither excluding the Sacraments of Baptiſme or Penance, nor hope and charitie, or other Chriſtian vertues; al which be the iuſtice of faith. As the good workes proceeding thereof, be likewiſe the law and iuſtice of faith. Al which the Aduerſaries would exclude by foiſting in the terme, only. Of which kind of men S. Auguſtine vpon this place ſaith thus: *Men not vnderſtanding that which the Apoſtle ſaith, (we count a man to be iuſtified by faith without the workes of the Law) did thinke that he ſaid, faith would ſuffice a man though he liued il and had no good workes. Which God forbid the veſſel of election ſhould thinke: who in a certaine place after he had ſaid, * In Chriſt IESVS neither circumciſion nor prepuce auaileth any whit, he ſtraight added, but faith which worketh by loue.*

What workes are excluded from iuſtification.

de grat. & lib. arb. c. 7.

Gal. 1.

CHAP. IIII.

That Abraham was not iuſtified by his owne power, but by God's grace, in whom he beleeued (6. which is a way for the ſinner alſo to come to iuſtice.) 9. And that, ſeeing he was not as then circumciſed; not only the circumciſed Iew, but alſo the vncircumciſed Gentil may by beleeuing the Chriſtian faith, come to iuſtice, as Abraham did: 11. ſpecially conſidering alſo, that Abraham was promiſed to be Father of the whole world, and not only of the Iewes, to whom only the Law was giuen: and that, not to fulfil the promiſe, but for another cauſe.

WHAT ſhal we ſay then that " Abraham did find, our Father according to the flesh? 2. For if Abraham were iuſtified " by works he hath glorie, but not with God. 3. For what ſaith the Scripture? *Abraham beleeued God, & it was reputed him to iuſtice.* 4. But " to him that worketh, the reward is not imputed according to grace but according to debt. 5. But " to him that worketh not, yet beleeueth in him that iuſtifieth the impious, his faith is c reputed to iuſtice according to the purpoſe of the grace of God. 6. " As Dauid alſo termeth the bleſſednes of a man, to whó God reputeth iuſtice without works: 7. *Bleſſed are they,*

Gen. 15, 6. Gal. 3, 6 Ia. 2 23 c λογίζεται λογίζεται Pſ. 31, 1.

whose iniquities be forgiuen, and whose sinnes be" couered. 8. *Blessed is the man to whom our Lord hath" not imputed sinne.*

9. This blessednes then doth it abide in the circumcision, or in the prepuce also? For we say that vnto Abraham faith was :: reputed to iustice. 10. How was it reputed? in circumcision, or in prepuce? Not in circumcision, but in prepuce. 11. And * he receiued c the signe of circumcision," a seale of the iustice of faith that is in prepuce: that he might be the Father of al that beleeue by the prepuce, that vnto them also it may be reputed to iustice: 12. and might be Father of circumcision, not to them only that are of the circumcision, but to them also that follow the steps of the faith that is in the prepuce of our Father Abraham. 13. For not by the Law was the promise to Abraham, or to his seed, that he should be heire of the world; but by the iustice of faith. 14. For if they that are of the Law, be heires; faith is made void, the promise is abolished. 15. For the Law worketh wrath. For where is no Law, neither is there preuarication. 16. Therfore of faith: that according to grace the promise may be firme to al the seed, not to that only which is of the Law, but to that also which is of the faith of Abraham, who is the Father of vs al, (as it is written: 17. *For, a Father of many Nations haue I appointed thee*) before God, whom' thou didst beleeue', who quickneth the dead; and calleth those things that are not, as those things that are. 18. Who contrarie to hope beleeued in hope; that he might be made the Father of many Nations, according to that which was * said to him: *So shal thy seed be*, as the starres of Heauen, and the sand of the sea. 19. And he was not weakned in faith; neither did he consider his owne body now quite dead, whereas he was almost an hundred yeares old, and the dead matrice of Sara. 20. In the promise also of God he staggered not by distrust; but was strengthned in faith, giuing glorie to God: 21. most fully knowing that whatsoeuer he promised, he is able also to doe. 22. Therfore was it also reputed him to iustice.

23. And it is not written only for him, that it was reputed him to iustice; 24. but also" for vs, to whom it shal be reputed beleeuing in him, that raised vp IESVS CHRIST our Lord from the dead, 25. who was deliuered vp for our sinnes, and rose againe for our iustification.

:: The word *Reputed*, doth not diminish the truth of the iustice, as though it were reputed for iustice being not iustice indeed; but signifieth, that as it was in itself, so God esteemed & reputed it: as the same greeke word must needs be taken *v.* 4. next going before, & 1 *Cor.* 4, 1. and elswhere.

c Our Sacraments of the new Law giue *ex opere operato*, that grace and iustice of faith which here is commended: whereas circūcision was but a signe or marke of the same.

Gen. 17, 10.

Gen. 17, 4. " he beleeued,

Gen. 15, 5.

ANNOTATIONS.

CHAP. IIII.

Abraham's works before faith,

1. *Abraham.*) The Apostle disputing in this chapter, as before, against them that thought they might be iustified by their works done without the grace of Christ & faith in him, proposeth Abraham for an example, and proueth that he had no iustice nor estimation of iustice before God by any works done before he had faith, or that proceeded not of faith & God's grace.

Iustice before men, & iustice before God.

2. *By works.*) If Abraham did any commendable works before he beleeued Christ, as many Philosophers did, men might count him iust therfore; but in God's sight (who accepteth nothing without faith in him, or that proceedeth not from his grace) he should neuer haue had the estimation of a iust man. Therfore God in the Scriptures reputing

reputing him as a iuſt man, giueth the cauſe thereof, ſaying: *Abraham beleeued God, and it was reputed to him for iuſtice.* Not works, but mere grace is cauſe of our firſt iuſtification.

4. *To him that worketh.*] That is to ſay: He that preſumeth of his owne works as done of himſelf without faith, God's help, and grace: and ſaying, that grace or iuſtification were giuen to him for his works; this man doth chalenge his iuſtification as debt, & not as of fauour & grace.

5. *To him that worketh not.*] He worketh not (in this place) that hath no works or alleageth not his works done in his infidelitie as cauſe of his iuſtificatiõ, but faith in Chriſt, & that proceeding of mere grace. Wherupon S. Auguſtine ſaith: *Know thou that faith found thee vniuſt. And if faith giuen to thee, made thee iuſt, it found thee a wicked one whom it might make iuſt. If it found thee wicked, and of ſuch an one made thee iuſt, what works hadſt thou being then wicked? None couldeſt thou haue (nor canſt haue) before thou beleeueedſt. Beleeue then in him that iuſtifieth the impious, that thy good works may be good works indeed.* Auguſt. In Pſal. 31.

ς λέγες 6. *As Dauid termeth.*) The Proteſtants for, *c termeth*, tranſlate, *deſcribeth*, for that they would haue the ignorãt beleeue, the whole nature & definition of Iuſtificatiõ to be nothing els but remiſſion of ſinnes, and no grace or inherent iuſtice giuen from God at al. When the Apoſtle would ſay nothing els, but that in the firſt iuſtification God findeth no good works or merits to reward, but only ſinnes to forgiue vnto ſuch as haue faith in him. Heretical tranſlation.

7. *Couered* 8. *not imputed.*) You may not gather (as the Heretiks doe) of theſe termes, *couered*, and, *not imputed*, that the ſinnes of men be neuer truly forgiuen, but hidden only. For that derogateth much to the force of Chriſts bloud & to the grace of God, by which Io. 1, 29 our offences be truly remitted. *He* is the Lamb that *taketh away* the ſinnes of the world, 2. Cor. 6, 11. that *waſheth*, and *blotteth out* our ſinnes. Therfore to couer them, or, not to impute them, Apoc. 1, 5. is, not to charge vs with our ſinnes, becauſe by remiſſion they be cleane taken away: otherwiſe it were but a feined forgiueneſſe. See S. *Auguſtine in Pſal. 31. enarrat. 2.* What is, *Sinnes couered* or *not imputed.*

11. *A ſeale.*) The Heretikes would proue hereby, that the Sacramens of the Church giue not grace or iuſtice of faith, but that they be notes, markes, and badges only of our remiſſion of ſinnes had by faith before, becauſe Abraham was iuſt before and took this Sacrament for a ſeale therof only. To which muſt be anſwered, that it followeth not that it is ſo in al, becauſe it it was ſo in the Patriarch, who was iuſt before, and was therfore as it were the Founder of Circumciſion, or he in whom God would firſt eſtabliſh the ſame: no more then it followeth that, becauſe the Holy Sacrament of the Altar remitted not ſinnes to Chriſt nor iuſtified him, therfore it hath that effect in none. Look S. Auguſtine *de Baptiſmo contra Donatiſtas li. 4. c. 24.* Where you ſhal ſee that (though not in Abraham) yet in Iſaac his ſonne, and ſo conſequently in the reſt, the Sacrament went before, and iuſtice followed. The Sacraments are not mere markes, but cauſes of iuſtification.

24. *For vs, to whom it ſhal be reputed.*) By this it is moſt plaine againſt our Aduerſaries, that the faith which was reputed for iuſtice to Abraham, was his beleefe of an Article reuealed to him by God, that is to ſay, his aſſent & credit giuen to God's ſpeaches: as in vs his poſteritie according to the ſpirit, it is here plainly ſaid, that iuſtice ſhal be reputed to vs by beleeuing the Articles of Chriſtes death and Reſurrection, and not by any fond ſpecial faith, *fiducia*, or confidence of each mans owne ſaluation. To eſtablish the which fictiõ, they make no account of the faith Catholike, that is, wherewith we beleeue the Articles of the faith, which only iuſtifieth, but cal it by contempt, an hiſtorical faith: ſo as they may terme Abraham's faith, & our Ladies faith, of which it was * ſaid, Luc. 1, 45. Beata quæ credidiſti, *Bleſſed art thou that haſt beleeued.* And ſo in truth they deny as wel the iuſtification by faith, as by works. By what faith we are iuſtified.

CHAP. V.

Hauing therfore through faith in Christ obteined the beginning, he sheweth what great cause we haue to hope for the accomplishment. 12. And then he proceedeth in his arguing, and sheweth that as by one, al were made sinners, so by one, al must be made iust.

The Epistle on Imber Saturday in whitsunweek. And for many Martyrs.

BEING iustified therfore by faith, " let vs haue peace toward God by our Lord IESVS CHRIST; 2. by whom also we haue " accesse through faith into this grace wherin we stand, and glorie, :: in the hope of the glorie of the sonnes of God. 3. And not only this; but also we glorie in tribulations, knowing that tribulation worketh patience: 4. and patience, probation; and " probation, hope; 5. and hope confoundeth not: because " the charitie of God is powred forth in our harts, by the Holy Ghost which is giuen vs. 6. For why did Christ, when we as yet were c weake, according to the time die for the impious? 7. For, scarse for a iust man doth any die: for perhaps for a good man durst some man die. 8. But God commendeth his charitie in vs: because, when as yet we were sinners, Christ died for vs. 9. Much more therfore now being iustified in his bloud, shal we be saued from wrath by him. 10. For if, when we were enemies, we were reconciled to God by the death of his Sonne; much more being reconciled, shal we be saued in the life of him. 11. And not only this; but also we glorie in God through our Lord IESVS Christ, by whom now we haue receiued reconciliation.

c ἀσθενῶν

12. Therfore, as " by one man sinne entred into this world, and by sinne death; and so vnto al men death did passe, in which al sinned. 13. For euen vnto the Law sinne was in the world: but sinne was not imputed, when the Law was not. 14. But death reigned from Adam " vnto Moyses, euen on them also that sinned not after the similitude of the preuarication of Adam, who is a figure of him to come. 15. But not as the offence, so also the guift. For if by the offence of one, many died; much more the grace of God and the guift, in the grace of one man IESVS Christ, hath abounded vpon many. 16. And not as by one ' sinne', so also the guift. For iudgement indeed is of one, to condemnation: but grace is of many offences, to iustification. 17. For if in the offence of one, death reigned by one; much more they that receiue the aboundance of grace and of donation & of iustice, shal reigne in life by one, IESVS Christ. 18. Therfore as by the offence of one, vnto al men to condemnation; so also by the iustice of one, vnto al men to iustification of life. 19. For as by the disobedience of one man, many were made sinners; so also by the obedience of one, many :: shal be made iust. 20. But the Law entred in, " that sinne might abound. And where sinne abounded, grace did more abound. 21. That as sinne reigned to death; so also grace may reigne by iustice to life euerlasting, through IESVS Christ our Lord.

' sinne'

ANNO-

c The Heretikes falsely trãslate *of no strength*, to take away al free-wil. *No. Test.* 1580.

:: Here we may see against the Heretikes, that they which be borne of Christ and iustified by him, be made & constituted iust indeed, & not by imputation only: as al that be borne of Adam, be vniust and sinners in truth, & not by imputation.

ANNOTATOINS.

CHAP. V.

ἔχωμεν ἐχομεν

1. *Let vs haue.*) Whether we read, *Let vs haue peace*, as diuerſe alſo of the Greeke Doctours (*Chryſoſt. Orig. Theodor. Oecum. Theophyl.*) doe, or, *We haue peace*; it maketh nothing for the vaine ſecuritie and infallible certaintie which our Aduerſaries ſay euery man ought to haue vpon his preſumed iuſtification by faith, that himſelf is in God's fauour, & ſure to be ſaued: *peace towards God*, being here nothing els, but the ſincere reſt, tranquilitie, and comfort of mind and conſcience, vpon the hope he hath, that he is reconciled to God Sure it is that the Catholike faith, by which and none other men be iuſtified, neither teacheth nor breedeth any ſuch ſecuritie of ſaluation. And therfore they haue made to themſelues another faith which they cal *Fiduciam*, quite without the compaſſe of the Creed and Scriptures. Againſt the Heretikes ſpecial faith and ſecuritie.

2. *Acceſſe through faith.*) Iuſtification, implieth al grace and vertues receiued by Chriſt's merits; but the entrance & acceſſe to this grace & happy ſtate is by faith: becauſe faith is the ground and firſt foundation to build on, and port to enter into the reſt. Which is the cauſe that our iuſtification is attributed to faith namely in this Epiſtle, though faith itſelf be of grace alſo. Iuſtification attributed much to faith as to the fundation.

4. *Probation hope.*) This refelleth the errour alſo of the Proteſtants, that would haue our hope to hold only on God's promiſes, and not a-whit on our doings. Where we ſee that it ſtandeth (and is ſtrengthned alſo) vpon patience and conſtancie, and good probation and trial of our ſelues in aduerſities: and that ſo grounded vpon God's promiſes and our owne doings, it neuer confoundeth. Our hope is ſtrengthned by wel-doing.

5. *Charitie is powred.*) Charitie alſo is giuen vs in our firſt iuſtification, and not only imputed vnto vs, but indeed inwardly powred into our harts by the Holy Ghoſt, who with and in his guifts & graces is beſtowed vpon vs. For this Charitie of God is not that which is in God, but that which he giueth vs, as S. Auguſtine expoundeth it *Li. de Sp. & lit. c.* 32. Who referreth this place alſo to the grace of God giuen in the Sacrament of Confirmation. *de Bapt. cont. Donat. li.* 3. *c* 16. Charitie is a qualitie in vs.

Conc. Tri ſeſſ. 5. decr. de pec. orig.

12. *By one man ſinne entred.*) By this place ſpecially the Church of God defendeth and proueth againſt the old Heretikes the Pelagians, that denied children to haue any originall ſinne, or to be baptized for the remiſsion thereof; that in and by Adam al be conceiued, borne, and conſtituted ſinners. Which no leſſe maketh againſt the Caluiniſts alſo, that affirme Chriſtian mens children to be holy from their mothers womb. And the ſame reaſon which S. Auguſtine deduceth (*li.* 1. *c.* 8. 9. *de pec. meritis*) out of this text, to proue againſt the ſaid Pelagians, that the Apoſtle meaneth not of the general imitation of Adam in actual ſinnes, ſerueth againſt Eraſmus and others, inclining rather to that new expoſition, then to the Churches and Fathers graue iudgement heerin. *Conc Mileuitanum c.* 2. Al by Adam borne in originall ſinne.

14. *Vnto Moyſes*) Euen in the time of the Law of nature, when men knew not ſinne, and therfore it could not by man's iudgement be imputed; and in the time of Moyſes Law, when the commandement taught them to know it, but gaue them not ſtrength nor grace to auoid it, ſinne did reigne, and thereupon death and damnation, euen til Moyſes *incluſiue*, that is to ſay, euen til the end of his Law. And that not in them only which actually ſinned, as Adam did, but infants which neuer did actually offend, but only were borne & conceiued in ſinne, that is to ſay, hauing their natures defiled, deſtitute of iuſtice, and auerted from God in Adam, and by their deſcent from him: Chriſt only excepted, being conceiued without man's ſeed, and his Mother for his honour and by his ſpecial protection (as many godly deuout men iudge) preſerued from the ſame. Chriſt only not conceiued in ſinne, & (as it is thought) our B. Lady.

20. *That ſinne might abound.*) *That*, here hath not the ſignification of cauſalitie, as though the Law were giuen for that cauſe to make ſinne abound: but it noteth the ſequele, becauſe that followed thereof, and ſo it came to paſſe that by the prohibition of ſinne, ſinne increaſed: by occaſion wherof the force of Chriſt's grace is more amply and abundantly beſtowed in the new Teſtament. The Law did not cauſe more ſinne, though that were the ſequele therof.

CHAP. VI.

He exhorteth vs, now after Baptisme, to liue no more in sinne, but to walke in good workes: because there we died to the one, and rose againe to the other 14. *(grace also giuing vs sufficient strength)* 16. *and were made free to the one, and seruants to the other;* 21. *and specially because of the fruit here, and the end afterward, both of the one and of the other.*

WHAT shal we say then? Shal we continue in sinne that grace may abound? 2. God forbid. For we that are dead to sinne, how shal we yet liue therein? 3. [b] Are you ignorant that al we which are baptized in Christ IESVS, in his death we are baptized? 4. For [::] we are buried together with him by Baptisme into death: that as Christ is risen from the dead by the glorie of the Father, so we also may walke in newnesse of life. 5. For if we be become complanted to the similitude of his death we shal be also of his resurrection. 6. Knowing this, that our [//] old man is crucified with him, that [//] the body of sinne may be [::] destroied, to the end that we may serue sinne no longer. 7. For he that is dead, is iustified from sinne. 8. And if we be dead with Christ, we beleeue that we shal liue also together with Christ. 9. Knowing that Christ rising againe from the dead, now dieth no more, death shal no more haue dominion ouer him. 10. For that he died, [//] to sinne he died once: but that he liueth, he liueth to God. 11. So thinke you also, that you are dead to sinne, but aliue to God in Christ IESVS our Lord.

12. Let not [//] sinne therfore reigne in your mortal body, that you obey the concupiscences thereof. 13. But neither doe ye exhibit your members instruments of iniquitie vnto sinne: but exhibit your selues to God as of dead men, aliue; and your members instruments of iustice to God. 14. For sinne shal not haue dominion ouer you. For you are not vnder the Law, but vnder grace.

15. What then? shal we sinne, because we are not vnder the Law, but vnder grace? God forbid. 16.* Know you not that to whom you exhibit your selues seruants to obey, you are the seruants of him whom you obey, whether it be of sinne, to death, or of obedience, to iustice. 17. But thankes be to God, that you were the seruants of sinne, but [::d] haue obeied from the hart, vnto that [//] forme of doctrine, into the which you haue been deliuered. 18. And being made free from sinne, you were made seruāts to iustice. 19. I speake an humane thing, because of the infirmitie of your flesh. For as you haue exhibited your members to serue vncleannesse and iniquitie, vnto iniquitie; so now exhibit your members to serue iustice, [::] vnto sanctification. 20. For when you were seruants of sinne, you were free to iustice. 21. What fruit therfore had you then in those things, for which now you are ashamed? For the end of them is death. 22. But now being made free from sinne, and become

b The Epistle vpon the 6. Sunday after Pentecost.

:: Remission of sinne, new life, sanctification, and iustification, are giuen by Baptisme, because it resembleth in vs and applieth to vs Christes death and resurrection, and engraffeth vs into him.

// Castalion noteth that Beza falsly translateth *enerueiur*, for, *destruatur*: weakned, for, destroied.

::d Here againe is signified, that our discharge from the bondage of sinne, is by the Christian faith, & by obedience to the whole doctrine of Christ's religion: in that the Apostle attributeth this their deliuerance from sinne, to their humble receiuing of the Catholike faith. The Epistle vpon the 7. Sunday after Pentecost.

:: He signifieth that as when they were subject to sinne by

* *Io. 8, 34. 2. Pet. 2, 19.*

become ſeruants to God, you haue your fruit vnto ſanctification, but the end, life euerlaſting. 23. For the ſtipends of ſinne, death. But // the grace of God, life euerlaſting in Chriſt IESVS our Lord. ⊢

continual & often working wickednes, they increaſed of iuſtice, in-

their iniquitie: that ſo alſo now being iuſtified, they may & ſhould by external works creaſe their iuſtice and ſanctification.

ANNOTATIONS.

CHAP. VI.

3. *We that are baptized.*) That which before he chalenged from the Law of Moyſes, to faith, is now attributed to Baptiſme, which is the firſt Sacrament of our faith and the entrance to Chriſtian religion. Whereby it is plaine that he meaneth not only faith to iuſtifie, but the Sacramens alſo, and al Chriſtian religion, which he calleth the Law of ſpirit, grace, and faith. Not only faith.

6. *Old man, body of ſinne.*) Our corrupt ſtate ſubiect to ſinne and concupiſcence, comming to vs from Adam, is called the *Old man*: as our perſon reformed in & by Chriſt, is named the *New man*. And the lump and maſſe of ſinnes which then ruled, is called the corps or body of ſinne. The old man, & the new.

10. *To ſinne he died.*] Chriſt died to ſinne, when by his death he deſtroied ſinne: We die to ſinne, in that we be diſcharged of the power thereof, which before was as it were the life of our perſons, and commanded al the parts and faculties of our ſoule and body: as contrarie-wiſe we liue to God, when his grace ruleth and worketh in vs, as the ſoule doth rule our mortal bodies. Dying to ſinne, Liuing to God.

12. *Sinne reigne.*) Concupiſcence is here named ſinne, becauſe it is the effect, occaſion, and matter of ſinne, and is as it were a diſeaſe or infirmitie in vs, inclining vs to il, remaining alſo after Baptiſme according to the ſubſtance or matter thereof: but it is not properly a ſinne, nor forbidden by commandement, til it reigne in vs, and we obey and follow the deſires therrof. *Auguſt. li. de nupt. & concupiſc. c.* 23. *Cont. 2. epiſt. Pelag. li.* 1. *c.* 13. *Conc. Trident. Seſſ.* 5. *decret. de pec. orig.* How concupiſcence is called ſinne.

17. *Forme of doctrine*] At the firſt conuerſion of euery Nation to the Catholike faith, there is a forme & rule of beleefe ſet downe, vnto which when the people is once put by their Apoſtles, they muſt neuer by any perſuaſion of men alter the ſame, nor take of man or Angel, any new doctrine or Analogie of faith, as the Proteſtants cal it. The doctrine of our firſt Apoſtles.

23. *The grace of God, life euerlaſting.*) The ſequele of ſpeach required, that as he ſaid, death or damnation is the ſtipend of ſinne, ſo life euerlaſting is the ſtipend of iuſtice; and ſo it is, and in the ſame ſenſe he ſpake in the laſt chapter: *that as ſinne reigned to death, ſo grace may reigne by iuſtice to life euerlaſting.* But here he changed the ſentence ſomwhat, calling life euerlaſting *grace*, rather then *reward*: becauſe the merits by which we attaine vnto life, be al God's guift and grace. *Auguſt. Ep.* 105. *ad Sixtum.* Life euerlaſting a ſtipend, and yet grace. ℣. 10.

CHAP. VII.

Our former husband (ſinne) with his law, is dead in Baptiſme: and now we are maried to another husband (to Chriſt) to bring forth children to God, that is good workes. 7. And how the Law being good, was yet to vs the law of ſinne and death, becauſe concupiſcence reigned in vs. 17. But now by Baptiſme grace reigneth in vs, though alſo concupiſcence doth remaine and tempt vs ſtil.

ARE you ignorant, Brethren, (for I ſpeake to them that know the Law) that the Law hath dominion ouer a man as long time as / it' liueth? 2. For* the womā that is vnder a husbād; :: her husbād liuing is boūd to the law. But if her husband be dead she is looſed frō the law of her husbād. Therfore her husbād liuing, ſhe ſhal be called

h 1. Cor. 7, 39.

:: Nothing but death diſſolueth the band betwixt man &

called an aduoutresse if she be with another man: but if her husband be dead she is deliuered from the law of her husband: so that she is not an aduoutresse if she be with another man. 4. Therfore my Brethren ‡a you also are made dead to the Law by the body of Christ; that you may be another man's who is risen againe from the dead, that we may fructifie to God. 5. For when we were in the flesh, the passions of sinnes that were by the Law, did worke in our members, to fructifie vnto death. 6. But now we are loosed from the law of death wherin we were deteined: c in so much we serue in ‡b newnesse of spirit, and not in the oldnes of the letter. ἀποθανόντες κατειχόμεθα.

7. What shal we say then? Is the Law sinne? God forbid. But sinne I did not know, but by the Law: for concupiscence I knew not, vnlesse the Law did say: "*Thou shalt not couet.* 8. But ‡c occasion being taken, sinne by the commandement wrought in me al concupiscence. For without the Law sinne was dead. 9. And I liued without the Law sometime. But when the commandement was come, sinne reuiued. 10. And I was dead. And the commandement, that was vnto life, the same to me was found to be vnto death. 11. For sinne taking occasion by the commandement, seduced me, and by it killed me. 12. Therfore * the Law indeed is holy, and the commandement holy, and iust, and good. *Exo. 20, 17. Deu. 5, 21.* *1 Tim. 1, 8.

13. That then which is good, to me was it made death? God forbid. But sinne, that it may apeare sinne, by the good thing wrought me death: that sinne might become sinning aboue measure by the commandement. 14. For we know that the Law is spiritual, but *I* am carnal, sold vnder sinne. 15. For" that which I worke, I vnderstand not. For" not that which I wil, the same doe I, but which I hate, that I doe. 16. And if that which I wil not, the same I doe; I consent to the Law, that it is good.

17. But now, not I worke it any more, but the sinne that dwelleth in me. 18. For I know that there dwelleth not in me, that is to say, in my flesh, good. For to wil, is present with me, but to accomplish that which is good, I find not. 19. For" not the good which I wil, that doe I; but the euil" which I wil not, that I doe. 20. And if that which I wil not, the same I doe: now not I worke it, but the sinne that dwelleth in me. 21. I find therfore the Law, to me hauing a wil to doe good, that euil is present with me. 22. ‡d For I am delighted with the Law of God according to the inward man: 23. but I see another law in my members, repugning to the law of my mind, and captiuing me in the law of sinne that is in my members. 24. Vnhappie man that I am, who shal deliuer me from the body of this death? 25. The grace of God by IESVS Christ our Lord. ✠ Therfore I my self" with the mind c serue the law of God, but" with the flesh, the law of sinne. δουλεύω

wife: though for fornication one may depart from anothers companie. Therfore to marry againe is aduoutrie, during the life of the partie separated.

a ‡ Being now baptised and dead to sinne, & engraffed in Christ's mystical body, you are discharged of the Law of Moyses, and are free in Christ.

b ‡ By Baptisme we haue not Christes iustice imputed to vs, but an inward newnesse of spirit giuen vs and resident in vs.

c ‡ Sinne or cõcupiscence which was asleep before, was wakened, by prohibitiõ; the Law not being the cause therof, nor giuing occasion therunto, but occasion being taken by our corrupt nature to resist that which was commanded.

d The Epistle in a Votiue Masse for remission of sinnes.

ANNO-

ANNOTATIONS.

CHAP. VII.

7. *Thou shalt not couet*) It is not the habitual concupiſcence or infirmitie of our nature or ſenſual deſire or inclination to euil, coueting againſt the ſpirit, that is forbidden properly in this precept: but the conſent of our reaſon and mind vnto it, to obey and follow the luſts therof, that is a ſinne and prohibited.

Actual concupiſcence forbidden, not habitual.

15. *That which I worke.*) This being vnderſtood of S. Paul himſelf or any other iuſt perſon, the ſenſe is, that the fleſh and inferiour part ſtirreth vp diuerſe diſordered motions and paſsions or perturbations againſt the mind, and vpon ſuch a ſodain ſometimes inuadeth the ſame, that before it attendeth or reaſon can gather itſelf to deliberate, man is in a ſort (though vnwittingly) entangled. Which as ſoone as it is perceiued, being of the iuſt condemned, reiected, and reſiſted, neuer maketh him a ſinner.

Sodain inuoluntarie motions are no ſinne.

15. *Not that which* I *wil*) He meaneth not, that he can doe no good that he willeth or deſireth, or that he is euer forced to doe that which his wil agreeth not vnto: but that by reaſon of the forcibleneſſe of concupiſcence, wherof he can not rid himſelf during life, he can not accomplish al the deſires of his ſpirit and mind, according as he ſaith to the Galatians: *The fleſh coueteth againſt the ſpirit, and the ſpirit againſt the fleſh, that not whatſoeuer you wil, you can doe.*

Gal. 5, 17.

Concupiſcence taketh not away free-wil.

19. *Not the good which I wil.*) So may the iuſt alſo be forced by the rage of concupiſcence or ſenſual appetite, to doe or ſuffer many things in his inferiour part or external members, which his wil conſenteth not vnto. And ſo long it is ſo farre from ſinne, that (as S. Anguſtine ſaith) he need neuer ſay to God, *forgiue vs our ſinnes*, for the ſame. For, ſinne is voluntarie, and ſo be not theſe paſsions.

Ep. ad Aſellicum 100.

Sinne is voluntarie, and, otherwiſe it is no ſinne.

19. *Which I wil not.*) It maketh not any thing againſt free-wil that the Apoſtle ſaith, that good men doe or ſuffer ſometimes in their bodies, that which the wil agreeth not vnto; but it proueth plainely free-wil: becauſe the proper act therof, that is, to wil or nil, to conſent or diſſent, is euer (as you may ſee here) free in it ſelf: though there may be internal or external force to ſtay the members of a man, that they obey not in euery act, that which the wil commandeth or preſcribeth. And therfore that is neuer imputed to man which he doth in his external or internal faculties, when wil concurreth not. Yea afterward (v, 20) the Apoſtle ſaith, *Non ego operor*, man doeth not that which is not done by his wil: which doth moſt euidently proue free-wil. Al which S. Auguſtin cleerly teacheth *to. 4. in expoſition: quarundam propoſ. ad Rom. propoſ.* 44. 45. *and* 46. and in manie other places.

25. *With the mind, with the fleſh.*) Nothing done by concupiſcence (which the Apoſtle here calleth ſinne) whereunto the ſpirit, reaſon, or mind of man conſenteth not, can make him guilty before God. Neither can the motions of the fleſh in a iuſt man euer any whit defile the operations of his ſpirit, as the Lutherans doe hold: but make them often more meritorious, for the continual combat that he hath with them. For it is plaine that the operations of the fleſh and of the ſpirit doe not concurre together to make one act, as they imagine; the Apoſtle concluding cleane contrarie; That in mind he ſerueth the Law of God, in fleſh the law of ſinne, that is to ſay, concupiſcence.

Concupiſcence defileth not a iuſt man's actions as the Lutherans ſay.

CHAP.

CHAP. VIII.

That now after Baptisme we are no more in state of damnation, because by the grace which we haue receiued, we are able to fulfil the Law; vnles we doe wilfully giue the dominion againe to concupiscence. 18. Then (because of the persecutions that then were) he comforteth and exhorteth them with many reasons.

THERE is now therfore no damnation to them that are in Christ IESVS; that walke not according to the flesh. 2. For the Law of the spirit of life in Christ IESVS, hath deliuered me from the law of sinne and of death. 3. For that which was impossible to the Law, in that it was weakned by the flesh; God sending his Sonne in the similitude of the flesh of sinne, euen of sinne damned sinne in the flesh, 4. that ¨ the iustification of the Law might be fulfilled in vs who walke not according to the flesh, but according to the spirit. 5. For they that are according to the flesh, are affected to the things that are of the flesh; but they that are according to the spirit are affected to the things that are of the Spirit. 6. For the wisedom of the flesh is death; but the wisedom of the spirit, life and peace. 7. Because the wisedom of the flesh, is 'an enemie' to God: for to the Law of God it is not subiect, neither can it be. 8. And they that are in the flesh, can not please God. 9. But you are not in the flesh, but in the Spirit, yet if the Spirit of God dwel in you. But if any man haue not the Spirit of Christ, the same is not his. 10. But if Christ be in you; the body indeed is dead because of sinne, but the Spirit liueth because of iustification. 11. And if the Spirit of him that raised vp IESVS from the dead, dwel in you; he that raised vp IESVS CHRIST from the dead, shal quicken also your mortal bodies, because of his Spirit dwelling in you. 12. Therfore Brethren, we are debters, not to the flesh, to liue according to the flesh. 13. For if you liue according to the flesh, you shal die. But if by the Spirit, you mortifie the deeds of the flesh, you shal liue. 14. For whosoeuer ¨ are led by the Spirit of God they are the sonnes of God. 15. For * you haue not receiued the spirit of seruitude againe in feare; but * you haue receiued the spirit of adoption of sonnes, wherin we crie: Abba, (Father) 16. For ″ the Spirit himself, giueth testimonie to our spirit that we are the sonnes of God. 17. And if sonnes, heires also; heires truly of God, and coheires of Christ: ℣ ″ yet if we suffer with him, that we may be also glorified with him.

a 18. For I thinke that the pasions of this time are not ″ condigne to the glorie to come that shal be reuealed in vs. 19. For the expectation of the creature, expecteth the reuelation of the sonnes of God. 20. For the creature is made subiect to vanitie, not willing, but for him that made it subiect in hope: 21. because the creature also itself shal be deliuered from the seruitude of corruption, into the libertie of the glorie of the children of God. 22. For we know that euery creature groneth, & trauaileth euen til now. 23. And not only it, but we also our selues hauing

¨ This conuinceth against the Churches Aduersaries, that the law, that is, God's cõmandements may be kept, & that the keeping therof is iustice, & that in christia men that is fulfilled by Christ's grace which by the force of the Law could neuer be fulfilled.

The Epistle vpõ the 8. Sunday after Pẽtecost.

¨ He meaneth not that the Children of God be violẽtly compelled against their wills, but that they be swetly drawen, moued, or induced to doe good. *Aug. Enchirid c. 64. De verb. Do ser. 43. c. 7. & de verb. Apost. ser. 13. c. 11. 12.*

a The Epistle vpõ the 4. Sunday after Pentecost. And for many Martyrs.

' enmitie

2. Tim. 1, 7. Gal. 4, 5.

condigne ad gloriam.

uing the firſt fruits of the ſpirit, we alſo grone within our ſelues, expecting the adoption of the ſonnes of God, the redemption of our body. ✠ 24. For" by hope we are ſaued. But hope that is ſeen, is not hope. For that which a man ſeeth, wherfore doth he hope it? 25. But if we hope for that which we ſee not; we expect by patience. 26. And in like manner alſo the Spirit helpeth our infirmitie. For, what we ſhould pray as we ought, we know not: but the Spirit himſelf requeſteth for vs with gronings vnſpeakeable. 27. And he that ſearcheth the harts, knoweth what" the Spirit deſireth: becauſe according to God he requeſteth for the Saints. 28. And we know that to them that loue God, al things cooperate vnto good, to ſuch as according to purpoſe are called to be Saints. 29. For whom he hath foreknowen, he hath alſo predeſtinated to be made conformable to the image of his Sonne: that he might be the Firſt-borne in many Brethren. 30. And" whom he hath predeſtinated; them alſo he hath called. And whom he hath called; them alſo he hath iuſtified. And whom he hath iuſtified; them alſo hath he glorified. 31. What ſhal we then ſay to theſe things? If God be for vs, who is againſt vs? 32. He that ſpared not alſo his owne Sonne, but for vs al deliuered him; how hath he not alſo with him giuen vs al things? 33. Who ſhal accuſe againſt the elect of God? God that iuſtifieth. 34. Who is he that ſhal condemne? Chriſt IESVS that died, yea that is riſen alſo againe, who is on the right hand of God, who alſo maketh interceſion for vs. 35. Who then ſhal ſeparate vs from the charitie of Chriſt? tribulation? or diſtreſſe? or famine? or nakednes? or danger? or perſecution? or the ſword? 36. as it is written: *For we are killed for thy ſake al the day: we are eſteemed as ſheep of ſlaughter.*) 37. But in al theſe things we ouercome becauſe of him that hath loued vs. c 38. For" I am ſure that neither death, nor life, nor Angels, nor Principalities, nor Powers, neither things preſent, nor things to come, neither might, 39. nor height, nor depth, nor other creature, ſhal be able to ſeparate vs from the charitie of God which is in Chriſt IESVS our Lord. ✠

The Epiſtle for S. Ignatius Febr. 1.

P. 43, 22.

ἐπέπεισμαι γὰρ

ANNOTATIONS.

CHAP. VIII.

16. *The ſpirit giueth teſtimonie*) This place maketh not for the Heretikes ſpecial faith, or their preſumptuous certainty that euery one of them is in grace; the teſtimonie of the Spirit being nothing els but the inward good motions, cõfort, & contentment, which the children of God doe daily feele more and more in their harts by ſeruing him: by which they haue as it were an atteſtation of his fauour towards them, whereby the hope of their iuſtification and ſaluation is much corroborated and ſtrengthned. The teſtimonie of the Spirit.

17. *Yet if we ſuffer.*) Chriſtes paines or paſsions haue not ſo ſatisfied for al, that Chriſtiã men be diſcharged of their particular ſuffring or ſatisfying for each man's owne part: neither be our paines nothing worth to the attainement of Heauen, becauſe Chriſt hath done enough; but quite contrarie: he was by his Paſsion exalted to the glorie of Heauen; therfore we by compaſsion or partaking with him in the like paſsions, ſhal attaine to be fellowes with him in his Kingdom. Nowithſtanding Chriſt's ſatisfaction & Paſsion, yet ours alſo is required.

18. *Condigne.*) Our Aduerſaries ground hereon, that the workes or ſufferances of this life be not meritorious or worthy of life euerlaſting; where the Apoſtle ſaith no ſuch thing,

thing, no more then he saith that Christ's Passions be not meritorious of his glorie, which I thinke they dare not much auouch in our Sauiour's actions. He expresseth only, that the very afflictions of their owne nature, which we suffer with or for him, be but short, momentanie, and of no account in comparison of the recompense which we shal haue in heauen. No more indeed were Christes paines of their owne nature, compared to his glorie, any whit comparable: yet they were meritorious or worthy of Heauen; & so be ours. And therfore to expresse the said comparison, here he saith, *They are not condigne* * *to the glorie.* He saith not, *of the glorie*, as the Heretikes fasly translate: though the Scripture speaketh so also, when it sign fieth only a comparison: as *Prou.* 3. in the Greeke, *Omne pretiosum non est* * *illa dignum* S. Augustin, *illi dignum* S. Hierom, *non valet huic comparari*: that is, No pretious thing is worthie of wisedom, or to be compared with it. See the like *Eccle.* 26, 20. *Tob.* 9, 2. But when the Apostle wil expresse that they are condigne, worthy, or meritorious of the glorie, he saith plainely: *That our tribulation which presently is momentanie and light, worketh aboue measure exceedingly an eternal weight of glorie in vs.* The valew of Christes actions riseth not of the length or greatnes of them in themselues, though so also they passed al mens doings: but of the worthines of the Person. And so the value of ours also riseth of the grace of our adoption, which maketh those actions that of their natures be not meritorious nor answerable to the ioyes of Heauen in themselues, to be worthy of Heauen. And they might as wel proue that the workes of sinne doe not demerit damnation: for sinne indeed for the quantity and nature of the worke, is not answerable in pleasure to the paine of Hel: but because it hath a departing or an auersion from God, be it neuer so short, it deserueth damnation, because it alwaies proceedeth from the enemy of God, as good workes that be meritorious, proceed from the child of God.

* *ad gloriam*, πρὸς τὴν δόξαν. * ἄξιον αὐτῆς 2. Cor. 4, 17.

Al suffring in this life is nothing in comparison of the heauenly glorie, and yet it is meritorious and worthy of the same.

Heretical translation.

Whence the merit of workes riseth.

24. *By hope saued.*) That which in other places he attributeth to faith, is here attributed to hope. For whensoeuer there be many causes of one thing, the holy Writers (as matter is ministred & occasion giuen by the doctrine then handled) sometimes referre it to one of the causes, sometime to another: not by naming one alone, to exclude the other, as our Aduersaries captiously & ignorantly doe argue; but at diuers times and in sundrie places to expresse that, which in euery discourse could not, nor needed not to be vttered. In some discourse, faith is to be recommended; in others, charitie; in another, hope: sometimes, almes, mercie; elswhere, other vertues. One while, *Euery one that beleeueth, is borne of God.* 1. Io 5, 1. Another while, *Euery one that loueth, is borne of God.* 1. Io. 4, 7 Sometimes, *faith purifieth man's hart.* Act. 15, 9. And another time, *Charitie remitteth sinnes.* 1. Pet. 4, 8. Of faith it is said, *The iust liueth by faith* Ro. 1, 17. Of charitie, *We know that we are transferred from death to life, because we loue* &c. 1. Io. 3, 14.

As sometime faith only is named, so elswhere only hope, & only charitie, as the cause of our saluation.

26. *The spirit desireth.*) Arius and Macedonius, old Heretikes, had their places to contend vpon against the Churches sense, as our new Maisters now haue. They abused this text to proue the Holy Ghost not to be God, because he needed not to pray or aske, but he might command if he were God. Therfore S. Augustin expoundeth it thus: *The Spirit prayeth*, that is, *causeth & teacheth vs to pray, and what to pray, or aske.* August. de anima & eius orig. li. 4. c. 9. & ep. 121. c. 11.

Scripture abused against the Godhead of the Holy Ghost.

30. *Whom he hath predestinated.*) God's eternal foresight, loue, purpose, predestination, and election of his deere children, & in time their calling, iustifying, glorifying by Christ, as al other actes & intentions of his diuine wil and prouidence towards their saluation, ought to be reuerenced of al men with dreadful humilitie, & not to be sought out or disputed on with presumptuous boldnes and audacitie. For it is the gulfe that many proud persons, both in this Age and alwaies, haue by God's iust iudgement perished in, founding theron most horrible blasphemies against God's mercie, nature, and goodnes, and diuers damnable errours against man's free-wil, & against al good life & religion. This high conclusion is here set downe for vs, that we may learne to know of whom we ought to depend in al our life, by whom we expect our saluation, by whose prouidence al our graces, guifts, and workes doe stand: by what an euerlasting gratious determination, our redemption, which is in Christ IESVS, was designed: and to giue God inceſſable thankes for our vocation and preferment to the state we be in, before the Iewes, who deserued no better then they, before the light of his mercie shining vpon vs accepted vs, and reiected them. But this said eminent truth of God's eternal predestination standeth (as we are bound to beleeue vnder paine of damnation, whether we vnderstand how or no) & so S. Augustin in al his diuine workes written of the same (*De gratia & lib. arb. de corrept. & gratia Ad Arausios*

The doctrine of predestination, how to be reuerenced, & what it teacheth vs.

God's predestination taketh not away free-wil.

articulos falsò impositos.) defendeth, declareth, proueth, and conuinceth, that it doth ſtand (I ſay) with man's free-wil and the true libertie of his actions, and forceth no man to be either il or good, to ſinne or vertue, to ſaluation or damnation, nor taketh away the meanes or nature of merits, and cooperation with God to our owne and other mens ſaluation.

38. *I am ſure.*) This ſpeach is common in S. Paul according to the latin tranſlation, when he had no other aſſured knowledge but by hope: as *Ro.*15,14. 2. *Tim.* 1,5. *Heb.* 6, 9: Where the Greeke word ſignifieth only a probable perſuaſion. And therfore except he meane of himſelf by ſpecial reuelation, or of the predeſtinate in general, (in which two caſes it may ſtand for the certitude of faith or infallible knowledge) otherwiſe that euery particular man ſhould be aſſured infallibly that himſelf ſhould be iuſtified, and not that only, but ſure alſo neuer to ſinne, or to haue the guift of perſeuerance, and certaine knowledge of his predeſtination; that is a moſt damnable falſe illuſion and preſumption, condemned by the Fathers of the holy Councel of Trent. *Seſſ.* 6. c. 9. 12, 13.

πέπεισ-μαι, Cõfido. Hiero. q.9. ad Algaſ.

No man ordinarily is ſure of his ſaluatiõ, but only in hope.

CHAP. IX.

With a proteſtation of his ſorrow for it (leſt they ſhould think him to reioyce in their perdition,) he inſinuateth the Iewes to be reprobate, although they come of Abrahãs fleſh, 6. ſaying, to be the ſonnes of God, goeth not by that, but by God's grace: 19. conſidering that al were one damned maſſe. 24. By which grace the Gentils to be made his people: & ſo the Prophets to haue foretold of them both. 30. And the cauſe hereof to be, that the Gentils ſubmit themſelues to the faith of Chriſt, which the Iewes wil not.

I SPEAKE the verity in Chriſt, I lie not, my conſcience bearing me witnes in the Holy Ghoſt, 2. that I haue great ſadneſſe & continual ſorrow in my hart. 3. For I wished my ſelf to be an" anathema from Chriſt for my brethren, who are my kinſmen according to the fleſh, 4. who are Iſraelites, whoſe is the adoption of ſonnes, and the glorie, and the Teſtament, and the law-giuing, & c the ſeruice, and the promiſes: 5. whoſe are the Fathers, & of whom Chriſt is according to the fleſh, who is aboue al things God Bleſſed for euer. Amen.

ἡ λατρεία,

6. But not that the word of God is fruſtrate. For," not al that are of Iſrael, they be Iſraelites: 7. nor they that are the ſeed of Abraham, al be children:" *but in Iſaac ſhal the ſeed be called vnto thee*: 8. that is to ſay, not they that are the childrẽ of the fleſh they are the childrẽ of God: but they that are the children of the promiſe, are eſteemed for the ſeed. 9. For the word of the promiſe is this: *According to this time wil I come; & Sara ſhal haue a ſonne.* 10. And not only ſhe. But* Rebecca alſo conceiuing" of one copulation, of Iſaac our Father. 11. For whẽ they were" not yet borne, nor had done any good or euil (that the purpoſe of God according to election might ſtand) 12. not of workes, but of the Caller it was ſaid to her: *That the elder ſhal ſerue the yonger*, 13. as it is written: *Iacob I loued, but Eſau I hated.*

Gen. 21, 12.

Gen. 18, 10. Gen. 25, 21.

S. Hierom. q. 10. ad Hedibiam.

All the epiſtle ſurely to the Romanes needeth interpretation, and is enwrapped with ſo great obſcurities that is to

14. What ſhal we ſay then?" Is there iniquitie with God? God forbid. 15. For to Moyſes he ſaith: I *wil haue mercie on whom* I *haue mercie*; *and* I *wil ſhew mercie to whom* I *wil ſhew mercie.* 16. Therfore it is" not of the willer,

Mal. 1, 2. Exo. 33, 19.

willer, nor the runner, but of God that sheweth mercie. 17. For the Scripture saith to Pharao: *That" to this purpose haue I raised thee, that in thee I may shew my power; and that my name may be renowmed in the whole earth.* 18. Therfore on whom he wil, he hath mercie; and whom he wil, he doth indurate. Exo, 16.

19. Thou saist therfore vnto me: Why doth he yet complaine? for who resisteth his wil? 20. O man," who art thou that doest answer God? Doth the worke say to him that wrought it: Why hast thou made me thus? 21. Or hath not" the potter of clay, power, of the same masse to make one vessel vnto honour, and another vnto contumelie? 22. And if God willing to shew wrath, & to make his might knowen, :: susteined in much patience the vessels of wrath apt to destruction, 23. that he might shew the riches of his glorie vpon the vessels of mercie which he prepared vnto glorie.

24. Whom also he hath called, vs, not only of the Iewes, but also of the Gentils, 25. as in Osee he saith: *I wil cal that which is not my people, my people; & her that was not beloued, beloued: & her that hath not obteined mercie, hauing obteined mercie. 26. And it shal be, in the place where it was said to them, you are not my people: there they shal be called the sonnes of the liuing God.* 27. And Esaie crieth for Israel: *If the number of the children of Israel be as the sand of the sea, the remaines shal be saued. 28. For consummating a word, and abbridging it in equitie: because a word abbridged shal our Lord make vpon the earth.* 29. And as Esay foretold: *Vnles the Lord of Sabaoth had left vs seed, we had been made like Sodom, and we had been like as Gomorrha.* Os. 2, 23; Os. 1, 10. Es. 10, 22. Es. 1, 9.

30. What shal we say then? That the Gentils which pursued not after iustice, haue apprehended iustice, but the iustice that is of faith. 31 But Israel in pursuing the law of iustice, is not come vnto the law of iustice. 32. Why so? Because not of faith, but as it were of workes. For c they haue stumbled at the stone of stumbling, 33. as it is written: *Behold I put in Sion a stone of stumbling, and a rocke of scandal: and whosoeuer beleeueth in him, shal not be confounded.* Es. 8, 14. 28, 16.

vnderstand it we need the help of the Holy Ghost, who by the Apostle did dictate these same things: but especially this place. Howbeit nothing pleaseth vs but that which is Ecclesiastical, that is, the sense of the Church.

:: That God is not the cause of any mās reprobation or damnation, otherwise then for punishmēt of his sinnes, he sheweth by that that he expecteth al mēs amēdemēt with great patience, & consequently that they haue also free-wil.

c Here we see that they are the cause of their owne dānation by infidelity.

ANNOTATIONS.

CHAP. IX.

Anathema.

3. *Anathema.*) *Anathema* by vse of Scripture is either that which by separation from profane vse, and by dedication to God, is holy, dreadful, and not vulgarly to be touched; or contrariewise, that which is reiected, seuered, or abandoned from God, as cursed and detested, and therfore is to be auoided. And in this later sense (according as S. Paul taketh it 1. Cor. 16. *If any loue not our Lord* IESVS CHRIST, *be he Anathema,* that is to say, Away with him, Accursed be he, Beware you company not with him) the Church and holy Councels vse the word for a curse and excommunication against Heretikes & other notorious offenders & blasphemers. Now how the Apostle, wishing himself to be Anathema from Christ to saue his Countrie-mens soules, did take this word, it is a very hard thing to determine. Some thinke, he desired only to die for their saluatiō. Others, that being very loth to be kept from the fruitiō of Christ, yet he could be cōtent to be so stil for to saue their soules. Others, that he wished what malediction or separation from Christ soeuer that did not imply the disfauour of God towards him, nor take away his loue toward God. This only is certaine that it is a point of vnspeakable charitie

In what sense S. Paul wisheth to be anathema.

charitie in the Apoſtles breaſt, and a paterne to al Bishops and Prieſts, how to loue the ſaluation of their flocke. As the like was vttered by Moyſes when he ſaid: *Either forgiue this people, or blot me out of thy booke.* Exo. 32, 32.

6. *Not al of Iſrael.*) Though the people of the Iewes were many waies honoured and priuiledged, and namely by Chriſtes taking flesh of them, yet the promiſe of grace and ſaluation was neither only made to them, nor to al them that carnally came of them or their Fathers: God's election, and mercie depending vpon his owne purpoſe, wil, and determination, and not tied to any Nation, familie, or perſon. God's promiſe not made to carnal Iſrael.

7. *But in Iſaac.*) The promiſe made to Abraham was not in Iſmael, who was a ſonne borne only by flesh and nature; but in Iſaac, who was a ſonne obtained by promiſe, faith, and miracle; and was a figure of the Churches children borne to God in Baptiſme. Iſaac preferred before Iſmael.

10 *Of one copulation.*) It is proued alſo by God's chooſing of Iacob before Eſau (who were not only brethren by father and mother, but alſo twinnes, and Eſau the elder of the two, which according to carnal count should haue had the preeminence) that God in giuing graces followeth not the temporal or carnal prerogatiues of men or families. Iacob before Eſau.

11. *Not yet borne.*) By the ſame example of thoſe twinnes, it is euident alſo, that neither Nations nor particular perſons be elected eternally, or called temporally, or preferred to God's fauour before others, by their owne merits: becauſe God, whē he made choiſe, and firſt loued Iacob, and refuſed Eſau, reſpected them both as il, and the one no leſſe then the other guilty of damnation for original ſinne, which was a-like in them both. And therfore where iuſtly he might haue reprobated both, he ſaued of mercie one. Which one therfore, being as il and as void of good as the other, muſt hold of God's eternal purpoſe, mercie, and election, that he was preferred before his brother which was elder then himſelf, and no worſe then himſelf. And his brother Eſau on the other ſide hath no cauſe to complaine. For that God neither did nor ſuffred any thing to be done towards him, that his ſinne did not deſerue. For although God elect eternally & giue his firſt grace without al merites, yet he doth not reprobate or hate any man but for ſinne, or the foreſight thereof. By the exāple of Iacob and Eſau, is ſhewed God's mere mercie in the Elect, & iuſtice in the Reprobate.

14. *Is there iniquitie?*) Vpon the former diſcourſe, that of two perſons equal God calleth the one to mercie, and leaueth the other in his ſinne, one might inferre that God were vniuſt and an accepter of perſons. To which the Apoſtle anſwereth, that God were not iuſt nor indifferent indeed, ſo to vſe the matter where grace or ſaluation were due. As if two men being Chriſtned, both beleeue wel, & liue wel: if God ſhould giue Heauen to the one, and ſhould damne the other, then were he vniuſt, partial, & forgetful of his promiſe: but reſpecting or taking two, who both be worthy of damnatiō (as al are before they be firſt called to mercie) then the matter ſtandeth on mere mercie, and of the giuers wil and liberalitie, in which caſe partialitie hath no place. As for example That God is not vniuſt, or an accepter of perſons, is declared by familiar examples.

1. Two malefactours being condemned both for one crime, the Prince pardoneth the one, & letteth the law proceed on the other.
2. The theefe that is pardoned, can not attribute his eſcape to his owne deſeruings, but to the Princes mercie.
3. The theefe that is executed, can not chalenge the Prince that he was not pardoned alſo: but muſt aknowledge that he hath his deſeruing.
4. The ſtanders by muſt not ſay, that he was executed becauſe the Prince would not pardon him. For that was not the cauſe, but his offenſe.
5. If they aſke further, why the Prince pardoned not both, or executed not both: the anſwer is, that as mercie is a goodly vertue, ſo iuſtice is neceſſarie & commendable.

1. So likewiſe, God ſeeing al mankind and euery one of the ſame in a general condēnation & maſſe of ſinne, in & by Adā, deliuereth ſome, and not otherſome.
2. Al that be deliuered out of that common damnation, be deliuered by grace and pardon, through the meanes and merits of Chriſt.
3. Such as be left in the common caſe of damnation, can not complaine, becauſe they haue their deſeruing for ſinne.
4. We may not ſay that ſuch be damned, becauſe God did not pardon them, but becauſe they did ſinne, and therfore deſerued it.
5. That ſome ſhould be damned, & not al pardoned, and otherſome pardoned rather then al condemned, is agreable to God's iuſtice & mercie: both which vertues in God's prouidence towards vs are recommended.

S. Auguſtines example is of two debters: the one forgiuen al, & the other put to pay al, by the ſame creditour. *li. de prædeſt. & gra. c. 4.*

6. But

6 But if it be further demanded why Iohn rather then Thomas was executed; or Thomas rather then Iohn pardoned: answer, that (the parties being otherwise equal) it hangeth merely and wholy vpon the Princes wil and pleasure.

6 That Saul should be rather pardoned then Caiphas (I meane where two be equally euil & vndeseruing) that is only God's holy wil and appointement, by which many an vnworthy man getteth pardon, but no good or iust or innocent person is euer damned.

Predestination & reprobation take not away free-wil; neither must any man be retchlesse & desperate.

In al this mercie of God towards some, and iustice towards othersome, both the pardoned worke by their owne free-wil, and thereby deserue their saluation; and the other no lesse by their owne free-wil, without al necessitie, worke wickednes, & themselues and only of themselues procure their owne damnation. Therfore no man may without blasphemie say, or can truely say, that he hath nothing to doe towards his owne saluation, but wil liue, and thinketh he may liue without care or cogitation of his end the one way or the other, saying: If I be appointed to be saued, be it so; if I be one designed to damnation, I can not help the matter: come what come may. These speaches and cogitations are sinful & come of the enemie, and be rather signes of reprobation, then of election. Therfore the good man must without search of God's secrets, worke his owne saluation, and (as S. Peter saith) *make his election sure by good workes*, with continual hope of God's mercie, being assured that if he beleeue wel & doe wel, he shal haue wel. For example, if a husband-man should say: If God wil, I shal haue corne enough; if not, I can not make it; and so neglect to til his ground: he may be sure that he shal haue none, because he wrought not for it. Another man vseth his diligence in tilling & ploughing, and committeth the rest to God: he findeth the fruit of his labours. 2. Pet. 1. 10.

Our election or conuersion is not of our selues, but of God's grace and mercie.

16. *Not of the willer.*) If our election, calling, or first comming to God, lay wholy or principally vpon our owne wil or workes; or if our willing or endeauouring to be good, would serue without the help and grace of God, as the Pelagians taught, then our election were wholy in our selues, which the Apostle denieth. And then might Pharao and other indurate persons (whom God hath permitted to be obstinate, to shew his power and iust iudgement vpon them) be conuerted when themselues list without God's help and assistance: whereas we see the contrarie in al such obstinate offenders, whom God for punishment of former sinnes visiteth not with his grace, that by no threats, miracles, nor persuasion, they can be conuerted. Whereupon we may not with Heretikes inferre, that man hath not free-wil, or that our wil worketh nothing in our conuersion or comming to God: but this only, that our willing or working of any good to our saluation, commeth of God's special motion, grace, and assistance, that it is the secondary cause, not the principal.

In what sense, God raised vp Pharao.

17. *To this purpose haue I raised.*) He doth not say, that he hath of purpose raised or set him vp to sinne, or that he was the cause of the same in Pharao, or that he intended his damnation directly or absolutely, or any otherwise but in respect of his demerits: but rather (as the Apostle saith straight after in this chapter of such hardned and obstinate offenders) that he with long patience and toleration expected his conuersion, and (as S. Chrysostome interpreteth this word, *Excitaui*) preserued him aliue to repent, whom he might iustly haue condemned before. In the 9. of Exodus, whence this allegation is, we read, *Posui te*, I *haue put* or *set thee vp*, as here, *I haue raised thee*. That is to say, I haue purposely aduanced thee to be so great a King, and chosen thee out to be a notorious example both of the obdurate obstinacie that is in such whom I haue for so great sinnes forsaken, and also to shew to the world, that no obstinacie of neuer so mighrie offenders can resist me, or doe any thing which shal not fal to my glorie. Which is no more to say, but that God often for the punishment of Nations, and to shew his iustice & glorie, giueth wicked Princes vnto them, & by indowing them with power and prosperitie, and by taking his grace from them vpon their deserts, so hardneth their harts, as they withstand and contemne him, and afflict his people, in whose end and fal, either temporal or eternal, at the length God wil euer be glorified. Neither would he either raise or suffer any such, or giue them power and prosperitie in this life, wherupon he knoweth they wil be worse, but that he can worke al that to his honour and glorie. Mary, that he vseth not such rigorous iustice on al that deserue it, that is his great grace and mercie. And that he exerciseth his iustice vpon some certaine persons, rather then vpon othersome of equal deserts, that lieth wholy vpon his wil, in whose iudgements there be many things secret, but nothing vniust: as S Augustin Exo. 9. 16.

guſtin teacheth. Ser. 88. *de temp.* Where (as alſo, *li. de prædeſt. & grat: c.* 15. and in other places) he hath manie goodlie leſſons touching this high point of doctrine. Of which we intend to recite ſome more vpon the 7. or 9. chapt. of Exodus; if God wil giue vs meanes to ſet forth the old Teſtament in English.

20. *Who art thou?*) Here the Apoſtle ſtaieth the rashnes and preſumption of ſuch poore wormes, as take vpon them to queſtion with God of their election or reproba tion, as certaine impious Heretikes of our time haue done, ſetting out bookes farſed with moſt blaſphemous and erroneous doctrine concerning this high & hidden myſterie, and haue giuen occaſion to the ignorant which alwaies be curious, to iangle, and perniciouſly to erre in theſe things, that are impoſsible to be vnderſtood of any, or wel thought of, but of the obedient and humble. Heretical bookes concerning predeſtination.

21. *The potter.*) This example of the pot and potter reacheth no further but to declare, that the creature may not reaſon with God his Maker, why he giueth not one ſo great grace, as another, or why he pardoneth not one as wel as another: no more then the chamber-pot may chalenge the Potter why he was not made a drinking-pot, as wel as another. And therfore the Heretikes that extend this ſimilitude to proue that man hath no frec-wil no more then a peece of clay, doe vntruely and deceitfully apply the example. Specially when we may ſee expreſly in the booke of Exodus, that Pharao notwithſtanding his indurate hart, had free-wil; where both it is ſaid: *He would not diſmiſſe the people*; and: *He indurated his owne hart himſelf. Exo. c.* 8. 15. and (in the *Hebrew*) *v.* 32. *and c.* 9. 35. 1. *Reg.* 6, 6. And this Apoſtle alſo writeth, that * a man may *cleanſe himſelf* from the filthy, and ſo become a veſſel of honour in the houſe of God. The example of the pot and the potter.

2. Tim. 2, 21.

CHAP. X.

The Law was not (as the Iewes ignorant zeale ſuppoſed) for them to iuſtifie themſelues by it (conſidering that they could not fulfil it;) but to bring them to Chriſt, to beleeue in him, and ſo for his ſake to be iuſtified by the grace of God, 5. according to Moyſes ſaying, and the Apoſtles preaching: 11. that ſo the Gentils alſo (according to the Prophets) hearing and beleeuing might come to iuſtice; the Iewes in the meane time (though inexcuſably) remaining incredulous.

BRETHREN, the wil of my hart ſurely and praier to God, is for them vnto ſaluation. 2. For I giue them teſtimonie that they haue zeale of God, but not according to knowledge. 3. For not knowing " the iuſtice of God, and ſeeking to eſtabliſh their owne, they haue not been ſubiect to the iuſtice of God. 4. For, " *a* the end of the Law is Chriſt; vnto iuſtice to euery one that beleeueth. 5. For Moyſes wrote, " *b* that, the iuſtice which

Lev. 18, 5. Deut. 30, 12.

is of the Law, *the man that hath done it, ſhal liue in it.* 6. But " the iuſtice which is of faith, ſaith thus: *Say not in thy hart, Who ſhal aſcend into Heauen?* that is to bring Chriſt downe. 7. *Or who deſcendeth into the depth?* that is to cal Chriſt againe from the dead. 8. But what ſaith the Scripture? *The word is nigh, in thy mouth, and in thy hart.* This is " the word of faith which we preach. 9. For if thou confeſſe with thy mouth our Lord IESVS, and in thy hart beleeue that God hath raiſed him vp from the dead, thou ſhalt be ſaued. 10. *c* For with the hart we beleeue vnto iuſtice; but with the mouth confeſsion is made to ſaluation.

Eſ. 28, 16.

11. For the Scripture ſaith: *Whoſoeuer beleeueth in him, ſhal not be confounded.* 12. For there is no diſtinction of the Iew and the Greeke: for one is Lord of al, rich toward al that inuocate him. 13. *For euery one* " *whoſoeuer*

" *a* The Law was not giuen to make a man iuſt or perfect by it ſelf, but to bring vs to Chriſt to be iuſtified by him.

" *b* The iuſtice of the Law of Moyſes went no further of itſelf, but to ſaue a man frō the temporal death and puniſhment preſcribed to the tranſgreſſours of the ſame.

c The Epiſtle vpon S. Andrewes day, Nouemb.

shal inuocate the name of our Lord, shal be saued. 14. ‖ How then shal they inuocate in whom they haue not beleeued? Or how shal they beleeue him whom they haue not heard? And how shal they heare without a Preacher? 15. But how shal they preach ‖ vnles they be sent? as it is written: *How beautiful are the feet of them that euangelize peace, of them that euangelize good things?* 16. But al ‖ a doe not obey the Ghospel. For Esay saith, Lord, *who hath beleeued the hearing of vs?* 17. Faith then, is by hearing: and hearing is by the word of Christ. 18. But I say, haue they not heard? And certes *into al the earth hath the sonnd of them gone forth: and vnto the ends of the whole world the words of them.* ✠

19. But I say, hath not Israel knowen? Moyses first saith: *I wil bring you to emulation in that which is not a Nation: in a foolish Nation I wil driue you into anger.* 20. But Esay is bold, and saith: *I was found of them that did not seeke me: openly I appeared to them ‖ that asked not of me.* 21. But to Israel he saith: *Al the day haue I spred my hands to a people that beleeueth not, and contradicteth me.*

Ioel. 2, 22.

Is. 52, 7.

Es. 53, 1.

Is. 18, 5.

Deu. 32, 21.

Es. 65, 1.

Es. 65, 2.

‡ To beleeue in him & to inuocate him, is to serue him with al loue & sincere affection. Al that so doe, shal doubtlesse be saued & shal neuer be confounded.

‡‡ We see then that it is in a mans free-wil to beleeue or not to beleeue, to obey or disobey the Ghospel or truth preached.

ANNOTATIONS.

CHAP. X.

God's iustice, & the Iewes owne iustice.

2. *The iustice of God.*) The iustice of God, is that which God giueth vs through Christ. The Iewes owne or proper iustice, is that which they had or chalenged to haue of themselues and by their owne strength, holpen only by the knowledge of the Law without the help or grace of Christ.

Iustice of faith

6. *The iustice of faith.*) The iustice which is of faith, reacheth to the life to come, making man assured of the truth of such Articles as concerne the same: as, of Christ's Ascension to heauen, of his Descending to Hel, of his comming downe to be Incarnate, and his Resurrection and returne againe to be glorified. By which his actions we be pardoned, iustified, and saued, as by the Law we could neuer be.

Open confession & protestation of our faith is somtime necessarie.

8. *The word of faith.*) The word of faith is the whole Law of Christ, concerning both life and doctrine, grounded vpon this, that Christ is our Sauiour, & that he is risen againe. Which point (as al other) must both be beleeued in hart, and also be confessed by mouth. For though a man be iustified inwardly when he hath the vertues of faith, hope, and charitie from God; yet if occasion be giuen, he is also bound to confesse with his mouth, and by al his external actions, without shame or feare of the world, that which he inwardly beleeueth: or els he cannot be saued. Which is against certaine * old Heretikes, that taught a man might say or doe what he would, for feare or danger, so that he kept his faith in hart.

Heicheseiæ. Euseb. li. 6. c. 38. histor. Eccles.

The place alleaged against inuocation of Saints answered.

14. *How shal they inuocate.*) This maketh not (as Heretikes pretend) against inuocation of Saints; the Apostle saying nothing els, but that they can not inuocate Christ as their Lord and Maister, in whom they doe not beleeue, and whom they neuer heard of. For he speaketh of Gentils or Pagans, who could not inuocate him, vnlesse they did first beleeue in him. To the due inuocation of Christ, we must know him and our duties to him. And so is it true also that we can not pray to our B. Ladie nor any Saint in Heauen, til we beleeue and know their persons, dignitie, and grace, and trust that they can help vs. But if our Aduersaries thinke that we can not inuocate them, because we can not beleeue in them; let them vnderstand that the Scripture vseth also this speach, to beleeue in men: and it is the very Hebrew phrase, which they should not be ignorant of that brag therof so much. *Exod.* 14, 31. *They beleeued in God and in Moyses.* and 2. Paral. 20, 20. in the Hebrew. *Ep. ad Philem. v.* 5. And the ancient Fathers did read in the Creed indifferently, *I beleeue in the Catholike church*; and, *I beleeue the Catholike Church. Conc. Nicen. apud Epiphan. in fine Ancorat. Hieron. contr. Lucif. Cyril. Hieros. Cathec.* 17.

15 Vnlesse

15. *Vnleſſe they be ſent.*) This place of the Apoſtle inuincibly condemneth al preachings, writings, ordinances, innouations, and vſurpations of Church, pulpit, & whatſoeuer our new Euangeliſts haue intruted themſelues and entered into by the window: ſhewing that they be euery one from the higheſt to the loweſt, falſe Prophets, running and vſurping, being neuer lawfully called. Which is ſo euident in the Heretikes of our daies, that the Caluiniſts confeſſe it in thẽſelues, & ſay that there is an exception to be made in them, becauſe they found the ſtate of the Church interrupted. *Confeſ. des Egliſe de France.*

Pearchers not lawfully called nor ſent.

20. *That asked not.*) That Chriſt was found of thoſe that neuer asked after him, it proueth that the firſt grace and our firſt iuſtification is without merits. That God called ſo continually and earneſtly by his Prophets and by other his ſignes, and wonders, vpon the Iewes, and they withſtood it, free-wil is proued; and that God would haue men ſaued, and that they be the cauſe of their owne damnation themſelues.

The firſt iuſtification of mere grace. Free-wil.

CHAP. XI.

Not al the Iewes were reprobate, but ſome elect: and they by grace obtained iuſtice, the reſt (according to the Prophets) being excecated. 11. Againſt whom notwihſtanding the Chriſtian Gentils (to whom by that occaſion Chriſt is come) muſt not inſult; but rather feare euery man himſelf to be likewiſe cut of the tree (which is the Catholike Church) 25. and know that when al the Gentils are brought into the Church, then (about the end of the world) shal the multitude of the Iewes alſo come in: 33. according to the diſpoſition of the wonderful wiſedom of God.

I Say then: Hath God reiected his people? God forbid. For I alſo am an Iſraelite, of the ſeed of Abraham, of the Tribe of Ben-iamin. 2. God hath not reiected his people which he foreknew. Or know you not in Elias what the Scripture ſaith; how he requeſteth God againſt Iſrael? 3. *Lord, they haue ſlaine thy Prophets, they haue digged downe thine Altares: and I am left alone, & they ſeeke my life.* 4. But what ſaith the diuine anſwer vnto him? *I haue left me ″ ſeuen thouſand men, that haue not bowed their knees to* [a] *Baal?* 5. So therfore at this time alſo, there are remaines ſaued according to the election of grace. 6. And if by grace, ″ not now of workes. Otherwiſe grace now is not grace.

3 reg. 19, 10.

7. What then? that which Iſrael ſought, the ſame he hath not obtained; but the election hath obtained, and the reſt were blinded: 8. as it is written: ″ *God hath giuen them the ſpirit of compunction; eyes, that they may not ſee, and eares, that they may not heare; vntil this preſent day.* 9. And Dauid ſaith: *Be their table made for a ſnare and for a trap & for a ſcandal & for a retribution vnto them.* 10. *Be their eyes darkned, that they may not ſee: & their backe make thou alwaies crooked.* 11. I ſay then, haue they ſo ſtumbled, ″ [b] that they ſhould fal? God forbid. But by their offence, ſaluation is to the Gentils, that they may emulate them. 12. And if the offence of them be the riches of the world, and the diminution of them ″ [c] the riches of the Gentils; how much more the fulneſſe of them?

Eſ. 6, 9. Pſ. 68, 23.

13. For to you Gentils I ſay, as long verily as I am the Apoſtle of the Gẽtils, I wil honour my miniſterie, 14. if by any meanes I may prouoke my fleſh to emulation, and may ſaue ſome of them. 15. For if the loſſe of them be the reconciliation of the world; what ſhal the receiuing be, but life from the dead? 16. And if the firſt fruit be holy, the maſſe alſo: and if the root be holy, the boughes alſo. 17. And if ſome

[a] The Heretikes adde here alſo to the text, *Image.* as *Act.* 19, 35.

[b] The Iewes are not reiected wholy & incurably for euer: but for a part, and for a time ſuffred to fal. Which God did turne to the Gentils general good.

[c] If God could and did turne their fal and ſinne into the good of the Gentils, much more wil he worke good of their general conuerſion, which ſhal be at length the accompliſhment of the Church conſiſting of both the Nations.

of the boughes be broken, and thou whereas thou wast a wild olive, art graffed in them, and art made partaker of the root and of the fatnesse of the olive, 18. glorie not against the boughes. And if thou glorie; not thou beares the root, but the toot thee. 19. Thou saist then: The boughes were broken, that I might be graffed in. 20. Wel: "because of incredulitie they were broken, but thou by faith doest stand: be not too highly wise; but "feare. 21. For if God hath not spared the natural boughes; 'est perhaps he wil not spare thee neither. 22. See then the goodnes and the seueritie of God: vpon them surely that are fallen, the seueritie; but vpon thee the goodnes of God, if thou abide in his goodnes; otherwise thou also shalt be cut off. 23. But they also, if they doe not abide in incredulitie, shal be graffed in. For God is able to graffe them in againe. 24. For if thou wast cut out of the natural wild olive, and contrarie to nature wast graffed into the good olive; how much more they that are according to nature shal be graffed into their owne olive? 25. For I wil not haue you ignorant, Brethren, of this mysterie (that you be not wise in your selues) that blindnes in part hath chanced in Israel, vntil the fulnes of the Gentils might enter: 26. and so al Israel, might be saued, as it is written: *There shal come out of Sion, he that shal deliuer, and shal auert impietie from Iacob.* 27. *And this to them the Testament from me:* when I shal haue taken away their sinnes. 28. "According to the Ghospel indeed enemies for you: but according to the election, most deere for the Fathers. 29. For without repentance are the guifts & the vocation of God. 30. For "as you also sometime did not beleeue God, but now haue obteined mercie because of their incredulitie; 31. so these also now haue not beleeued, for your mercie, that they also may obteine mercie. 32. For God hath" concluded al into incredulitie, that he may haue mercie on al. 33. "O depth of the riches of the wisedom and of the knowledge of God! How incomprehensible are his iudgements, and his waies vnsearcheable? 34. For * who hath knowen the mind of our Lord? or who hath been his Counseler? 35. Or who hath first giuen to him, and retribution shal be made him? 36. For of him, and by him, and in him are al things: to him be glorie for euer. Amen. ✠

Esa. 59, 20.

Esa. 40, 13.

"We see that he which standeth by faith, may fal from it, and therfore must liue in feare, and not in the vaine presumption and securitie of the Heretikes.

The Epistle vpon Trinitie Sunday.

ANNOTATIONS.

CHAP. XI.

God's answer to Elias of 7000, maketh nothing for the Protestants inuisible Church.

4. *Seuen thousand.*) The Hererikes alleage this place and example very impertinently to proue that the Church may be wholy secret, hid, or vnknowen. For though the faithful were forced to keep close in that persecution of Achab and Iezabel, which was only in the Kingdom of the ten Tribes, that is, of Israel; yet at the very same time, in Hierusalem and al the Kingdom of Iuda, the external worship and profession of faith was open to al the world, and wel knowen to Elias & the faithful, so many, that * the very souldiars only were numbred aboue ten hundred thousand. Besides that there is a great differēce between the Christian Church & the Iewes; ours resting vpon better promises then theirs. And we wil not put the Protestāts to proue that there were 7000 of their Sect when their new Elias Luther began; but let thē proue that there were seuen, or any one, either then or in al Ages before him, that was in al points of his beleefe. Heretikes there were before him, as Iouinian, Vigilantius, Heluidius, Wicleffe &c. and with him, Zuinglius, Caluin, &c. Who beleeued as he did in some things, but not in al.

2. Par. 17.

6. *Not now of workes.*) If ſaluation be attributed to good workes done of nature without faith & God's help, the ſame can not be of grace. For ſuch workes exclude grace, fauour, and mercie: and chalenge only of debt, and not of guift. Therfore take heed here of the Heretikes expoſition, that vntruely exclude Chriſtian mens workes from neceſsity or merit of Saluation, which are done with and by God's grace, and therfore euidently conſiſt with the ſame, and be ioyned with God's grace as cauſes of our ſaluation. Our Aduerſaries are like il Potecaries, euer taking *quid pro quo*, either of ignorance, or of intent to deceiue the ſimple. What workes are not, & what are the cauſe of ſaluation.

8. *God hath giuen.*] It doth not ſignifie his working or action, but his permiſsion. *Aug. Chryſ. ho. 19. in ep. Ro.* And S. Auguſtine ſaith, not by putting malice into them, but *Ep. 105. ad Six-tum.* by not imparting his grace vnto them, and that through their owne deſerts alwaies, and their owne willes euer properly working the ſame. See *Annot. Mat. c. 13, 14. Ro. c. 1, 24.* God is not Authour of ſinne.

10. *Becauſe of incredulity.*) He repreſſeth the pride of the Gentils vanting themſelues of their receiuing, and of the Iewes reiection, namely in that they thought the Iewes to be forſaken for no other cauſe, but that they might come into their roomes: declaring that the direct and proper cauſe of their forſaking, was their incredulity, exhorting the Gentils to beware of the ſame, becauſe they may fal as wel as the other, and that God is as like to execute iuſtice againſt them as againſt the Iewes; as he hath done in many Nations falling to hereſie. A paraphraſtical explicatiō of the text, concerning the Iewes and Gentils, their ſtāding, falling riſing againe, &c.

28. *According to the Ghoſpel.*) In reſpect, or, as concerning beleefe in Chriſt and receiuing the Ghoſpel, they are God's enemies: by occaſion of which their incredulity, the Gentils found mercie: otherwiſe in reſpect of his ſpecial election of that Nation, and the promiſes made to the Patriarches, the Iewes are deere to him ſtil. For God neuer promiſeth but he performeth, nor repenteth himſelf of the priuiledges giuen to that Nation.

30. *For as you.*) As the Gentils which before beleeued not, found mercie and came to faith, when the Iewes did fal: ſo the Iewes not now beleeuing, when al the Gentils haue obtained mercie, ſhal in the end of the world by God's diſpoſition obtaine grace and pardon as the Gentils haue done.

32. *Concluded al.*) That ſo God taking al Nations and al men in ſinne (which they fel into, not by his drift or cauſing, but of their owne free-wil) may of his mereie cal & conuert whom and in what order he wil; and the parties haue no cauſe to brag of their deſeruings: but both Countries and particular men may referre their eternal election and their firſt calling and conuerſion, to Chriſt, and to his mercie only: no workes which they had before in their incredulity deſeruing any ſuch thing, though their workes afterward proceeding of faith and grace doe merit Heauen.

33. *O depth.*) The Apoſtle concludeth that no man ought to ſearch further into God's ſecret and vnſearchable counſels of the vocation of the Gentils, & reiecting the Iewes, otherwiſe then this; that al which be reiected, for their ſinnes be iuſtly reiected, & al that be ſaued, by God's great mercie and Chriſt's grace be ſaued. And whoſoeuer ſeeketh among the people to ſpread contagion of curioſity by ſeeking further after things paſt man's & Angel's reach, they ouer-reach and ouerthrow themſelues. If thou wilt be ſaued, beleeue, obey the Church, feare God and keep his commandements: that is thy part and euery man's els. Thou maiſt not examine whether thou be predeſtinate or reprobate, nor ſeeke to know the waies of God's ſecret iudgement toward thy ſelf or other men. It is the common enemy of our ſoules, that in this vnhappy time hath opened blaſphemous tongues, and directed the proud pennes of Caluin, Beza, Verone, and ſuch reprobates, to the diſcuſsing of ſuch particulars, to the perdition of many a ſimple man, and ſpecially of yong Scholers in Vniuerſities, which with leſſe ſtudie may learne to be prowd and curious, then to be humble, wiſe, and obedient. How farre to deale and to know, in the doctriue of predeſtination. The Heretikes writings of predeſtination.

CHAP. XII.

He exhorteth them to mortification of the body. 2. to renouation of the mind. 3. to keeping of vnitie by humilitie, 6. to the right vsing of their guifts and functions, 9. to many other good actions, 17. and specially to louing of their enemies.

The second part of this Epistle, moral. The Epistle vpon the 1. Sunday after the Epiphanie.

I BESEECH you therfore, Brethren, by the mercie of God, * that you exhibit your bodies " a liuing Host, holy, pleasing God, your reasonable seruice. 2. And be not conformed to this world; but be reformed in the newnes of your mind, * that you may proue what the good, & acceptable, & perfect wil of God is. 3. For I say by the grace that is giuen me, to al that are among you, :: *a* not to be more wise then behoueth to be wise, but to be wise vnto sobrietie, * to euery one as God hath deuided the measure of faith. 4. For as in one body we haue many members, but al the members haue not one action; 5. so we being many, are one body in Christ, & each one anothers members. ✠ 6. *b* And hauing guifts, according to the grace that is giuen vs, different, either :: *c* prophecie " according to the rule of faith, 7. or ministerie in ministring, or he that teacheth in doctrine, 8. he that exhorteth in exhorting, he that giueth in simplicitie, he that ruleth in carefulnes, he that sheweth mercie in cheerfulnes. 9. *c* Loue without simulation. Hating euel, cleauing to good. 10. Louing the charitie of the brotherhood one toward another, with honour preuenting one another. 11. In carefulnes not slouthful. In spirit feruēt. Seruing our Lord. 12. Reioycing in hope. Patient in tribulation. Instant in praier. 13. Communicating to the 'necessities' of the Saints. Pursuing hospitalitie. 14. Blesse them that persecute you: blesse, and :: *d* curse not. 15. To reioyce with them that reioyce, to weep with them that weep. 16. Being of one mind one toward another. Not minding high things, but consenting to the humble. ✠ *e* Be not wise in your owne conceit. 17. To no man rendring euil for euil. Prouiding good things not only before God, but also before al men. 18. If it may be, as much as is in you, hauing peace with al men. 19. Not reuenging your selues, my Deerest, but giue place vnto wrath, for it is written: *Reuenge to me; I wil reward*, saith our Lord. 20. but *if thine enemie hunger, giue him meat: if he thirst, giue him drinke. For, doing this, thou shalt heap coales of fire vpon his head.* 21. Be not ouercome of euil, but ouercome in good the euil. ✠

b The Epistle vpon the 2. Sunday after the Epiphanie.

c Prophecie is interpretation of the Scriptures, which is according to the rule of faith, when it is not against the right faith, or when it is profitable to edifie charitie, as S. Augustine speaketh *li. 3. Doct. Chr. c. 27.* and *li. 1. c. 36.* and in effect he saith the same *li. 12. Confes. c. 18. vnto c. 32.*

d Cursing is a vice wherunto the common people is much giuen, who often curse them on whom they can not otherwise be reuenged. They may see here that it is a great fault.

e The Epistle vpon the 3. Sunday after the Epiphanie.

Phil. 4, 18.

Eph. 5, 17. 1. Thes. 4, 3. 1. Cor. 12, 11. Eph. 4, 7.

c dilectio

' memories

Deu. 32, 35. Pro. 25, 21.

ANNOTATIONS.

CHAP. XII.

1. *A liuing Host.*) Lest men should thinke by the former discourse of God's eternal predestination, that no reward were to be had of good life and workes, the Apostle now earnestly recommendeth to them holinesse of life.

1. *A liuing*

1. *A liuing Hoſt.*) Man maketh his body a Sacrifice to God by giuing it to ſuffer for him, by chaſtiſing it with faſting, watching, and ſuch like, and by occupying it in workes of charitie & vertue to God's honour. Whereby appeareth how acceptable theſe workes are to God and grateful in his ſight, being compared to a Sacrifice, which is an high ſeruice done to him.

The body chaſtiſed by penance is a grateful Sacrifice.

6. *According to the rule of faith.*) By this, and many places of holy writ, we may gather, that the Apoſtles by the Holy Ghoſt, before they were ſundred into diuers Nations, ſet downe among themſelues a certaine Rule and forme of faith and doctrine, conteining not only the Articles of the Creed, but al other principles, grounds, and the whole platforme of al the Chriſtiã religion. Which Rule was before any of the Books of the new Teſtamẽt were writtẽ, & before the faith was preached among the Gentils: by which not only euery other inferiour Teacher's doctrine was tried, but al the Apoſtles, & Euangeliſts preaching, writing, interpreting [which is here called prophecying) were of God's Church approued and admitted, or diſproued and reiected. This forme, by mouth and not by Scripture, euery Apoſtle deliuered to the countrie by them conuerted. For keeping of this forme, the Apoſtle before praiſed the Romanes, and afterward earneſtly warneth them by no man's plauſible ſpeach to be drawen from the ſame. This he commendeth to Timothee, calling it his *Depoſitum*. For not holding this faſt and ſure, he blameth the Galatians, further alſo denouncing to himſelf or an Angel that ſhould write, teach, or expound againſt that which they firſt receiued, Anathema, and commanding alwaies to beware of them that taught otherwiſe. For feare of miſsing this line of truth, himſelf notwithſtanding he had the Holy Ghoſt, yet leſt he might haue preached in vaine and loſt his labour, he went to conferre with Peter and the reſt. For the faſt keeping of this Rule of truth, the Apoſtles held Councels, and their Succeſſours by their example. For the holding of this Rule, and by the meaſure therof, were al the holy Scriptures written. For and by the ſame, al the glorious Doctours haue made their ſermons, commentaries, and interpretions of God's word: al writings and interpretations no otherwiſe admitted nor deemed to be of God, but as they be agreable to this Rule.

The Apoſtolical rule or Analogie of faith.

f.6, 17. c.16, 17. 1.Tim.6 20. Gal.1,6. Gal.2,1. Act.15, 6.

And this is the ſure Analogie and meaſure of faith, ſet downe and commended to vs euery where for the Apoſtles tradition; and not the phantaſtical rule or ſquare that euery Sect-maiſter pretendeth to gather out of the Scriptures falſely vnderſtood and wreſted to his purpoſe, by which they iudge of Doctour, Scripture, Church and al. Arius had by that meanes a rule of his owne, Luther had his falſe weights, and Caluin his owne alſo. According to which ſeueral meaſure of euery Sect, they haue their expoſitions of God's word: and in England (as in other infected Countries) they kept of late an apish imitation of this prophecying which S. Paul here and in other places ſpeaketh of, and which was an exerciſe in the primitiue Church, meaſured not by euery man's peculiar ſpirit, but by the former Rule of faith firſt ſet downe by the Apoſtles. And therfore al this new phantaſtical Prophecying and al other preaching in Caluin's ſchoole, is iuſtly by this note of the Apoſtle condemned, for that it is not according to, but quite againſt the Rule of faith.

The *Heretikes* phantaſtical rule or rather rules of faith, many & diuers one from another.

CHAP. XIII.

To yeald obedience and al other duties vnto Poteſtates: 8. to loue their neighbour which is the fulfilling of the Law: 11. and ſpecially to conſider, that now being the time of grace we muſt doe nothing that may not beſeeme day-light.

Tit.3,c. 1.Pet.2, 13.

LET " euery ſoul be ſubiect to higher powers, for there is " no power but of God. And thoſe that are, of God are ordeined. 2. Therfore he that reſiſteth the power, reſiſteth the ordinance of God. And " they that reſiſt, purchaſe to themſelues damnation. 3. For Princes are no feare to the good worke, but to the euil. But wilt thou not feare the power? Doe good: and thou ſhalt haue praiſe of the ſame. 4. For he is God's Miniſter vnto thee for good. But if thou doe euil, feare; for he " beareth

not the ſword without cauſe. For he is God's Miniſter: a reuenger vnto wrath, to him that doeth euil. 5. Therfore be ſubiect of neceſsitie, not only for wrath, but alſo for conſcience ſake. 6. For therfore " you giue tributes alſo. For they are the Miniſters of God, ſeruing vnto this purpoſe. 7. Render therfore to al men their dew: * to whom tribute, tribute: to whom cuſtom, cuſtom: to whom feare, feare; to whom honour, honour. 8. Owe no man any thing: but that you loue one another. For he that loueth his neighbour, hath " fulfilled the law. 9. For, *Thou shalt not commit aduoutrie, Thou shalt not kil, Thou shalt not ſteale. Thou shalt not beare falſe witnes, Thou shalt not couet*, and if there be any other commandement, it is compriſed in this word, *Thou shalt loue thy neighbour as thy ſelf*. 10. The loue of thy neighbour, worketh no euil. Loue therfore is the fulneſſe of the Law. ✠ 11. a And that knowing the ſeaſon, that it is now the houre for vs to riſe frō ſleep. For now our ſaluation is neerer then whē we beleeued. 12. The night is paſſed, and the day is at hand. Let vs therfore caſt off the workes of darneſſe, & doe on the armour of light. 13. As in the day let vs walke honeſtly " not in banketings and drunkennes, not in chamberings and impudicities, not in contention and emulation: 14. but doe ye on our Lord IESVS Chriſt, ✠ and make not prouiſion for the fleſh in concupiſcences.

The Epiſtle vpon the 4. Sunday after the Epiphanie. " Here we learne that the Law may be & is fulfilled by loue in this life: againſt the Aduerſaries ſaying it is impoſsible to keep the commandements. a The Epiſtle vpon the 1. Sunday in Aduent.

Mt. 22, 21.

Exo. 20, 13.

Leu. 19, 18.

ANNOTATIONS.

CHAP. XIII.

1. *Euery ſoul be ſubiect.*) Becauſe the Apoſtles preached libertie by Chriſt from the yoke of the Law and ſeruitude of ſinne, and gaue al the faithful both example and commandement to obey God more then men, and withal euer charged them expreſly to be obedient and ſubiect to their Prelates as to them which had cure of their ſoules and were by the Holy Ghoſt placed ouer the Church of God: there were many in thoſe daies newly conuerted that thought themſelues ſtee from al temporal Poteſtates, carnal Lords, and humane creatures or powers: wherupon the bondman tooke himſelfe to be looſe from his ſeruitude, the ſubiect from his Soueraigne, were he Emperour, King, Duke, or what other ſecular Magiſtrate ſoeuer; ſpecially the Princes of thoſe daies being Heathens and perſecutours of the Apoſtles, and of Chriſtes religion. For which cauſe and for that the Apoſtles were vntruly charged of their Aduerſaries, that they withdrew men from order and obedience to Ciuil lawes and Officers; S. Paul here (as S. Peter doth 1. Chap. 2.) cleereth himſelf, and expreſly chargeth euery man to be ſubiect to his temporal Prince and Superiour: Not euery man to al that be in Office or Superioritie, but euery one to him whom God hath put in authoritie ouer him, by that he is his Maiſter, Lord, King, or ſuch like. Neither to them in matters of religion or regiment of their ſoules (for moſt part were Pagans, whom the Apoſtle could not wil men to obey in matters of faith) but to them in ſuch things only as concerne the publike peace & Policie, & what other cauſes ſoeuer conſiſt with God's holy wil and ordinance. For * againſt God no power may be obeied.

Obedience to temporal Rulers, & in what caſes.

Act. 4, 19. 5, 29.

1. *No power but of God.*) S. Chryſoſtome here noteth, that power, rule & Superioritie, is God's ordinance, but not eſtſoones al Princes; becauſe many may vſurp, who reigne by his permiſsion only, and not by his appointment: nor al actions that euery one doeth in and by his ſoueraigne power; as Iulian's apoſtaſie and affliction of Catholikes, Pharao's tyrannical oppreſsion of the Iſraelites, Achab's perſecution of the Prophets, Nero's excecuting of the Apoſtles, Herod's and Pilat's condemning of Chriſt: al which things God permitted them, by the abuſe of their power to accomplish, and not being the cauſe of their euil doings, turned and ordered the ſame to good effects. S. *Auguſt. tract. 11. in Ioan. S. Tho. 1. p. q. 19. a. 9.*

In what ſenſe, al power or ſuperioritie is of God.

Chryſ. in ep. Ro. ho. 23.

2. They

2. *They that resist*) Whosoeuer resisteth or obeieth not his lawful Superiour in those causes wherin he is subiect vnto him, withstandeth God's appointment, & sinneth deadly, and is worthy to be punished both in this world by his Superiour, and by God in the next life. For in temporal gouernement and causes, the Christians were bound in conscience to obey their Heathen Emperous: though on the other side, they were bound vnder paine of damnation to obey their Apostles and Prelates, and not to obey their Kings or Emperours in matters of religion. Whereby it is cleere that when we be commanded to obey our Superiours, it is meant alwaies and only in such things as they may lawfully command, and in respect of such matters wherein they be our Superiours.

In things lawfully commanded it is mortal sinne not to obey our Superiours.

4. *Beareth not the sword.*) That the Apostle meaneth here specially of temporal powers, we may see by the sword, tribute, & external compulsion, which he here attributeth to them. And the Christian men then had no doubt whether they should obey their Spiritual powers. But now the disease is cleane contrarie. For al is giuen to the secular power, and nothing to the spiritual which expresly is ordained by Christ and the Holy Ghost: and al the faithful are commanded to be subiect therunto, as to Christ's owne word and wil. There were Heretikes called *Begardi*, that tooke away al rule and Superioritie. The wicklifists would obey nor Prince nor Prelate, if he were once in deadly sinne. The Protestants of our time (as we may see in al Countries where the secular sword is drawen against their Sects) care neither for the one nor for the other, though they extol only the secular when it maketh for them. The Catholikes only most humbly obey both, euen according to God's ordinance, the one in temporal causes, and the other in Spiritual: in which order both these States haue blessedly flourished in al Christian countries euer since Christes time, and it is the very way to preserue both, as one day al the world shal confesse with vs.

The Apostle speaketh of tẽporal powers.

Heresies against rule and Superioritie.

The obedience of Catholikes both to Spiritual & temporal Superiours.

6. *You giue tributes.*) Though euery man ought to be ready to serue his temporal Prince with his goods, by tributes or what other lawful taxes and subsidies soeuer; yet they may exempt by priuiledges whom they thinke good. As in al countries Christian: Priests for the honour of Christ, whose Ministers they be, haue by the grants & ancient charters of Kings been excepted and exempted. Notwithstanding they were neuer vnready to serue voluntarily their Soueraigne, in al common causes, with what soeuer they had. See *Annot. in Mat.* 17, 26.

Hiero. in Mat. 17.

The Clergie exempted frõ tribute.

13. *Not in banketings.*) This was the very place which S. Augustine, that glorious Doctour, was by a voice from Heauen directed vnto, at his first miraculous and happy conuersion, not only to the Catholike faith, but also to perpetual continencie, by this voice comming from Heauen, *Tolle, lege: Tolle, lege*, Take vp and read, take vp and read, as himself telleth *li. 8. Confes. c. 12.*

S. Augustines conuersion.

CHAP. XIIII.

Like a moderatour and peace-maker between the firme Christians (who were the Gentils) and the infirme (who were the Christian Iewes, hauing yet a scruple to cease from keeping the ceremonial meats and daies of Moyses Law) he exhorteth the Iew not to condemne the Gentil vsing his libertie; and the Gentil againe, not to condemne the scrupulous Iew: but rather to abstaine from vsing his libertie, then offending the Iew, to be an occasion vnto him of apostating.

AND him that is weak in faith, take vnto you; not in disputations of cogitations. 2. For one beleeueth that he may eate al things: but he that is weak, let him eate herbs. 3. Let not him that eateth, despise him that eateth not: and he that eateth not, let him not iudge him that eateth. For God hath taken him to him. 4. Who art thou that iudgest another man's seruant? To his owne Lord he standeth

Eateth

ſtandeth or falleth. And he ſhal ſtand: for God is able to make him ſtand. 5. For one iudgeth " betweene day and day; and another iudgeth euery day: let euery one abound " in his owne ſenſe. 6. He that reſpecteth the day, reſpecteth to our Lord. And he that eateth, eateth to our Lord: for he giueth thankes to God. And he that eateth not, to our Lord he eateth not, and giueth thankes to God. 7. For none of vs liueth to himſelf: and no man dieth to himſelf. 8. For whether we liue we liue to our Lord; or whether we die, we die to our Lord. Therfore whether we liue, or whether we die, we are our Lord's. 9. For to this end Chriſt died and roſe againe; that he may haue dominion both of the dead and of the liuing. 10. But thou, why iudgeſt thou thy brother? or thou, why doeſt thou deſpiſe thy brother? For * we ſhal al ſtand before the iudgemẽt ſeat of Chriſt. 11. For it is writtẽ: *Liue I*, ſaith our Lord, *that euery knee ſhal bow to me; & euery tõgue ſhal confeſſe to God.* 12. Therfore euery one of vs for himſelf ſhal render account to God. 13. Let vs therfore no more iudge one another. But this iudge ye rather, that you put not a ſtumbling block or a ſcandal to your brother. 14. I know and am perſuaded in our Lord IESVS Chriſt, that nothing is " common of it ſelf, but to him that ſuppoſeth any thing to be common, to him it is common. 15. For if becauſe of meat thy brother be greeued; now thou walkeſt not according to charitie. * Doe not with thy meat deſtroy him for whom Chriſt died. 16. Let not then our good be blaſphemed. 17. For the Kingdom of God is " not meat and drinke; but iuſtice, and peace, and ioy in the Holy Ghoſt. 18. For he that in this ſerueth Chriſt, pleaſeth God, and is acceptable to men. 19. Therfore the things that are of peace let vs purſue: and the things that are of edifying one toward another let vs keep. 20. Deſtroy not the worke of God for meat. * Al things indeed are cleane: but it is il for the man that eateth by giuing offence. 21. It is good not to eate fleſh, and not to drinke wine, nor that wherin thy brother is offended, or ſcandalized, or weakned. 22. Haſt thou faith? " haue it with thy ſelf before God. Bleſſed is he that iudgeth not himſelf in that which he approueth. 23. But " he that diſcerneth, if he eate, is damned; becauſe not of faith. For " al that is not of faith, is ſinne.

2.Cor. 5,10. Eſ. 45, 23.

1.Cor. 8.

Tit. 1, 15.

" Common, that is, *vncleane*. See Annot. Marc, 7,2.

Though he wiſh the weake to be borne withal, yet he vttereth his mind plainly, that indeed al the meats forbidden and vncleane in the Law, are now through Chriſt cleãſed & lawful for euery man to vſe.

ANNOTATIONS.

CHAP. XIIII.

The Apoſtles meaning about eating or not eating certaine meats.

2. *Eate al things.*) By ſimilitude of words the ſimple are ſoone deceiued, and Heretikes make their vantage of any thing to ſeduce the vnlearned. There were diuers meats forbidden in the Law of Moyſes, and for ſignification made and counted vncleane, whereof the Iewes might not eate at al, as porke, hare, conny, & ſuch like, both of fiſhes, foules, and beaſts, a great number. Chriſt diſcharged al them that became Chriſtians, after his Paſsion, of that obſeruance and al other ceremonies of the old Law. Notwithſtanding, becauſe diuers that were brought-vp in the Law, had a religion and conſcience, ſodenly to forſake their former manner, the Apoſtle here admoniſhed ſuch as be ſtronger and better inſtructed in the caſe, to beare with the weaker ſort, that being Chriſtians could not yet find in their harts to eate and vſe the meats forbidden by God in the Law: as on the

the other side he warneth the weak that would not eate, not to take offence or scandal at them that did eate without scruple, any of the irregular or forbidden meats in the Law, nor in any wise to iudge or condemne the eater, but to cõmit that to God, & finally that they should not condemne each other for eating or not eating. Now the Protestants fondly apply al this to the fasts of the Church, and differences of meats in the same: as though the Church did forbid any meat wholy neuer to be eaten or touched, or made any creatures vncleane, or otherwise prescribed any abstinence, then for chastising of mens bodies, and seruice of God. It is a great blindnes that they can put no difference betwixt Christes fast of fourtie daies, *Mat.* 4. Iohn's abstaining from al delicate meats and drinkes, *Mat.* 3, 11. the widow Annes, *Luc.* 2, 37. the Nazareites, *Num.* 6. the Recabites, *Ierem.* 35, 14. the Niniuites, *Ion.* 3. S. Paules, 2. *Cor.* 11, 27. S. Timothees, 1. *Tim.* 5, 23. Iohn's Disciples and Christ's Disciples fast *Mat.* 9, 14. 15. (which he said they should keep after his departure from them:) and the ceremonial distinction of creatures and meats, cleane and vncleane, in the old Law. Of which it is euident the Apostle treateth in al this chapter, & of none other at al. Therfore when the Protestants by the words of this place would proue, that we be either made free from fasting and from obeying the Churches commandement or following Christes example in that matter, or that the obseruers of Christian fasts be weak in faith, & ought not in any wise condemne of sinne the breakers of the prescribed fasts of the holy Church, they doe abuse ignorantly or wilfully the Apostles words and discourse.

The Heretikes fondly abuse this place against the fasts of the Church.

Foolish Heretikes see not the differences of things.

1. *Betweene day and day.*) By the like deceit they abuse this place against the Holy-daies of Christ and his B. mother & Saints, which concerneth only the Iewes festiuities and obseruation of times, wherof in the Epistle to the Galatians c. 4, 10.

Distinction of daies.

6. *Euery one in his owne sense.*) The Apostle doth not giue freedom, as the Churches enemies would haue it, that euery man may doe or thinke what he list. But in this matter of Iudaical obseruation of daies and meats, & that for a time only, til the Christian religion should be perfectly established, he would haue no restraint made, but that euery one should be borne withal in his owne sense: yet so, that they should not condemne one another, nor make necessitie of saluation in the obseruation of the Iudaical rites of meats, daies, &c.

The text explicated concerning euery man's conscience in Iudaical meats and drinkes.

17. *Not meat and drinke.*) The substance of religion or the Kingdom of God standeth not in meat or drinke; and therfore the better might they vse indifferencie & toleration in that point for a time, for peace sake and to auoid scandal. But if the precept of Moyses Law had bound stil as before, then (not for the meats sake, but for the disobedience) it had been damnable to haue eaten the vncleane meats.

Not eating, but disobedience dãnable.

22. *Haue it with thy self.*) Thou that art perfect, and beleeuest or knowest certainly that thou art free from the Law concerning meats and festiuities, yet to the trouble and hindrance of the feeble that can not yet be brought so farre, be discrete and vtter not thy self out of season.

23. *He that discerneth.*) If the weak haue a conscience, and should be driuen to eate the things which in his owne hart he thinketh he should not doe, he committeth deadly sinne, because he doth against his conscience, or against his owne pretensed knowledge.

To doe against our cõscience, is sinne.

Chryſ. ho. 16. in ep. Ro.

23. *All that is not of faith.*) The proper sense of this speach is, that euery thing that a man doeth against his knowledge or conscience, is a sinne, for so by the circumstance of the letter, faith must here be taken, though S. Augustin sometimes applieth it also to proue that al the actions of infidels (meaning those workes which directly proceed of their lacke of faith) be sinnes. But in any wise take heed of the Haretikes commentarie, who hereby would proue that the infidel sinneth in honouring his parẽts, fighting for his countrie, tilling his ground, and in al other workes. And no maruel that they so hold of infidels, who maintaine * that Christian men also offend deadly in euery good deed.

Luther.

What actions of infidels are sinne, & what are not.

CHAP.

CHAP. XV.

He proceedeth to make peace between the Christian Gentils and Iewes, 8. with this resolution, that the Iewes vocation is of promise indeed, but the Gentils also of mercie & foretold by the Scriptures. 14. Then drawing to an end, he excuseth himself to the Romanes for writing thus vnto them, 21. hoping now at length to see them, after that he hath been at Hierusalem, 29. whervnto also he requesteth their praires.

The Epistle vpō the 1. Sunday in Aduent.

:: a He meaneth al that is written in the old Testament: much more al things written in the new Testamēt, are for our learning & comfort.

b Vnitie in religion commended.

:: c Christ did execute his office and ministerie only toward the people of Circumcision, that is, the Iewes.

AND we that are the stronger, must sustaine the infirmities of the weak, & not please our selues. 2. Let euery one of you please his neighbour vnto good, to edification. 3. For, Christ did not please himself, but as it is written: *The reproches of them that reproched thee, fel vpon me.* 4. For :: *a* what things soeuer haue been written, to our learning they are written: that by the patience and consolation of the Scriptures, we may haue hope. *Psa. 68, 10.*

5. And the God of patience and of comfort giue you to be of one mind one toward another according to IESVS Christ: 6. that of *b* one mind, with one mouth you may glorifie God & the Father of our Lord IESVS Christ. 7. For the which cause receiue one another; as Christ also hath receiued you vnto the honour of God. 8. For I say Christ IESVS to haue been :: *c* minister of the circumcision for the veritie of God to confirme the promises of the Fathers. 9. But the Gentils to honour God for his mercie, as it is written: *Therfore wil I confesse to thee in the Gentils, o Lord, and wil sing to thy name.* 10. And againe he said: *Reioyce ye Gentils with his people.* 11. And againe: *Praise al ye Gentils our Lord; and magnifie him al ye peoples.* 12. And againe Esaie saith: *There shal be the root of Iesse; and he that shal rise vp to rule the Gentils, in him the Gentils shal hope.* 13. And the God of hope repleniſh you with al ioy and peace in beleeuing; that you may abound in hope, and in the vertue of the Holy Ghost. ✠ *Psa. 17, 50. Deu. 32, 43. Ps. 116, 1. Esa. 11, 10.*

14. And I my self also, my Brethren, am assured of you, that you also are ful of loue, repleniſhed with al knowledge, so that you are able to admoniſh one another. 15. But I haue written to you (Brethren) more boldly in part, as it were putting you in remembrance; for the grace which is giuen me of God, 16. to be the minister of Christ IESVS in the Gentils: sanctifying the Ghospel of God, that the oblation of the Gentils may be made acceptable and sanctified in the Holy Ghost. 17. I haue therfore glorie in Christ IESVS toward God. 18. For I dare not speake any of those things which Christ worketh not by me for the obedience of the Gentils, by word and deed, 19. in the vertue of signes and wonders, in the vertue of the Holy Ghost: so that from Hierusalem round about vnto Illyricum I haue repleniſhed the Ghospel of Christ. 20. And I haue so preached this Ghospel, not where Christ was named, lest I should build vpon another man's foundation; 21. but as it is written: *They to whom it hath not been preached of him, shal see, and they that haue not heard, shal vnderstand.* 22. For the which cause also I was hindred very much from comming vnto you 23. But now hauing no longer place in these countries, and hauing a desire to come vnto you these *Esa. 52, 13.*

many

many yeares now passed: 24. when I shal begin to take my iourney into Spaine, I hope that as I passe, I shal see you, and be brought thither of you, if first in part I shal haue enioyed you. 25. Now therfore I wil goe vnto Hierusalem to minister to the ¨a Saints. 26. For Macedonia and Achaia haue liked wel to make some contribution vpon the poore Saints that are in Hierusalem. 27. For it hath pleased them: and they are their debters. For if the Gentils be made partakers of their spiritual things; they ought also in carnal things to minister vnto them. 28. This therfore when I shal haue accomplished, and signed them this fruit, I wil goe by you into Spaine. 29. And I know that comming to you, I shal come in aboundance of the blessing of Christ. 30. I beseech you therfore Brethren by our Lord IESVS CHRIST, and by the charitie of the Holy Ghost, that you ¨b help me in your praiers for me to God, 31. that I may be deliuered from the infidels that are in Iewrie, and the oblation of my seruice may become acceptable in Hierusalem to the Saints, 32. that I may come to you in ioy by the wil of God, that I may be refreshed with you. 33. And the God of peace be with you al. Amen.

¨a He meaneth the holy persons that hauing forsaken al their goods for Christ, were wholy conuerted to serue our Lord with al their mind. S. Hiro against Vigilantius the Heretike reprehending the almes-giuen to such, as doe the Heretikes also of our time.

¨b In that the Apostle desired to be praied for we may be moued to seeke the same as a great benefit.

CHAP. XVI.

He commendeth the bearer Phœbe to the Romanes, 3. and himself to many there by name, 17. he declareth the doctrine which the Romanes had learned, to be the touchstone to know Seducers. 21. he doth vnto them the commendations of al the Churches & of certaine persons by name; 25. and concludeth.

AND I commend to you Phœbe our Sister, who is in the ministerie of the Church that is in Cenchris: 2. that you receiue her in our Lord as it is worthie for Saints: and that you assist her in whatsoeuer busines she shal need you. For she also hath assisted many, and my self.

3. cSalute Prisca & Aquila my helpers in Christ IESVS, 4. who for my life haue laid downe their necks; to whom not I only giue thankes, but also al the Churches of the Gentils, 5. and their ¨ domestical Church. Salute Epænetus my Beloued: who is the first fruit of Asia in Christ. 6. Salute Marie who hath laboured much about vs. 7. Salute Andronicus and 'Iulia' my cosins and fellow captiues: who are noble among the Apostles, who also before me were in Christ. 8. Salute Ampliatus my best Beloued in our Lord. 9. Salute Vrbanus our helper in Christ IESVS, and Stachys my Beloued. 10. Salute Apelles c approued in Christ. Salute them that are of Aristobolus house. 11. Salute Herodion my kinsman. Salute them that are of Narcissus house, that are in our Lord. 12. Salute Triphæna and Tryphosa: who labour in our Lord. Salute Persis the Beloued, who hath much laboured in our Lord. 13. Salute Rufus the elect in our Lord and his mother and mine. 14. Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes: and the Brethren that are with them. 15. Salute Philologus and Iulia,

c The only salutation of so worthy a mā is sufficient to fil him with great grace that is so saluted. *Chry. in 2. Tim 4*

¨ This domestical Church was either that faithful and Christiā houshold, or rather the Christians meeting together there & in such good houses to heare diuine seruice & the Apostles preaching in those times of persecution. The Protestats here reason

'Iunia'

ετινὰς δὲ ἄμην

thus: Peter is not here saluted, therfore he was neuer at Rome. See the Annotation.

Iulia, Nereus, and his sister, and Olympias; and al the Saints that are with them. 16. Salute one another in a holy kisse. Al the churches of Christ salute you.

c Of the Prince of the Apostles, saith Theodorete vpon this place.

17. And I desire you, Brethren, to marke them that make dissensions and scandals contrarie to the doctrine which you haue c learned, and auoid them. 18. For such doe not serue Christ our Lord, but their owne belly: and by sweet speaches and benedictions seduce the harts of innocents. 19. For your obedience is published into euery place. I reioyce therfore in you. But I would haue you to be wise in good, and simple in euil. 20. And the God of peace crush Satan vnder your feet quickly. The grace of our Lord IESVS Christ be with you.

a The special way that Heretikes haue euer had to beguile, was and is by sweet wordes & gay speaches. Which their sheeps coat see before described particularly in the Annotations vpon S. Matthew. c. 7, 15.

21. Timothee my Coadiutor saluteth you, and Lucius, and Iason, and Sosipater, my kinsmen. 22. I Tertius salute you, that wrote the epistle, in our Lord. 23. Caius mine host, and the whole Churches, saluteth you. Erastus the Cofferer of the citie saluteth you, and Quartus, a Brother. 24. The grace of our Lord IESVS Christ be with al you, Amen.

25. And to him that is able to confirme you according to my Ghospel and preaching of IESVS Christ, according to the reuelation of the mysterie from eternal times kept secret, 26. which now is opened by the Scriptures of the Prophets, according to the precept of the eternal God, to the obedience of faith knowen in al Gentils, 27. to God the only wise through IESVS Christ, to whom be honour & glorie for euer and euer. Amen.

ANNOTATIONS.

CHAP. XVI.

16. *Salute one another.*) Neuer Sect-maisters made more foule or hard shifts to proue or defend falsehood, then the Protestans: but in two points, about S. Peter specially, they passe euen themselues in impudēcie. The first is, that they hold he was not preferred before the other Apostles, which is against the Scriptures most euidently. The second is, that he was neuer at Rome, which is against al the Ecclesiastical histories, al the Fathers Greeke & Latine, against the very sense & sight of the monuments of his Seat, Sepulcher, doctrine, life, and death there. Greater euidence certes there is thereof and more weighty testimonie, then of Romulus, Numas, Cæsar's, or Cicero's being there; yet were he a very brutish man that would deny this to the discredit of so many Writers and the whole world. Much more monstrous it is, to heare any deny the other. Theodorete saith he was there, writing vpon this chapter. Prosper also *carmine de ingratis in principio.* S. Leo *de natali Petri* S. Augustin *to. 6. c. 4. cont. ep. fund.* Orosius *li. 7. c. 6.* S. Chrysostome *in Psal. 48.* S. Epiphanius *hær. 27.* Prudentius *in hymno 2. S. Laurentij & hymno 11.* Optatus *li. 2. contra Donatistas.* S. Ambrose *li. 5. ep. de Basilicis tradendis.* S. Hierome *in Catalogo.* Lactantius *li. 4. c. 21. de vera sapientia.* Eusebius *hist. Eccl. li. 2. c. 13, 15.* S. Athanasius *de fuga sua.* S. Cyprian *ep. 55. nu. 6.* Tertulian *de præscriptionibus nu. 14.* and *li. 4. contra Marcionem nu. 5.* Origen *in Genes. apud Euseb. li. 3. c. 1.* Irenæus *li. 3. c. 3.* Hegesippus *li. 3. c. 2. de excid. Hierosolym.* Caius & Papias the Apostles owne scholers, and Dionysius the B. of Corinth, alleaged by Eusebius *li. 2. c. 14. and 24.* Ignatius *ep. ad Romanos.* The holy Councel of Chalcedon, and many other affirme it. Yea Peter himself (according to the iudgement of the Ancient Fathers) confesseth he was at Rome, calling it Babylon 1. *ep c. 5. Euseb. li. 2. c. 14. hist. Ec.* Some of these tel the time and cause of his first going thither: some, how long he liued there: some, the manner of his death there: some, the place of his burial: and al, that he was he first Bishop there. How could so many of such wisedom and spirit, so neere the Apostles

That S. Peter was at Rome.

See the Annotations 1. *Pet.* c. 5, 13.

Chalced. conc. act. 3.

Apoſtles time deceiue or be deceiued? how could Caluin and his, after fifteen hundred yeares know that which none of them could ſee?

Some great argument muſt they needs haue to controule the credit of the whole world. This of truth is here their argument, neither haue they a better in any place, to wit: If S. Peter had been at Rome, S. Paul would haue ſaluted him, as he did others here in the end of his letter to the Romanes. Is not this a high point to diſproue al antiquitie by? Any man of diſcretion may ſtraight ſee, that S. Peter might be knowen vnto S. Paul to be out of the Citie, either for perſecution or buſines, when this epiſtle was written (for he went often out, as S. Epiphanius declareth) & ſo the omitting to ſalute him, can proue no more, but that then he was not in Rome: but it proueth not ſo much neither; becauſe the Apoſtle might for reſpect of his dignitie & other the Churches affaires write vnto him ſpecial letters, & ſo had no cauſe to ſalute him in his common Epiſtle. Or how know they that this Epiſtle was not ſent incloſed to S. Peter, to be deliuered by his meanes to the whole Church of the Romanes in ſome of their aſſemblies? It is very like it was recommended to ſome one principal man or other that is not here named: and twenty cauſes there may be vnknowen to vs, why he ſaluted him not: but no cauſe why our Aduerſaries vpon ſuch friuolous reaſons ſhould reproue an approued truth. For euen as wel might they ſay that S. Iohn was neuer at Epheſus becauſe S. Paul in his Epiſtle to the Epeſiãs doth not ſalute him. And plaine it is, that it is the Romane ſeat and faith of Peter, which they (as al Heretikes before them) doe feare & hate, and which wil be their bane: and they know that there is no argument which conuinceth in their conſcience, that Peter was neuer at Rome. Therfore to conclude we ſay to them in S. Auguſtines wordes: *Why cal you the Apoſtolike chaire, the chaire of peſtilence? what hath the Church of Rome done againſt you, in which S. Peter did ſit, and from which by nefarious furie you haue ſeparated your ſelues?*

Epiph. her. 27.

l. 2. cont. lit. Petil. c. 51.

The Proteſtãs great argumẽt, that Peter was neuer at Rome.

The Heretikes hatred of the Romane See.

14. *Holy kiſſe.*) Hereof, and by the common vſage of the firſt Chriſtians, who had ſpecial regard of vnitie and peace among themſelues, and for ſigne and proteſtation thereof kiſſed one another, came our holy ceremonie of giuing the *Pax*, or kiſſing one another in the Sacrifice of the bleſſed Maſſe.

Orig. in 16 ad Ro.

Kiſſing the Pax.

17. *To marke them.*) He carefully warneth them to take heed of ſeditious ſowers of Sects & diſſenſion in religion, and this euer to be their marke, if they ſhould teach or moue them to any thing which was not agreable to that which they had learned at their conuerſion: not bidding them to examin the caſe by the Scriptures, but by their firſt forme of faith and religion deliuered to them before they had or did read any booke of the new Teſtament.

Againſt Sect-maiſters how to examine our faith.

18. *But their owne belly.*) Howſoeuer Heretikes pretend in wordes and external ſhew of their ſheep's coat, indeed they ſeeke but after their owne profit and pleaſure, & by the Apoſtles owne teſtimonie we be warranted ſo to iudge of them as of men that indeed haue no religion nor conſcience.

Heretikes giuẽ to voluptuouſnes.

19. *Your obedience.*) Againſt Heretikes and their illuſions, there is no better way then in ſimplicitie to cleaue vnto that which hath been taught before: for the which the Romane obedience is much commended. *See Annot.* vpon the firſt *chap. verſ.* 8.

THE

THE ARGVMENT OF THE FIRST EPISTLE TO THE CORINTHIANS.

HOW S. Paul planted the Church at Corinth, continuing there a yeare and an halfe together, we read Act. 18. After that, when he was at Ephesus Act. 19. about the end of the three yeares that he abode there, he wrote this first Epistle to the Corinthians. For euen as S. Luke there writteth:

Act.19,21. When these things were ended, Paul purposed in the Spirit, when he had gone ouer Macedonia and Achaia, to goe to Hierusalem: so likewise

1.Cor.16,5. doth S. Paul himselfe write here: I wil come to you in Achaia when I shal haue gone ouer Macedonia, for I wil goe ouer Macedonia: but I wil tarie at Ephesus vntil Pentecost.

The matter that he writeth of, is not one, as is the Epistle to the Romanes, but diuers. Partly such faults of theirs, as were signified vnto him by them that were of Chloe. 1. Cor. 1. 11. partly such questions as themselues wrote to him of: And concerning the things that you wrote to me. 1. Cor. 7, 1. For so we may (as it seemeth) deuide the Epistle into these two parts. Or, to put al together, he writeth of eight things: 1. Of certaine Schismes beginning among them, by occasion of certaine Preachers, whom in the Second Epistle he toucheth more plainely, as being False-apostles chap. 1. 2. 3. 4. 2. Of an incestuous fornicatour, and some that went to law before infidel iudges. chap. 5. 6. 3. Of Matrimonie and Continencie, chap. 7. 4. Of meats sacrificed to Idols. chap. 8. 9. 10. 5. Of his Traditions. chap. 11. 6. Of the Guifts of the Holy Ghost. chap. 12. 13. 14. 7. Of the Resurrection, chap. 15. 8. Of the Contributions that he gathered of the Gentils, to succour the Christian Iewes at Hierusalem, chap. 16.

THE FIRST EPISTLE OF PAVL TO THE CORINTHIANS.

CHAP. I.

After ſalutation, 4. hauing acknowledged the graces of their Church, 10. he deborteth them from their Schiſmatical boaſting againſt one another in their Baptizers (telling them that they muſt boaſt only in Chriſt for their Baptiſme) 17. and in their Preachers, who had the wiſedom of words: telling them that it is the preaching of the Croſſe, whereby God ſaueth the world, and wherin only Chriſtians should boaſt: 26. ſeeing God of purpoſe choſe the contemptible, that ſo himſelf might haue the glorie.

The 1. part. Of Schiſmes that were about their Baptizers & Preachers.

PAVL called to be an Apoſtle of IESVS Chriſt, by the wil of God, and Soſthenes a Brother, 2. to the Church of God that is at Corinth, to the ſanctified in Chriſt IESVS, called to be Saints, with al that inuocate the name of our Lord IESVS Chriſt in euery place of theirs and ours. 3. Grace to you and peace from God our Father and our Lord IESVS Chriſt.

The Epiſtle vpon the 10. Sunday after Pentecoſt.

4. I giue thanks to my God alwaies for you for the grace of God that is giuen you in Chriſt IESVS, 5. that in al things you be made rich in him, in al vtteraнce, and in al knowledge, (6. as the teſtimonie of Chriſt is confirmed in you,) 7. ſo that nothing is wanting to you in any grace, expecting the reuelation of our Lord IESVS Chriſt, 8. who alſo wil confirme you vnto the end without crime, in the day of the comming of our Lord IESVS Chriſt. 9. God is faithful; by whom you are called into the ſocietie of his Sonne IESVS Chriſt our Lord.

10. And I beſeech you, Brethren, by the name of our Lord IESVS Chriſt, that you al ſay one thing, and that there be no ſchiſmes among you: but that you be perfect in one ſenſe, & in one knowledge. 11. For it is ſignified vnto me (my Brethren) of you, by them that are of Chloe, that there be contentions among you. 12. And I meane this, for that euery one of you ſaith, I certes am Paules, & I Apollo's, but I Cepha's, and I Chriſt's. 13. Is Chriſt deuided? Why, was Paul crucified for you? or in the name of Paul were you baptized? 14. I giue God thanks,

:: The beginning of al Schiſmes is ouer much admiring & addicting mens ſelues to their owne particular Maiſters.

thanks, that I baptized none of you, but * Crispus and Caius: 15. lest any man say that in my name you were baptized, 16. And I baptized also the house of Stephanas. But I know not if I haue baptized any other. * Act. 18. 8.

17. For Christ sent me not to baptize, but to euangelize: not in wisedom of speach, that the crosse of Christ be not made void. 18. For the word of the crosse, to them indeed that perish, is foolishnes; but to them that are saued, that is, to vs, it is the power of God. 19. For it is written: *I wil destroy the wisedom of the wise; and the prudence of the prudent I wil reiect.* 20. *where is the wise? where is the Scribe? where is the disputer of this world?* Hath not God made the wisdom of this world foolish? 21. For because in the wisedom of God the world did not by wisedom know God; it pleased God by the foolishnes of the preaching to saue them that beleeue. 22. For both the Iewes aske signes, and the Greeks seeke wisedom: 23. but we preach Christ crucified, to the Iewes certes a scandal, and to the Gentils, foolishnes: 24. but to the called Iewes & Greeks, Christ the power of God and the wisedom of God. 25. For that which is the fooliſh of God, is wiser then men; and that which is the infirme of God, is stronger then men. 26. For see your vocation, Brethren, that not many wise according to the flesh, not many mightie, not many noble: 27. but the fooliſh things of the world hath God chosen, that he may confound the wise; and the weak things of the world hath God chosen, that he may confound the strong: 28. and the base things of the world and the contemptible hath God chosen, and those things which are not, that he might destroy those things which are; 29. that no flesh may glorie in his sight. 30. And of him you are in Christ IESVS, * who is made vnto vs wisedom from God, & iustice, sanctification, and redemption: 31. that as it is written: *He that doth glorie, may glorie in our Lord.* ℣ * Esa. 33. 18. * Ier. 9. 23.

The Epistle for S. Agatha, *Febr.* 5.

ANNOTATIONS.

CHAP. I.

Faith commeth by hearing rather then reading.

5. *In al knowledge.*) Obserue that the Apostles neuer wrote their letters but to such as were conuerted to Christes faith before. For men can not lightly learne the Christian religion by reading Scriptures, but by hearing and by the presence of their Teachers, which may instruct them at large and particularly of euery Article, as clerely and breefely by letters they could not doe. Neither doth now any man learne his faith first but by hearing of his parents and Maisters. For if we should when we come to yeares of discretion, be set to picke our faith out of the Scriptures, there would be a mad worke and many faiths among vs.

Christ is made our iustice, because he is the Authour of the iustice in vs.

30. *Who is made.*) He meaneth not, as our Aduersaries captiously take it, that we haue no iustice, sapience, nor sanctity of our owne, other then Christes imputed to vs: but the sense is, that he is made the Authour, giuer, and meritorious cause of al these vertues in vs. For so the Apostle interpreteth himself plainly in the 6. Chapter following, when he writeth thus: *You be washed, you be iustified, you be sanctified in the name of our Lord* IESVS CHRIST *and in the Spirit of our God.*

CHAP.

CHAP. II.

That his owne preaching among them, was in humble manner in the sight of man. 5. Howbeit it is most profound wisedom (as they should and would perceiue, if they were not carnal) which is taught in the Church of Christ.

AND I (Brethren) when I came to you, I came not in loftinesse of speach or of wisedom, preaching to you the testimonie of Christ. 2. For I iudged not my self to know any thing among you but IESVS Christ, and him crucified. 3. And * I was with you in infirmitie, and feare and much trembling: 4. and my speach and my preaching was not in the persuasible words of humane wisedom, but in shewing of spirit and power; 5. that your faith might not be in the wisedom of men, but in the power of God.

Act.18.

But we speake wisedom among the perfect. 6. But the wisedom not of this world, neither of the Princes of this world, that come to naught: 7. but we speake the wisedom of God in a mysterie, which is hid, which God did predestinate before the worlds, vnto our glorie: 8. which none of the Princes of this world did know: for if they had knowen, they would neuer haue crucified the Lord of glorie. 9. But as it is written: *That which eye hath not seen, nor eare hath heard, neither hath it ascended into the hart of man, what things God hath prepared for them that loue him.* 10. But to vs God hath reuealed by his Spirit. For the Spirit searcheth al things, yea the profundities of God. 11. For what man knoweth the things of a man, but " the spirit of a man that is in him? so the things also that are of God no man knoweth, but the spirit of God.

Is.64, 4.

12. And we haue receiued not the spirit of this world, but the spirit that is of God: " that we may know the things that of God are giuen to vs. 13. Which also we speake not in learned words of humane wisedom; but in the doctrine of the Spirit, comparing spiritual things to the spiritual. 14. But " the sensual man perceiueth not those things that are of the Spirit of God. For it is foolishnes to him, and he can not vnderstand; because he is spiritually examined. 15. But the spiritual man iudgeth al things: and himself is iudged of no man. 16. For * who hath knowen the sense of our Lord that may instruct him? But we haue the sense of Christ.

Is.40, 14.

ANNOTATIONS.

CHAP. II.

How Angels and Saints & mortal men know our cogitations.

11. *But the spirit of man.*] One man can not know another's cogitations naturally: but God giueth to Prophets and other, euen in this world oftentimes, by extraordinary grace to know mens secrets. As he did to S. Peter, to know the fraud of Ananias and Saphira.

Saphira : and to Eliseus, his seruant's bribery in his absence, and what was done in the King of Syria his chamber. And as he giueth to al * Angels and Saints (so farre as is conuenient to our necessities and their heauenly glorie) to vnderstand not only our vocal praiers, but our inward repentance and desires. Act. 5, 4 Reg. 5. & *. * Luc. 15, 7.

The Heretikes allegation for their vaine securitie, answered.

12. *That we may know.*) The Protestants that chalenge a particular spirit reuealing to each one his owne predestination, iustification, and saluation, would draw this text to that purpose. Which importeth nothing els (as is plaine by the Apostles discourse) but that the Holy Ghost hath giuen to the Apostles, & by them to other Christian men, to know God's ineffable guifts bestowed vpon the beleeuers in this time of grace: that is, Christes Incarnation, Passion, presence in the Sacrament, & the incomprehensible ioyes of Heauen, which Pagans, Iewes and Heretikes deride.

The sensual man.

14. *The sensual man.*) The sensual man is he specially, that measureth these heauenly mysteries by natural reason, humane prudence, external sense, and worldly affection, as the Iew, Pagane, and Heretike doe: and sometime both here and elswhere the more infirme and ignorant sort of Christian men be called sensual or carnal also, who being occupied in secular affaires, and giuen to sensual ioy and worldlines, haue no such sense nor feeling of these great guifts of God, as the perfecter sort of the faithful haue. Who trying these high points of religion, not by reason and sense, but by grace, faith, and Spirit, be therfore called spiritual. The spiritual then is he, that iudgeth and discerneth the truth of such things as the carnal can not attaine vnto: that doth by the spirit of the Church, wherof he is partaker in the vnitie of the same, not only see the errours of the carnal, but condemneth them and iudgeth euery power resisting God's spirit and word: the carnal Iew, Heathen, or Heretike, hauing no meanes nor right to iudge of the said spiritual man. For when the spiritual is said to be iudged of none, the meaning is not that he should not be subiect or obedient to his Pastours and spiritual Powers and to the whole Church, specially for the trial or examination of al his life, doctrine, and faith: but that a Catholike man and namely a Teacher of Catholike doctrine in the Church, should not be any whit subiect to the iudgement of the Heathen or the Heretike, not eare what of ignorananance or infidelitie they say against him. For such carnal men haue no iudgement in such things, nor can attaine to the Churches wisedom in any ceremonie, mysterie, or matter which they condemne.

The spiritual man.

How the spiritual man iudgeth al, & is iudged of none

Therfore S. Irenæus excellently declaring that the Church and euery spiritual child therof, iudgeth and condemneth al false Prophets and Heretikes of what sort soeuer, at length he concludeth with these notable words: *The spiritual shal iudge also al that make schismes, which be cruel, not hauing the loue of God, and respecting their owne priuate, more then the vnitie of the Church; mangle, deuide, and (as much as in them liteth) kil for smal causes the great and glorious body of Christ, speaking peace, and seeking battaile. He shal iudge also them that be out of the truth, that is to say, out of the Church: which Church shal be vnder no man's iudgement for to the Church are al things knowen, in which is perfect faith of the Father, and of al the dispensation of Christ, and firme knowledge of the Holy Ghost that teacheth al truth.* Iren. l. 4. c. 62.

The Church is vnder no man's iudgement.

CHAP. III.

If they wil not be carnal stil, they must boast in God only, and not in their Preachers, which are but his Ministers, 10. and need to looke wel how they preach: 12. because not al preaching, though it be Catholike, is meritorious: but rather it buildeth matter to be purged by fire, when it is vaine and vnfruitful (as also any other like workes of other Catholikes.) Marie if it be heretical, destroying the Temple of God, then it worketh damnation. 18. The remedie is, to humble themselues and referre al to God.

AND I, Brethren, could not speake to you as to spiritual, but as to carnal. As it were to litle ones in Christ, 2. I gaue you * milke to drinke, not meate: for you could not as yet. But neither can you now verily, for yet you are carnal. 3. For whereas there is among you emulation and contention are you not carnal,

* The Church only hath truth both in her milke and

carnal, and walke according to man? 4. when one saith, I certes am Paules, & another, I Apollo's; are you not 'men'? What is Apollo then? and what is Paul? 5. The Ministers of him whom you haue beleeued, and to euery one as our Lord hath giuen. 6. I planted, Apollo watered; but God gaue the increase. 7. Therfore neither he that planteth is any thing, nor he that watereth; but he that giueth the increase, God. 8. And he that planteth and he that watereth are one. And " euery one shal receiue his owne reward according to his owne labour. 9. For we are God's c Coadiutours; you are God's husbandrie, you are God's building. 10. According to the grace that is giuen me, as a wise Worke-master haue I laid the foundation: and another buildeth thereupon. But let euery one look how he buildeth thereon. 11. For other foundation no man can lay, beside that which is laid; which is CHRIST IESVS. 12. And if any man build " vpon this foundation, gold, siluer, pretious stones, wood, hay, stubble, 13. the worke of euery one " shal be manifest: for " the day of our Lord wil declare, because it shal be reuealed in fire: and the worke of euery one of what kind it is, the fire shal trie. 14. If any man's worke abide, which he built therevpon; he shal receiue reward. 15. If any man's worke burne, he shal suffer detriment: but himself shal be saued: yet so " as by fire. 16. Know you not that you are the Temple of God; and the Spirit of God dwelleth in you? 17. But if any violate the Temple of God, God wil destroy him. For the Temple of God is holy: which you are. 18. Let no man seduce himself: if any man seeme to be wise among you in this world, let him become a foole that he may be wise. 19. For the wisedom of this world is foolishnes with God. For it is written: *I wil compasse the wise in their subteltie.* 20. And againe: *Our Lord knoweth the cogitations of the wise that they be vaine.* 21. Let no mā therfore glorie in men. For al things are yours: 22. whether it be Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come; for al are yours: 23. and you are Christ's, and Christ is God's.

carnal

euerie vol

Io. 3, 13. Ps. 93, 11

in her bread: that is, whether she instruct the perfect, or the imperfect who are called carnal. *Aug. li. 15. c 3. cont. Faust.*

c A marueilous dignitie of spiritual Pastours, that they be not only the instruments or Ministers of Christ (as Catal. noteth Beza falsly translateth *Administri*, for *Coadiutores*) but indeed God's Coadiutours in the worke of our Saluation.

ANNOTATIONS.

CHAP. III.

8. *Euery man shal receiue according.*) A most plaine text for proofe that men by their labours, and by the diuersities thereof, shal be diuersly rewarded in Heauen: and therfore that by their works proceeding of grace, they doe deserue or merit Heauen, and the more or lesse ioy in the same. For though the holy Scripture commonly vse not this word merit, yet in places innumerable of the old and new Testament, the very true sense of merit is conteined, and so often as the word, *merces*, and the like be vsed, they be euer vnderstood as correlatiues or correspondent vnto it. For if the ioy of Heauen be retribution, repaiment, hire, wages for works (as in infinit places of holy Scripture,) then the works can be none other but the valure, desert, price, worth, and merit of the same. And indeed this word, *reward*, which in our English tongue may signifie a voluntary or bountiful guift, doth not so wel expresse the nature of the * Latin word, or the Greeke, which are rather the very stipend that the hired worke-man or iournie-man couenanteth to haue of him whose worke he doth, and is a thing equally and iustly answering to the time and weight of his trauels and works (in which sense the Scripture saith: *Dignus est operarius mercede sua*, the worke-man is worthy of his hire) rather then a free guift: though, because faithful men must acknowledge that their merits

Merces

μισθος.

1. Tim. 5, 18.

Good works meritorious, and the rewards in Heauen are diffe-rent according to the same,

be the guifts and graces of God, they rather vse the wotd reward, then hire, ſtipend, or repaiment: though indeed it be al one, as you may ſee by diuers places of holy writ, as, * *My merces* (reward) *is with me to render to euery one* * *according to his works.* And, *Our Lord wil render vnto me according to my iuſtice* Pſ. 17. And the very worde *merit* (equiualent to the Greek) is vſed thus: *Mercie shal make a place to euery one* * *according to the merit of works.* Eccle. 16, 15. And, *If you doe your iuſtice before men, you shal not haue reward in Heauen.* Mat. 6, 1. Where you ſee that the reward of Heauen is recompenſe of iuſtice. And the euaſion of the Heretikes is friuolous and euidently falſe, as the former and like words doe conuince: for they ſay Heauen is our *Merces* or reward, not becauſe it is due to our works, but to the promiſe of God; where the words be plaine, *According to euery man's works* or *labours*: vpon which works, and for which works conditionally, the promiſe of Heauen was made.

ΚΑΤΑ ΤΑ ἔργα. Apoc. 22 12. Mat. 16, 28. Ro. 2, 6.

Building of gold, or ſtubble.

12. *Vpon this foundation.*) The foundation is Chriſt, and faith in him working by charitie. The vpper building may be either pure and perfect matter of gold, ſiluer, and pretious ſtone, which (according to the moſt authentical and probable expoſition) be good workes of charitie, and al Chriſtian iuſtice done by God's grace; or els, wood, hay, ſtubble, which ſignifie the manifold actes of man's infirmitie and his venial ſinnes; which more or leſſe mixed & medled with the better matter aforeſaid, require more or leſſe punishment or purgation at the day of our death. At which day, if by penance or other meanes in the Church, the ſaid venial ſinnes be before-hand cleanſed, there shal need no purging at al, but they shal ſtraight receiue the reward due to them.

Our works shal be manifeſted by fire.

13. *Shal be manifeſt.*) Whether our life and works be pure and need no cleanſing, now in this world is hard to iudge: but the day of our Lord, which is at our death, wil make it plaine in what termes euery man's life is towards God. For then Purgatorie fire shal reueale and proue it. For, whoſoeuer hath any impure matter of venial ſinnes or ſuch other debts, to God's iuſtice paiable and purgable, muſt into that fire, and after due paiment and cleanſing, be ſaued through the ſame. Where the works of the perfect men & ſuch as died with al debts paied, cleanſed, or forgiuen, are quitted from the fire, and neuer incurre damage, paine, or loſſe thereby. The places of Fathers expounding this for Purgatorie, be very many moſt euident, which are cited in the laſt Annotation following.

What is ſignified by, *the day of our Lord.*

13. *The day of our Lord shal declare.*) That this purgation rather ſignifieth the place of God's iuſtice after our death, then any affliction in this life, the Apoſtles preciſe ſpecifying of fire declareth, and of reuealing and notifying the difference of mens works by the ſame: which is not done euidently euer in this life: and namely the word, *day of our Lord*; which commonly and properly ſignifieth in Scripture & namely in this Apoſtle (1. Cor. 5, 5. 2. Cor. 1, 13. *Philip.* 1, 10. 6. 1. *Theſ.* 5, 2. 2. *Theſ.* 2, 2) either the particular, or the general iudgement: and therfore that the trial ſpoken of, is not properly nor litterally meãt any afflictõ or aduerſitie of this life, as Calum alſo cõfeſſeth, coyning a foolish new conſtruction of his owne. Where you may note alſo in that man's Cõmẽtarie, that this word, *dies Domini*, was ſo preiudicial againſt him and al other expoſitions of the trial to be made in this world, that he would gladly haue (*Domini*) out, reading thus, *A day shal come which shal open &c.* Where vnderſtand, that if it were only *Dies* (as * in the Greeke) yet thereby alſo the Scripture is wont to ſignifie the ſelf ſame thing: as, 2. *Tim.* 1, 12. 28. and 2. *Tim.* 4, 8. and *Heb.* 10, 25. *the day*, as in this place, with the Greeke article only, which is al one with *Dies illa*, or *Dies Domini*.

Calum in hunc locum.

ἡ ἡμέρα

Two fires after this life: one eternal, the other temporal, that is, the purging or amending fire.

15. *As by fire.*) S. Auguſtin vpon theſe words of the Pſalme 37. *Lord rebuke me not in thine indignation, nor amend me in thy wrath.* For it shal *come to paſſe* (ſaith he) *that ſome be amended in the wrath of God and be rebuked in his indignatiõ. And not al perhaps that are rebuked, shal be amended, but yet ſome there shal be ſaued by amending. It shal be ſo ſurely, becauſe amending is named: yet ſo as by fire. But ſome there shal be rebuked, and not amended; to whom he shal ſay: Go ye into euerlaſting fire. Fearing therfore theſe more greiuous paines, he deſireth that he may neither be rebuked in indignation by eternal fire, nor amended in his wrath; that is to ſay: Purge me in this life, and make me ſuch an one as shal not need the amending fire; being for them which shal be ſaued, yet ſo as by fire. Wherfore? but becauſe here they build vpon the foundation, wood, hay, ſtubble? For if they did build gold, ſiluer, and pretious ſtones, they ſhould be ſecure from both fires, not only from that eternal which shal torment the impious eternally; but alſo from that which shal amend them that shal be ſaued by fire. For it is ſaid:* He shal be ſafe, yet ſo as by fire. *And becauſe it is ſaid, he shal be ſafe, that fire is contemned. Yea verily though ſafe by fire, yet that fire*

shal

shal be more grieuous, then whatsoeuer a man can suffer in this life. And you know how great euils the wicked haue suffred, and may suffer: yet they haue suffred such as the good also might suffer. For what hath any malefactour suffred by the lawes, that a Martyr hath not suffred in the confession of Christ? These euils therfore that are here, be much more easie; and yet see how men, not to suffer them, doe whatsoeuer thou commandest. How much better doe they that which God commandeth, that they may not suffer those greater paines? Thus farre S. Augustin. See S. Ambr. vpon this place. 1. *Cor.* 3. *&* *Ser.* 20. *in Psal.* 118. Hiero. *li.* 2. *c.* 13. *adu. Iouinianum.* Greg. *li.* 4. *Dialog. c.* 39, *&* *in Psal.* 3. *Pœnit. in principio*, Origen. *ho.* 6. *in c.* 15. *Exod.* and *ho.* 14. *in c.* 24. *Leuit.*

Purgatorie fire passeth al the paines of this life.

CHAP. IIII.

He requireth to be esteemed for his office, but regardeth not to be praised of man for his vertue: considering that neither his owne conscience is a sufficient iudge therof, but only God who seeth al. 8. *He toucheth them for contemming in their pride, the Apostles themselues as miserable:* 18. *threatning to come to those proud False-apostles who were the Authours of al these schismes.*

SO let a man esteeme vs as the Ministers of Christ, and the dispensers of the mysteries of God. 2 Here now is required among the dispensers that a man be found faithful. 3. But to me it is a thing of least account, to be iudged of you, or of man's day: But I iudge not my-self neither. 4. For I am not guilty in conscience of any thing; but I am not iustified herein: but he that iudgeth me, is our Lord. 5. Therfore iudge not before the time; vntil our Lord doe come, who also wil lighten the hidden things of darknes, & wil manifest the counsels of the harts: & then the praise shal be to euery man of God. ✠

The Epistle vpon the 4. Sunday of Aduent.

6. But these things, Brethren, ⁂ I haue transfigured into my self and Apollo, for you; that in vs you may learne, one not to be puffed vp for one against another, aboue that is written. 7 For who discerneth thee? Or what hast thou that thou hast not receiued? And if thou hast receiued what doest thou glorie as though thou hast not receiued? 8. Now you are filled, now are you become rich: without vs you reigne; & I would to God you did reigne, that we also might reigne with you. 9. a For I thinke that God hath shewed vs Apostles the last, as it were deputed to death: because b we are made a spectacle to the world, and to Angels and men. 10. We are fooles for Christ; but you wise in Christ. We weak; but you strong. You noble, but we base. 11. Vntil this houre we doe both hunger, and thirst, and are naked, and are beaten with buffets, and are wanderers, 12. and labour working with our owne hands. We are cursed; and doe blesse. We are persecuted; and sustaine it. 13. We are blasphemed; and we beseech. We are made the refuse of this world, the drosse of al euen vntil now. 14. Not to confound you, doe I write these things; but as my deerest children I admonish you. ✠ 15. For c if you haue ten thousand Pædagogues in Christ; yet not many Fathers. For in Christ IESVS by the Ghospel I begat you. ✠ 16: I beseech you therfore be followers of me. 17. Therfore haue I sent to you Timothee, who is my deerest Sonne and faithful in our Lord; who

⁂ Loe when he named himself, & Apollo, & Cephas he meant other seditious and factious Preachers whose names he spared.

a The Epistle vpon S. Iames day, *Iul.* 25.

b The Epistle vpon SS. Simõ and Iude's eue, Octob. 27. And for some Confessours, not Bishops.

c So may S. Augustin our Apostle say to vs Englishmẽ.

wil put you in mind of my waies that are in Christ IESVS, as euerywhere in euery Church I teach. 18. As though I would not come to you, so certaine are puffed vp. 19. But I wil come to you quickly, if our Lord wil: and wil know not the words of them that be puffed vp, but the power. 20. For the Kingdom of God is not in words, but in power. 21. What wil you? " in rod that I come to you; or in charitie, and the spirit of mildnes?

ANNOTATIONS.

CHAP. IIII.

No man sure of grace or iustification.

4 *But not iustified.*) The Heretikes are certaine that they be in God's grace, but S. Paul though guiltie of no crime in his conscience, durst not assure himself that he was iustified, neither could take vpon him to be iudge of his owne hart and cogitations, whether they were pure or no: but the trial therof he left only to God's iudging day.

Spiritual power to punish or pardon.

21. *In rod.*] The Apostles haue power of discipline and censures against offenders, and power of gentlenes, meeknes, and indulgence also; to vse either punishing or pardoning, according to their wisedom, and according to the occasions of time and place.

CHAP. V.

Sharp yrebuking their Clergies negligence, 3. himself absent excommunicateth that publike incestuous person: 6. commanding that hereafter no Christian be so tolerated in any open crime, but excommunicated.

The second part of the Epistle: of the incestuous fornicatour: & lawing before Infidels.

THERE is plainely heard fornication among you, and such fornication, as the like is not among the Heathen, so that one hath his * fathers wife. 2. And you are puffed vp; and " haue not mourned rather, that he might be taken away from among you, that hath done this deed. 3." I indeed absent in body, but present in spirit, haue already iudged, as present, him that hath so done, 4. in the name of our Lord IESVS Christ," you being gathered together and my spirit," with the vertue of our Lord IESVS; 5. to deliuer such an one " to Satan for the destruction of the flesh, that the spirit may be saued in the day of our Lord IESVS Christ. 6. Your glorying is not good. Know you not that a litle leauen corrupteth the whole paste? 7. Purge the old leauen, that you may be a new paste, as you are azymes. For our Pasche, Christ, is immolated. 8. Therfore " let vs feast, not in the old leauen, nor in the leauen of malice and wickednes, but in the azymes of sinceritie and veritie.

* *Leu. 18, 8. 20, 11.*

" Christian men should be sorrowful to see greuious offences borne withal, and ought zelously to seeke the offenders punishment by excommunication.

The Epistle vpon Easter day.

9. I wrote to you in c an epistle, not to keep companie with fornicatours. 10. I meane not the fornicatours of this world, or the couetous or the extorsioners, or seruers of Idolds: otherwise you should haue gone out of this world. 11. But now I wrote to you, not to keep companie, if he that is named a Brother, be a fornicatour, or a couetous person, or c a seruer of Idols, or a railer, or a drunkard, or an extorsioner:

c Either this Epistle in the words before, or some other.

c A notorious wilful corrup-

torsioner: with such an one " not so much as to take meat. 12. For what is it to me to iudge of thē that are without? Doe not you iudge of them that are within? 13. for them that are without, God wil iudge. Take away " the euil one from among your selues.

tion in the Bible 1562: translating in the verse before, *Idolaters*; and here, *worshipper of images*: the Apostles word being one, εἰδωλολάτρης, *Idolater*.

ANNOTATIONS.

CHAP. V.

3. *I absent.*) S. Paul here vseth his Apostolike power, of binding this incestuous person, excommunicating him by his letters and *Mandatum*, though absent.

4. *You being gathered.*) Though he commanded the acte should be done in the face of the Church, as such sentences and censures be at this day executed also, yet the iudgement and authoritie of giuing sentence was in himself, and not in the whole multitude, as the Protestants and the popular Sectaries affirme. For the power of binding & loosing was not giuen to the whole Church, but as in the persons of the Prelates, & to them for the benefit of the whole. Whervpon S. Chrysostome vpon these words, *Die Ecclesiæ, Tel the Church* Mat. 18. *Complaine to the Church, that is,* saith he, *to the Prelates and Presidents therof.*

The authoritie of Ecclesiastical censures is in the Clergie only, & is executed in the name of Christ

4. *With the vertue.*) Al such great power ouer sinners, is holden and exercised in the name & vertue of CHRIST IESVS and whosoeuer setteth light by it, despiseth our Lord's name and power.

5. *To Satan.*) To assure vs that al excommunicate persons be in the power & possession of the Diuel, & quite out of Christ's protection as soone as they be separated by the Churches sentence, from her body and the Sacraments and fellowship of Christian Catholike men; it pleased God to giue power to the Apostles and Prelates in the primitiue Church, to cause the Diuel straight vpon their sentēce of excōmunication, to inuade the body of the excommunicate, & to torment him corporally. So Christ excommunicated Iudas, and the Diuel entred into him, and he went forth of the happie fellowship of the Apostles. *Io.* 13, 27. So this Apostle excommunicated Alexander and Hymenæus, and Satan straight tooke them: 1. *Tim.* 1. Yea it is thought that S. Peter excommunicated Ananias & Sapphira, and for signe of his power and terrour of the sentence strook them both starke dead. *De mirabil. S. Scripturæ li.* 3. *c.* 16. *apud D. Aug.* Which miraculous power though it be not ioyned now to that sentence, yet as farre as concerneth the punishment spiritual, which it specially appertaineth vnto, it is as before, and is by the iudgement of the holy Doctours (*Cyp. ep.* 26. *nu.* 3. *Chrys. in* 1. *Tim.* 1. *ho.* 5. *Ambros. in* 1. *Tim.* 1. *Hiero. ep. ad Heliod. c.* 7. *Aug. de cor. & gra. c.* 15.) the terriblest and greatest punishment in the world; yea farre passing al earthly paine and torment of this life, and being a very resemblance of damnation, and so often called by the Fathers, namely by S. Augustine. *And by this spiritual sword* (Saith S. Cyprian) *al must die in their soules, that obey not the Priests of Christ in the new law, as they that were disobedient to the Iudges of the old law, were slaine with the corporal sword.* Would God the world knew what a maruelous punishment Christ hath appointed the Priests to execute vpon the offenders of his lawes, and specially vpon the disobedient, as Heretikes namely.

The terrible sentence of excommunication.

Act. 5.

Lucis ci. quis.

8. *Let vs feast.*) The Paschal lamb, which was the most expresse figure of Christ euery way, * was first sacrificed and afterward eaten with azymes or vnleauened bread. So Christ our Paschal, being then newly sacrificed on the Crosse, is recommended to them as to be eaten with al puritie and sinceritie, in the Holy Sacrament. Which mysterie the holy Church in these words cōmendeth to the faithful euery yeare at the feast of Easter.

Puritie in receiuing the B. Sacrament.

Exo. 12.

11. *Not to take meat.*) It is not meant that we should separate our selues corporally frō al sinners, or that we might refuse to liue in one Church or fellowship of Sacraments with them, which was the errour & occasion of the Donatistes great schisme: nor that euery man is straight after he hath committed any deadly sinne, excommunicated, as some Lutherās hold: but that we should auoid thē when the Church hath excōmunicated them for such: though in mind, and condemnation of their faults, euery one ought to be alwaies farre from them. As for the Heathen & Pagans, which be not vnder the Churches discipline, and at that time in external worldly affaires dealt with Christians and liued amongst

We are bound to auoid, not al sinners, but the excommunicate only, & them, except in certaine cases.

among them whether they would or no, the Apoſtle did not forbid Chriſtians their companie.

13. *The euil one.*) He concludeth that though they can not, nor himſelf neither, cut off the Heathen that be publike offenders, yet the il perſon by him excommunicated being one of their owne body, they may cut off, as is aforeſaid, and auoid his company. Vpon which commandement of the Apoſtle, we ſee that we are bound by God's word to auoid al companie and conuerſation with the excommunicate, except in caſes of neceſsitie, and the ſpiritual profit of the perſon excommunicated.

CHAP. VI.

He rebuketh them for going to law before Iudges that were not Chriſtians, 9. telling that extorſion (as many other offenſes likewiſe) is a mortal ſinne. 12. And with diuers reaſons he inueigheth againſt fornication, bidding alſo to fly al occaſion therof.

DARE any of you hauing a matter againſt another, to be iudged before the vniuſt, & not before the Saints? 2. Or know you not that " the Saints ſhal iudge of the world? And if the world ſhal be iudged by you: are you vnworthie to iudge of the leaſt things? 3. Know you not that we ſhal iudge Angels? how much more ſecular things? 4. If therfore you haue ſecular iudgements; the contemptible that are in the Church, ſet them to iudge. 5. I ſpeake to your ſhame. So is there not among you any wiſe man, that can iudge between his brother? 6. But brother with brother " contendeth in iudgement: & that before infidels? 7. Now certes there is plainely " a fault in you, that you haue iudgements among you. Why doe you not rather take wrong? why doe you not rather ſuffer fraud? 8. But your ſelues doe wrong and defraud: and that to the Brethren. 9. Know you not that the vniuſt ſhal not poſſeſſe the Kingdom of God? Doe not erre: Neither fornicatours, nor c ſeruers of Idols, nor aduouterers, nor the effeminate, nor the liers with mankind, 10. nor theeues, nor the couetous, nor drunkards, nor railers, nor extorſioners ſhal poſſeſſe the Kingdom of God. 11. And theſe things certes you were, but you are waſhed, but you are ſanctified, but you are iuſtified in the name of our Lord IESVS Chriſt, and in the Spirit of our God.

12. Al things are lawful for me, but al things are not expedient. Al things are lawful for me, but I wil be brought vnder the power of none. 13. The meat to the belly, & the belly to the meats: but God wil deſtroy both it and them: and the body not to fornication, but to our Lord, & our Lord to the body. 14. But God both hath raiſed vp our Lord, and wil raiſe vp vs alſo by his power. 15. Know you not that your bodies are the members of Chriſt? Taking therfore the members of Chriſt, ſhal I make them the members of an harlot? God forbid. 16. Or know you not, that he which cleaueth to an harlot, is made one body? *For they shal be,* ſaith he, *two in one flesh.* 17. But he that cleaueth to our Lord, is one ſpirit. 18. Fly fornication. Euery ſinne whatſoeuer a man doeth, is without the body: but he that doth fornicate, ſinneth " againſt his owne

" The faithful iudge and giue ſentence with God at the later day, ſpecially the Apoſtles and the perfect Chriſtians that haue forſaken al for Chriſt's ſake.

c For this, the English Bible 1562. falſely tranſlateth, *worshippers of images.*

c εἰδωλολάτραι.

Gen. 2. 24.

" Fornication is not only ene-

owne body. 19. Or know you not that your members are the temple of the holy Ghoſt which is in you, whome you haue of God, and you are not your owne. 20. For you are bought with a great price. Glorifie and beare God in your body.

my to the ſoule but waſteth, weakeneth, corrupteth and defileth the body more properly and directly then any other ſinnes doe.

ANNOTATIONS.

CHAP. VI.

6 Contendeth in iudgement.) To be giuen much to brabling and litigiouſnes for euery trifle, to ſpend a pound rather then loſe a peny, the Apoſtle much reprehendeth in Chriſtian men. For a Chriſtian man to draw another to the iudgements, ſeats, and courts of Heathen Princes (which then only reigned) and not to ſuffer their controuerſies and quarels to be taken vp among themſelues brotherly and peaceably, was a great fault: as, for one Catholike to draw another for mere trifles before ſecular or heretical Officers, is a very vnchriſtian part.

Going to law before heathen or heretical iudges.

7. *A fault.*) He forbad not al iudgements of controuerſies, but only ſignified that it was a fault, and that it proceeded of ſome iniuries done one to another, & imperfectiõs, that they ſo moleſted one another: and that it had been more agreable to Chriſtian perfection and charitie, rather to tolerate and ſuffer a ſmal iniurie, then to draw his fellow to iudgement ſeats.

Going to law not forbidden but to agree otherwiſe better

CHAP. VII.

That married folke may aske their debt, and muſt pay it, though it be better for them to conteine, 8. as alſo for the vnmarried and widowes to continue ſingle, though they may marrie. 10. That the married may not depart from one another (nor in any caſe marrie another, during the life of the former) 12. vnles it be from one that is vnbaptized, which yet he diſſuadeth: 17. counſeling alſo euery one to be content with his ſtate wherin he was Chriſtned. 25. Virginitie is not commanded, but counſeled as the better and more meritorious then Marriage. 39. as alſo widowhood.

The 3. part. Of Mariage and continencie.

AND concerning the things wherof you wrote to me: It is good for a mã not to touch a woman. 2. But becauſe of fornicatiõ let euery mã haue" his owne wife, & let euery woman haue her owne husbãd. 3. " Let the husbãd c render his debt to the wife: and the wife alſo in like manner to her huſband. 4 The woman hath not power of her owne body: but her huſband. And in like manner the man alſo hath not power of his owne body; but the woman. 5 Defraud not one another, except perhaps by conſent for a time, :: that you may" giue your ſelf" to praier: and returne againe together, leſt Satan tempt you for your incontinencie. 6. But I ſay this" by indulgence, not by commandement. 7. For I would al men to be as my ſelf: but euery one hath" a proper guift of God; one ſo, and another ſo. 8. :: But I ſay to the vnmarried and to widowes: It is good for them if they ſo abide euen as I alſo. 9 But" if they doe not conteine themſelues, let them marrie. For it is better to marrie then c to be burnt.

c debitũ reddat.

to faſting & praier:

c vri. nu-gõdum.

::If the layman can not pray, vnles he abſtain from his wife: the Prieſt that alwaies muſt offer Sacrifices and alwaies pray, muſt therfore alwaies be free fro matrimonie. *Hiero. li. 1. c. 19. aduerſ. Iouin*

::Before he treated of the continencie of ſuch as were married, now he giueth leſſons for the vnmarried alſo.

10. But

10. But to them that be ioyned in matrimonie, not I giue commandement, but our Lord, * that the wife depart not from her husband: 11. and if she depart, " to remaine vnmarried, or to be reconciled to her husband. And let not the husband put away his wife.

12. For to the rest, " I say, not our Lord. If any Brother haue a wife an infidel, and she consent to dwel with him; let him not put her away. 13. And if any woman haue a husband an infidel, and he consent to dwel with her; let her not put away her husband. 14. For the man an infidel is sanctified by the faithful woman; and the woman an infidel " is sanctified by the faithful husband: otherwise your children should bevncleane; but now they are holy. 15. But if the infidel depart, let him depart. For the Brother or Sister is not subiect to seruitude in such. But in peace hath God called vs. 16. For how knowest thou woman, if thou shalt saue thy husband? or how knowest thou man, if thou shalt saue the woman? 17. But to euery one as our Lord hath deuided, as God hath called euery one, so let him walke, and as in al Churches I teach. 18. Is any man called being circumcised? let him not procure prepuce. Is any man called in prepuce? let him not be circumcised. 19. Circumcision is nothing, and prepuce is nothing: but the obseruation of the commandments of God. 20. Euery one in the vocation that he was called, in it let him abide. 21. Wast thou called being a bondman? care not for it: but and if thou canst be made free, vse it rather. 22. For he that in our Lord is called, being a bondman, is the c franchised of our Lord. Likewise he that is called, being free, is the bondman of Christ. 23. You were bought with price, be not made the :: bondmen of men. 24. Euery 'Brother' wherin he was called, in that let him abide before God.

25. And as concerning virgins, a commandement of our Lord I haue not: but " counsel I giue, as hauing obteined mercie of our Lord to be faithful. 26. I thinke therfore that this is good for the present necessitie, becaus it is good for a man so to be. 27. Art thou tied to a wife? seeke not to be loosed. Art thou loose from a wife? seeke not a wife. 28. But if thou take a wife, :: thou hast not sinned. And " if a virgin marrie, she hath not sinned. Neuertheless " tribulation of the flesh shal such haue. But I spare you. 29. This therfore I say, Brethren; the time is short, it remaineth, that they also which haue wiues, be " as though they had not; 30. and they that weep, as though they wept not; and they that reioyce, as though they reioyced not; and they that buy, as though they possessed not; 31. and they that vse this world, as though they vsed it not. For the figure of this world passeth away. 32. But I would haue you to be without carefulnes. He that is without a wife, is " careful for the things that pertaine to our Lord, how he may please God. 33. But he that is with a wife, is careful for the things that pertaine to the world, how he may please his wife: and he is deuided. 34. And the womā vnmarried & the virgin, thinketh on the things that pertaine to our Lord: that she may be holy both in body and in spirit. ✠ But she that is married, thinketh on the things that pertaine to the world, how she may please her husband. 35. And this I speake to your prōfit: not to cast a snare vpon you, but to that which is honest, & that may giue you

Mt. 5, 32. 19, 9. Mr. 10, 9. Lu. 16, 18.

c liberti sui.

' one, Brethrē,

:: You must not serue men so that you obey & please them more thē God. The Epistle for holy Virgins not Martyrs.

:: Virginitie counseled as the better: Marriage not forbidden, because it is no sinne.

you power without impediment to attend vpon our Lord. 36. But if any man thinke that he seemeth deshonoured vpon his virgin, for that she is past age, and if it must so be, let him doe that he wil. He sinneth not if she marrie. 37. For he that hath determined in his hart being settled, not hauing necessitie, but hauing power of his owne wil, and hath iudged this in his hart, to keep his virgin, doeth wel. 38. Therfore both he that ioyneth his virgin in matrimonie, doeth wel: and he that ioyneth not, doeth better.

Ro.7,1. 39. * A woman is bound to the law so long time as her husband liueth: but if her husband sleep, she is at libertie: let her marrie to whom she wil: only in our Lord. 40. But c more blessed shal she be, if she so remaine, according to my counsel. And I thinke that I also haue the Spirit of God.

c The state of widowhood more blessed, thē the state of matrimonie.

ANNOTATIONS.

CHAP. VII.

Tit.1.cap. 2. *His owne wife.*) He saith not, as the Protestants here pretend to excuse the vnlawful coniunction of Votaries, *Let euery one marry*: but, let euery one haue, keep, or vse his owne wife to whom he was married before his conuersion. For the Apostle answereth here to the first question of the Corinthians, which was not, whether it were lawful to marry, but whether they were not bound vpon their cōuersion, to abstaine from the company of their wiues married before in their infidelitie, as some did persuade them that they ought to doe. *Hiero. li.1 cont. Iouin. c.4. Chrys. in locum ho.19.*

The Apostle biddeth not al to marie, but to keep their wiues before married.

Let the husband render.) These words open the Apostles intention and talke to be onely of such as are already married, and to instruct them of the bond and obligation that is between the married couple for rendring of the debt of carnal copulation one to another: declaring that the married persons haue yealded their bodies so one to another that they can not without mutual consent, neither perpetually, nor for a time, defraud one the other.

5. *Giue your self to praier.*) This time, & the Heretikes doctrine, and high estimation of matrimonial actes, are farre from the puritie of the Apostolike and primitiue Church, when the Christians to make their praiers & fastings more acceptable to God, abstained by mutual consent euen from their lawful wiues: our new Maisters not much abstaining (as it may be thought) from their wiues for any such matter. And yet S. Augustine saith, the Prelate should passe other in this case, and think that not to be lawful for him, that may be borne in others, because he must daily supply Christes roome, offer, baptize, and pray for the people. So saith he *li.1.q. ex vtroque test.q.127 in fine.* See S. *Hiero. l.1.c.19. aduer. Iouin. S. Ambr. li.1. Offi. c. vlt.* But alas for the people, whose married Pastours are in this point farre worse then the vulgar folke, neither teaching continencie, nor giuing good example.

Continēcie in married folkes for praier sake.

6. *By indulgence not commandement.*) Lest some might misconstrue his former words, as though he had precisely commanded married persons not to abstaine perpetually from carnal copulation, or not to giue their consent one to another of continencie but for a time onely: he declareth plainely that he gaue no rule or precept absolutely therin, but that he spake al the foresaid, condescending to their infirmities onely, insinuating that continencie from carnal copulation is much better, & that himself kept it continually. *Aug. de bon. coniug c.10. Enchirid. c.78.*

Perpetual continencie, euen in married folkes, better then carnal copulation.

7. *A proper guift.*) To such as may lawfully marry, or be already married God giueth not alwaies that more high and special guift or grace of cōtinencie, though euery one of them al that duely aske & labour for it, might haue it: but such are not bound to endeauour or seeke for it alwaies, & therfore can not be commanded to abstaine further then they like. But whēsoeuer a mā is bound to abstaine, either by vow or any other necessarie occasion

Who are boūd to liue continently: & that God giueth this guift to al that aske it.

occasion (as if one of the parties be in prison, warre, banishment, sicknes, or absent perpetually by lawful diuorce) the other must needs in paine of damnation abstaine, and can not excuse the want of the guift of chastitie. For * he is bound to aske it & to seeke for it of God by fasting, praying, & chastising his body; & so labouring duely for it, God wil giue the grace of chastitie. So had S. Paul it, & so had al the holy men that euer liued chast. Therfore detest the doctrine of the Protestants in this point, that when they list not fast nor pray for it, say they haue not the guift. And it were a great maruel why so few of the new Sects or rather none now a-daies haue that guift, but that we see it is obtained by those meanes which our Forefathers vsed, & they vse not at al. To liue in marriage continently without the breach of coniugal fidelitie, is a guift of God also; but men must not breake their faith of wedlocke for wāt of it, but must know that God giueth that guift to such as humbly aske it of him. *Aug. de grat. & li. arbitrio c. 4 De continent. c. 1.*

* *See S. Aug. li. 2. c. 19. 20. de Adult. Coning. to. 6.*

The Apostle permitteth marriage to them that be free, not to vowed persons.

9. *If they conteine not.*) He meaneth of such as be free: for if they marry after thy haue made vow or promise to God of chastitie, they are worthily damned; such being bound to conteine, and so may conteine if they list. *Aug. de bono viduit. c. 8. 9. de adult. coniug. li. 1. c. 15. & de fide ad Petrum c. 3. in fine. Ambros. ad virg. lapsam. c. 5.*

9. *Better to marry.*) It is better to marry for the said persons that be free, then to be ouerthrowen and fal into fornication. For, *to burne*, or, *to be burnt*, is not to be tempted onely (as the Protestants thinke that picke quarels easily to marry) but it signifieth * to yeald to concupiscence either in mind or external worke. We say also, for such as be free. For concerning others lawfully made Priests, and such as otherwise haue made vow of chastitie, they can not marry at al, and therfore there is no comparison in them betwixt marriage & fornication or burning. For their marriage is but pretensed, and is the worst sort of incontinencie and fornication or burning.

Theodoret in hunc locum.

After diuorce not to marrie.

11. *To remaine vnmarried.*) Neither partie may dimisse the other and marry another for any cause. For though they be separated for fornication, yet neither may marry againe. *Aug. de adu't. coniug. li. 1. c. 8. 9.* and *li. 2. c. 5. 19.* See *Annot. Mat. 19.* And S. Augustine in his whole books *de adulter coniugijs. to. 6.*

The Apostles precepts.

12. *I say, not our Lord.*) By this we learne, that there were many matters ouer and aboue the things that Christ taught or prescribed, left to the Apostles order and interpretation: wherin they might, as the case required, either command or counsel; & we bound to obey accordingly.

How the infidel, or infidel's child, are sanctified by the Christian.

14. *Sanctified.*) When the infidel partie is said to be cleane or sanctified by the faithful, or the children of their marriage to be cleane, we may not thinke that they be in grace or state of saluation thereby, but onely that the marriage is * an occasion of sanctification to the infidel partie and to the children. For S. Augustine (*li. 3. de pec. mer. & remis. c. 11.*) concludeth against the Pelagians, as we may doe against the Caluinists, holding Christian mens children to be holy from their mothers womb and not to need Baptisme, that what other sanctification soeuer it be that is here meant, it can not be enough to saluation without faith, Baptisme, &c.

Hieron. li. 1. c. 5. aduer. Iouin.

16. *But the obseruation.*) Neither to be Iew nor Gentil, bōd or free, maried or single, nor the faith it self which is proper to Christian men, wil serue to saluation, without good works & keeping the commandements. S. Hierom. *adu. Iouin l. 1. c. 16.*

The difference of counsels and precepts.

25. *Counsel I giue.*) A counsel is one thing, a commandement is another. To doe that which is counseled, is not necessarie, because one may be saued notwithstanding. But he that wil doe that which he is counseled vnto, shal haue a higher degree of glorie. He that fulfilleth not a commandement, except he doe penance, can not escape punishment. *Aug. li. de virg. c. 13. & 14.*

A professed virgin may not marrie.

28. *If a virgin marrie.*) He speaketh not of that virgin which hath dedicated her self to God. (for if any such marry she shal be damned for breaking her first vow) but onely of yong maides vnmarried in the world. *Hiero. adu. Iouin li. 1. c. 7. Chrys. ho. 20.* Theodorete, Photius, and the other Greek Doctours vpon this place *apud Oecum. Epiph. hæres. 61.*

Virginitie counseled as more meritorious.

28. *Tribulation of the flesh.*) They are maruelously deceiued (saith S. Augustine *li. de virg. c. 13.*) that thinke the Apostle counseleth virginitie rather then marriage, onely for that marriage hath many miseries and molestations ioyned vnto it, which by virginitie shal be auoided, & not in respect of the greater reward in Heauen. For the Apostles prouident counseling to virginitie, is for the next life, and he alleageth these troubles of marriage in that sense specially as they be a hindrance from the seruice of God here, & therfore an impediment to vs toward the next life and the more ample ioyes thereof.

29. *As*

29. *As though they had not.*) He exhorteth that such as haue wiues, should not wholy bestow themselues in the vaine transitorie pleasure and voluptuousnes of their flesh, but liue in such moderation, that their marriage hinder them as litle as may be, from spiritual cogitations. Which is best fulfilled of them that by mutual consent doe wholy conteine, whether they haue had children or none, contemning carnal issue for the ioyes of Heauen. And these marriages be more blessed then any other, saith S. Augustine *de Ser. Do. in monte li. 1. cap. 14.*

The continencie of married folke.

Their perpetual continencie, best.

32. *Careful for the things of our Lord.*) The Protestãts might here learne if they list, first that virginitie is not onely preferred before marriage, for that it is a more quiet state of life in this world, but for that it is more conuenient for the seruice of God. Secondly that virginitie hath a grateful puritie and sanctitie both of body & soule, which marriage hath not. Thirdly, they may learne the cause why the Church of God requireth chastitie in the Clergie, and forbiddeth not onely fornication, but al carnal copulation euen in lawful wedlocke. Which is not onely to the end that God's Priests be not diuided from him by the clogges of marriage, but also that they be cleane and pure from the sleshly actes of copulation.

Virginitie preferred, and why.

Why cõtinencie is required in the Clergie.

CHAP. VIII.

He rebuketh the learned who in pride of their knowledge did eate Idolothyta, that is things offered to Idols, vsing (as they said) their libertie; but not considering that the ignorant tooke their doing as an example for them to frequent such meats so, as they did before in their Paganisme, with opinion that they did sanctifie the eaters.

The 4. part. Of meats sacrificed to Idols.

AND concerning those things that are sacrificed to Idols, we know that " we al haue knowledge. " Knowledge puffeth vp; but charitie edifieth. 2. And if any man thinke that he knoweth something, he hath not yet knowen, as he ought to know. 3. But if any man loue God, the same is knowen of him. 4. But as for the meats that are immolated to Idols, we know that an Idol is nothing in the world, and that there is no God, but one. 5. For although there be that are called Gods, either in Heauen, or in earth (for there are many Gods, and many Lords) 6. yet to vs there is one God, the Father, of whom al things, and we vnto him: and one Lord IESVS CHRIST, by whom al things, and we by him. 7. But there is not knowledge in al. For " some vntil this present with a conscience of the Idol, eate as a thing sacrificed to Idols: and their conscience being weak, is polluted. 8. But meate doth not commend vs to God. For neither if we eate, shal we abound: nor if we eate not, shal we lack. 9. But take heed lest perhaps this your libertie become an offense to the weake. 10. For if a man see him that hath knowledge, sit at table " in the Idol's Temple; shal not his conscience, being weake, be edified, to eate things sacrificed to Idols? 11. And through thy knowledge shal the * weake Brother perish, for whom Christ hath died? 12. But sinning thus against the Brethren, and striking their weake conscience; you sinne against Christ. 13. Wherfore if * meate scandalize my Brother, I wil neuer eate flesh, lest I scandalize my Brother.

" Knowledge without charitie puffeth vp in pride, and profiteth nothing at al: when it is ioyned with charitie, then it edifieth. *Aug. l. 9. ciu. Dei. c. 20.*

Ro. 14, 15.

Ro. 14, 21.

ANNO-

ANNOTATIONS.

CHAP. VIII.

No meats vncleane.

1. *We al haue knowledge.*) The ſpiritual and perfectly inſtructed Chriſtians knew no meats now to be vncleane, neither for ſignification, as in the Law of *Moyſes*; nor alwaies by nature and creation, as the Manichees thought; nor by ony other pollution, as in that they were offred to Idols: and therefore they did eate boldly of ſuch meats as were ſacrificed, contemning & condemning their Idols as mere nothing, and the worship of them as the honour of things imaginarie. Which their fact, for their want of diſcretion and charitie, and for the vſe of that their libertie to the offenſe & ſcandal of the weake, the Apoſtle doth here reprehend.

Giuing of ſcandal reprehended.

7. *Some with a conſcience*) The perfecter mens fault was, that they gaue offenſe by their eating, to the weaker Chriſtians. Who ſeeing them whom they reputed wiſe & learned, to eate the meats, offered to Idols, conceiued that there was ſome vertue and ſanctification in thoſe meats, from the Idol to which they were offered: and thought that ſuch things were or might be eaten with the ſame conſcience and deuotion as before their conuerſion.

The Heretikes ridiculouſly apply S. Paules words againſt the Churches faſts and abſtinence.

Therfore the caſe ſtanding thus, and the Apoſtles diſcourſe of eating or nor eating meats being ſo as is declared (a thing ſo euidēt that it admitteth no other interpretatiō) if the Proteſtants apply any of this admonition againſt our faſts in the Cath. Church, they be too ridiculous.

Going to the Communion, what a ſinne in Catholikes.

10. *In the Idol's Temple.*) Like as now, ſome Catholikes haue ſaid, they know that Caluin's communion is but as other bread and wine. But yet the ignorant ſeeing ſuch goe to the Communion, thinke that it is a good act of Religion. Yea whatſoeuer they pretend, it muſt needs ſeeme an honour to Caluin's Communion, when they are ſeen in the Idol's Temple ſolemnly ſitting or communicating at the abominable table.

CHAP. IX.

To them that ſo vanted their libertie about Idolothyta, he bringeth his owne example, to wit, that he alſo had libertie to liue by the Ghoſpel, but yet that he vſed it not, ſo to auoid ſcandal of the infirme, and becauſe it was more meritorious. 24. Declaiming againſt their ſecuritie, and ſhewing them by ſimilitudes and examples, 24. both of himſelf, 1. And of the Iſraelites, that ſaluation is not ſo lightly come by: 14. and ſo concludeth againe againſt eating of Idolothyta, becauſe it is alſo to commit idolatrie, 22. and not only to giue il example to the infirme.

He nameth Cephas (that is Peter) to proue his purpoſe by the example of the cheefe and Prince of the Apoſtles, S. *Amb. S. Chryſ. Oecum.* vpon this place.

AM I not free? Am I not an Apoſtle? Haue I not ſeen Chriſt IESVS our Lord? Are not you" my worke in our Lord? 2. And if to others I be not an Apoſtle, but yet to you I am. For you are the ſeale of my Apoſtleſhip in our Lord. 3. my defenſe to them that examine me is this. 4. Haue not we power to eate and drinke? 5. Haue we not power to lead about" a woman a Siſter, as alſo the reſt of the Apoſtles, and our Lord's Brethren, and" Cephas? 6. Or I only and Barnabas haue not we power to doe this? 7." Who euer plaieth the ſouldiar at his owne charges? who planteth a vine, and eateth not of the fruit therof? Who feedeth a flock, and eateth not of the milke of the flock? 8. Speake I theſe

I these things according to man? Or doth not the Law also say these things? 9. For it is written in the Law of Moyses: *Thou shalt not mooſel the mouth of the oxe that* ⁂ *treadeth out the corne.* Why, hath God care of oxen? 10. Or for vs certes doth he say it? For they are written for vs. Because he that eareth, ought to eare in hope: and he that treadeth, in hope to receiue fruit. 11. If we haue sowen vnto you spiritual things, is it a great matter if we reape your carnal things? 12. If other be partakers of your power; why not we rather? Howbeit we haue not vsed, this power: but we beare al things, left we should giue any offence to the Ghospel of Christ. 13. Know you not * that they which worke in the holy place, eate the things that are of the holy place: and they that serue c the altar, participiate with the altar? 14. So also our Lord ordained for them that preach the Ghospel, to liue of the Ghospel.

15. But I haue vsed none of these. Neither haue I written these things, that they should be so done in me; for it is good for me to die rather, then that any mā should make my glorie void. 16. For & ″ if I euangelize, it is no glorie to me: for necessitie lieth vpon me: for woe is to me if I euangelize not. 17. For if I doe this willingly, I haue reward: but if against my wil, a charge is committed to me. 18. What is my reward then? That preaching the Ghospel, I yeald the Ghospel without cost, that I abuse not my power in the Ghospel. 19. For whereas I was free of al, I made my self the seruant of al: that I might gaine the moe. 20. And I became to the Iewes as a Iew, that I might gaine the Iewes. 21. To them that are vnder the Law, as though I were vnder the Law (whereas my self was not vnder the Law) that I might gaine them that were vnder the Law. To them that were without the Law, as though I were without the Law (whereas I was not without the law of God, but was in the law of Christ) that I might gaine them that were without the Law. 22. To the weake I became weake, that I might gaine the weake. To al men ⁂ I became al things, that I might saue al. 23. And I doe al things for the Ghospel, ″ that I may be made partaker therof.

24. Know you not that they that run in the race, al run indeed, but one receiueth the price? ″ So run that you may obteine. 25. And euery one that striueth for the maistrie, refraineth himself from al things: and they certes that they may receiue a corruptible crowne: but we an incorruptible. 26. I therfore so run, not as it were at an vncertaine thing: so I fight, not as it were beating the aire: 27. But ″ I chastise my body, and bring it into seruitude, ″ left perhaps when I haue preached to others, my self become reprobate.

Deut. 25, 4: ⁂ In that countrie they did tread out their corne with oxen, as we doe thresh it out.

Deu. 18, 1. c τῷ θυσιαστηρίῳ. c The English Bible (1562) here and in the next chapter, saith thrise for *altar*, *temple*: most falsely & hertically, against holy altars, which about the time of that translation, were digged downe in England.

⁂ Not by fiction or simulation, but by compassion of the infirmities of al sorts. *Aug. ep. 9.* The Epistle vpon the Sunday of Septuagesme.

ANNOTATIONS.

CHAP. IX.

1. My worke.) As he called himself before God's Coadiutour, so here he boldly also chalengeth the Corinthians conuersion to be his handy-worke in our Lord; nothing derogating thereby from Christ, as the Protestants rudely charge the Fathers & Catholike men (vnder pretense of God's honour) for vsing such phrases or speaches

The Heretikes fond pretense of God's honour.

in the Apoſtles ſenſe, of the Saints or Sacraments.

Heretical tranſlation.

5. *A woman a Siſter.*) The Heretikes peruerſely (as they doe al other places for the aduantage of their Sect) expound this of the Apoſtles wiues, and for, *woman*, tranſlate, *wife*, al belles ſounding wedding to them. Where the Apoſtle meaneth plainely the deuout women that after the manner of Iewrie did ſerue the Preacher of neceſſaries, of which ſort many followed Chriſt, and ſuſtained him and his of their ſubſtance. So doth S. Chryſoſtome, Theodorete, and al the Greeks (*Oecu. in collect. ſuper hunc lo.*) take it. So doth S. Auguſtin *De op. Monach. c.* 4. and S. Hierom. *li.* 1. *adu. Iouinianum c.* 14. both diſputing and prouing it by the very words of the text. S. Ambroſe alſo vpon this place. And the thing is moſt plaine. For to what end ſhould he talke of burdening the Corinthians with finding his wife, when himſelf (c. 7, 7. 8.) cleerly ſaith that he was ſingle? *new Teſt. 1580. Mt. 25, 55.*

Paſtours and Preachers due.

7. *Who plaieth the ſouldiar?*) He proueth by the Scriptures and natural reaſons that Preachers and Paſtours may chalenge their finding of their flocks, though himſelf for cauſes had not, nor intended not to vſe his right and libertie therin.

Works of ſupererogation.

16. *If I Euangelize.*) If I ſhould preach either of compulſion and ſeruil feare, or mere neceſſitie, not hauing otherwiſe to liue and ſuſtaine my ſelf in this world, I could not looke for reward in Heauen. But now doing it, not only as enioyned me, but alſo as of loue and charitie, and freely without putting any man to coſt, and that voluntarily and of very deſire to ſaue my hearers, I ſhal haue my reward of God, yea and a reward of Supererogation, which is giuen to them that of aboundant charitie doe more in the ſeruice of God then they be commanded, as S. Auguſtin expoundeth it. *De op. Mon. c.* 5.

Doing wel in reſpect of reward.

23. *That I may be partaker.*) A ſingular place to conuince the Proteſtants, that wil not haue men worke wel in reſpect of reward at God's hand: the Apoſtle confeſsing expreſly that al this that he doth either of duety or of Supererogation aboue duety [as to preach of free-coſt, and to worke with his owne hands to get his owne meate and his fellowes, and to abſtaine from many lawful things) al is, the rather to attaine the reward of Heauen.

Running for the game.

24 *So run.*) If ſuch as run for a prize, to make themſelues more ſwift, and to win the game, abſtaine from many meats and pleaſures, what ſhould not we doe or ſuffer to winne the crowne of glorie, propoſed and promiſed to none but ſuch as run, trauel, and endeauour for it?

Penance meritorious.

27. *I chaſtiſe.*) The goale of euerlaſting glorie is not promiſed nor ſet forth for only-faith men; for ſuch run at random: but it is the prize of them that chaſtiſe and ſubdue their bodies and fleshly deſires by faſting, watching, voluntary pouertie, and other afflictions. Lord, how farre is the carnal doctrine of the Sectaries and the manners of theſe daies from the Apoſtles ſpirit! Wherein euen we that be Catholikes, though we doe not condemne with the Proteſtants theſe voluntarie afflictions as ſuperfluous (much leſſe as ſuperſtitious or iniurious to Chriſt's death,) but much commend them, yet we vſe nothing the zeale and diligence of our firſt Chriſtian Anceſtours herein, and therfore are like to be more ſubiect to God's temporal chaſtiſements, at the leaſt in the next life, then they were.

S. Paul had not the Proteſtants ſecuritie of ſaluation.

30. *Leſt perhaps.*) Here may we lambs tremble (ſaith a holy Father) when the ramme, the guide of the flock, muſt ſo labour and punish himſelf (beſides al his other miſeries adioyned to the preaching of the Ghoſpel) leſt perhaps he miſſe the marke. A man might thinke S. Paul ſhould be as ſure and as confident of God's grace & ſaluation as we poore wretched caitiues: but the Heretikes vnhappy ſecuritie, preſumption, and faithles perſuaſion of their ſaluation is not *fides Apoſtolorum*, but *fides Dæmonirum*, *not the faith of the Apoſtles*, but *the faith of Diuels*. *Aug. apud Pet. Lomb. in hunc locum.*

CHAP.

CHAP. X.

See the argument of the 9. Chapter, which comprehendeth the contents of this also.

FOR I wil not haue you ignorant, Brethren, that our Fathers were al * vnder the cloud, & al * passed through the sea, 2. and al in Moyses were baptized in the cloud and in the sea: 3: and * al did eate " the same spiritual food, 4. and al * drunke the same spiritual drinke (and they * drunke of the spiritual rock that followed them, and the rock was Christ.) 5. But in the more part of them God was not wel pleased. ✠ For they * were ouerthrowen in the desert. 6. And these things were done in a figure of vs, that we be not coueting euil things, as * they also coueted. 7. Neither become ye Idolaters, as certaine of them: as is written: *The people sate downe to eate and drinke, and rose vp to play.* 8. Neither let vs fornicate, * as certaine of them did fornicate, and there fel in one day three and twentie thousand. 9. Neither let vs tempt Christ, as certaine of them tempted, and * perished by the serpents. 10. Neither doe you murmure, as * certaine of them murmured, and perished by the destroyer. 11. And al these things chanced to them in figure: but they are written to our correption, vpon whom the ends of the world are come. 12. Therfore he that thinketh himself to stand, let him take heed " lest he fal. 13. Let not tentation apprehend you, but humane. And God is faithful, who wil not suffer you to be tempted aboue that which you are able: but wil make also with tentation issue, that you may be able to susteine. ✠

14. For the which cause, my Deerest, fly from the seruing of Idols. 15 I speake " as to wise men: your selues iudge what I say. 16. The chalice of benediction " which we doe blesse, is it not the communication of the bloud of Christ? and the bread which we break, is it not " the participation of the body of our Lord? 17. For being many, we are " one bread, one body, al that participate of one bread. 18. Behold Israel according to the flesh: " they that eate the Hosts, are they not partakers of the altar? 19. What then? doe I say that that which is immolated to Idols, is any thing? or that the Idol is any thing? 20. But the things that the Heathen doe immolate, to Diuels they doe immolate, and not to God. And " I wil not haue you become fellowes of Diuels. 21. " You can not drinke the chalice of our Lord, and the chalice of Diuels: you can not be partakers of the table of our Lord, and of the table of Diuels. 22. Or doe we emulate our Lord? Why, are we stronger then he?

" Al things are lawful for me, but al things are not expedient. 23. Al things are lawful for me, but al things doe not edifie. 24. Let no man seeke his owne, but another man's. 25. Al that is sold in the shambles eate: asking no question for conscience. 26. *The earth is our Lordes, and the*

Exo. 13, 21. Nu. 8. 8. Exo. 14, 22. Exo. 16, 15. Exo. 17, 6. Nu. 20, 10. Nu. 26, 63. Nu. 11. 4. Exo. 32, 6. Nu. 25, 1. Nu. 21, 5. Nu. 11, 23, 14, 37.

Tentatiõ hath not apprehended vs.

The Epistle vpon the 9. Sunday after Pentecost.

" It is profitable to al, or in a manner to al, for to keep them in humilitie, not to know what they shal be, saith S. Augustin. Which maketh against the vaine securitie of the Protestants.

Ps. 23, 1

fulnes therof. 27. If any inuite you of the infidels, and you wil goe; eate of al that is set before you, asking no question for conscience. 28. But if any man say, This is immolated to Idols; doe not eate for his sake that shewed it, and for conscience: 29. conscience I say not thine but the other's. For why is my libertie iudged of another man's conscience? 30. If I participate with thankes; why am I blasphemed for that which I giue thankes for? 31. Therfore whether you eate, or drinke, or doe any other thing; doe al things vnto the glorie of God. 32. Be without offense to the Iewes & to the Gentils, & to the Church of God: 33. as I also in al things doe please al men, not seeking that which is profitable to my self, but which is to many; that they may be saued.

ANNOTATIONS.

CHAP. X.

The old figures of our Sacraments.

3. *The same.*) The red sea and the cloud, a figure of our Baptisme: the Manna from Heauen and water miraculously drawen out of the rock, a figure of the holy Sacrament of Christes body and bloud: our Sacrament containing the things and graces in truth, which theirs only signified. And it is an impudent forgerie of the Caluinists, to write vpon this place, that the Iewes receiued no lesse the truth and substance of Christ and his benefits in their figures or Sacraments, then we doe in ours: and that they and we al eate and drinke of the self same meate and drinke: the Apostle saying only, that they among themselues did al feed of one bread, & drinke of one rock: which was a figure of Christ, therin especially, that out of Christes side peareed vpon the Crosse gushed out bloud and water for the matter of our Sacraments.

We receiue greater benefits by our Sacraments the the Iewes did by theirs.

Calui. in hunc loc.

The Apostle and ancient fathers speake couertly of the B. Sacrament.

15. *As to wise men.*) To cause them to leaue the Sacrifices and meats or drinkes offered to Idols, he putteth them in mind of the only true Sacrifice and meate and drinke of Christes body and bloud: of which, and the Sacrifice of Idols also, they might not be in any case partakers. Vsing this terme, *vt prudentibus loquor*, in the same sense (as it is thought) as the Fathers of the primitiue Church did giue a watch-word of keeping secret from the Infidels and vnbaptized, the mysterie of this diuine Sacrifice, by these wordes, *Norunt fideles, norunt qui initiati sunt. August. in Ps. 39. & 33. Conc. 1. 2. & Ps. 109. Ho. 42. c. 4. in lib. 50. hom. Orig. in Leuit. ho. 9. Chrys. ho. 27. in Gen. in fine ho. 51. ad po. Antioch. ho. 3. in 1. Tim.* S. Paul saith, I speake to you boldly of this mysterie as to the wiser and better instructed in the same.

The Apostles blessed the Chalice, & so consecrated.

16. *Which we blesse.*) That is to say, the Chalice of Consecration which we Apostles and Priests by Christes commission doe consecrate: by which speach as wel the Caluinists (that vse no cõsecration of the cup at al, blasphemously calling it magical murmuration, and peruersely referring the benediction, to thankes-giuing to God) as also the Lutherans be refuted, who affirme Christes body & bloud to be made present by receiuing and in the receiuing only. For the Apostle expresly referreth the benediction to the chalice, and not to God, making the holy bloud and the communicating therof the effect of the benediction.

Calix cui benedicimus.

ὁ εὐλογοῦμεν

Our vniting to Christ by the B. Sacrament.

16. *The participation of the body.*) The holy Sacrament and Sacrifice of Christ's body and bloud being receiued of vs, ioyneth vs in soul & body and engraffeth vs into Christ himself, making vs partakers, and as a peece of his body & bloud. *For not by loue or spirit only* (saith S. Chrysostom) *but in very deed we are vnited in his flesh, made one body with him, members of his flesh and bones.* Chrys. ho. 45. in Io. sub finem. And S. Cyril, *Such is the force of mystical benediction that it maketh Christ corporally by communicating of his flesh to dwel in vs.* Cyril. li. 10. in *Io.* c. 13.

Our vnion among our selues by the B. Sacrament.

17. *One bread, one body.*) As we be first made one with Christ by eating his body and drinking his bloud, so secondly are we conioyned by this one bread which is his body, & cup which is his bloud, in the perfect vnion and fellowship of al Catholike men, in one

one Church which is his body Mystical. Which name of Body mystical is specially attributed and appropriated to this one Common-wealth and Societie of faithful men, by reason that al the true persons and true members of the same, be marueilously knit together by Christes owne one body, and by the self-same bloud in this diuine Sacrament. See *S. Augusti. li. 21. c. 25 de ciu Dei. Hilar. li. 8. de Trin. circa. med.*

28. *They that eate the Hosts.*) It is plaine also by the example of the Iewes in their Sacrifices, that he that eateth any of the Host immolated, is partaker of the Sacrifice, and ioyned by office and obligation to God, of whose Sacrifice he eateth.

Participation in Sacrament or sacrifice, sheweth of what societie we are.

20. *I wil not haue you.*) I conclude then (saith the Apostle) thus: that as the Christian which eateth and drinketh of the Sacrifice or Sacrament of the altar, by his eating is participāt of Christes body, and is ioyned in fellowship to al Christian people that eate & drinke of the same, being the Host of the new Law: and as al that did eate of the Hosts of the Sacrifices of Moyses Law were belonging & associated to that state and to God to whom the Sacrifice was done; euen so whosoeuer eateth of the meates offered to Idols, he sheweth & professeth himselfe to be of the Communion and Societie of the same Idols.

21. *You cannot drinke*) Vpon the premisses he warneth them plainely, that they must either forsake the Sacrifice & fellowship of the Idols & Idolaters, or els refuse the Sacrifice of Christ's body and bloud in the Church. In al which discourse we may obserue that our bread and chalice, our table and altar, the participation of our Host and oblation, be compared or resembled point by point, in al effects, conditions, and proprieties, to the altars, Hosts, Sacrifices and Immolations of the Iewes and Gentils. Which the Apostle would not, nor could not haue done in this Sacrament of the Altar, rather then in other Sacraments or seruice of our religion, if it only had not been a Sacrifice and the proper worship of God among the Christians, as the other were among the Iewes and Heathen. And so doe al the Fathers acknowledge, calling it only, & continually almost, by such termes as they doe no other Sacrament or ceremonie of Christes religion: *The lamb of God laid vpon the table*: Conc. Nic. *the vnbloudy seruice of the Sacrifice*, In Conc. Ephes. ep. ad Nestor. pag. 60). *the Sacrifice of Sacrifices* Dionys. Ec. Hier. c. 3. *the quickning holy Sacrifice the vnbloudy Host and Victime*: Cyril. Alex. in Conc. Ephes. Anath. 11. *the propitiatorie Sacrifice both for the liuing and the dead*: Tertul. de cor. Milit. Chrys. ho. 41 in 1. Cor. Ho. 3. ad Philip Ho. 06. ad po. Antioch Cypr. ep. 66 & de cœn. Do. nu. 1. Augusti. Ench. 109. Quæst 2. ad Dulcit. to. 4. Ser. 34 de verb. Apost. *the Sacrifice of our Mediatour*: *the Sacrifice of our price*: *the Sacrifice of the new Testament the Sacrifice of the Church*: Augusti. li. 9 c. 13. & li. 3 de bapt c. 19. *the one only inconsumptible Victime without which there is no religion*: Cyprian de cœn Do. nu 2 Chrys. ho. 17. ad Hebr. * *The pure Oblation, the new Offering of the new Law: the vital and impolluted Host: the honourable and dreadful Sacrifice: the Sacrifice of thankes giuing or Eucharistical*: and *the Sacrifice of Melchisedech*. Which Melchisedech by his Oblation in bread and wine did properly and most singularly prefigurate this office of Christes eternal Priesthood & sacrificing himself vnder the formes of bread and wine: which shal continue in the Church throughout al Christian Nations insteed of al the Offerings of Aarons Priesthood, as the * Prophet Malachie did foretel; as S. Cyprian, S. Iustine, S. Irenæus and other the most ancient Doctours and Martyrs doe testifie. *Cypr. ep. 63. nu. 2. Iustin. Dial cum Trypho post med. Irenæ. li. 4. c. 32.* And S. Augustin *li. 17. c 20. de ciu Dei. & li. 1. cont. adu. leg. & proph. c 18 & li. 3. de bapt. c. 19*: S Leo *ser. 8. de Passione*: and others doe expressly auouch that this one Sacrifice hath succeeded al other & fulfilled al other differences of Sacrifices; that it hath the force and vertue of al other to be offered for al persons and causes that the others, for the liuing and the dead, for the sinnes and for thankes-giuing, and for what other necessitie soeuer of body or soule. * Which holy action of Sacrifice they also cal the MASSE in plaine words. *Augusti. ser. 251. 91. Con. Cartha. 2. c. 3. & c. 84. Milenit. 12. Leo. ep. 88. 81. c. 2. Greg. li 2. ep 9 97. &c.* This is the Apostles and Fathers doctrine. God grant the Aduersaries may find mercie to see so euident and inuincible a truth.

The sacrifice of the altar is proued by the Apostles comparison with the sacrifices of Iewes and Gentils.

It is proued to be a sacrifice, out of the fathers.

The Fathers called this sacrifice, the MASSE.

*Cypr. Iustin. Irene. infra.

*Malac. 1. 11.

*Anb. ep. 33.

21. *Partakers of the table.*) Though the faithful people be many waies knowen to be God's peculiar, and be ioyned both to him & among themselues, & also seuered & distinguished from al others that pertaine not to him, as wel Iewes and Pagans, as Heretikes and Schismatikes, by sundry other external signes of Sacraments, doctrine, and gouernement: yet the most proper & substantial vnion or difference consisteth in the Sacrifice and

The distinctiō of Christian Cath likes frō the rest, is by not cōmunicating with them

specially in their Sacrifices, and at the Commnnion table.

and altar: by which God so specially bindeth his Church vnto him, & himself vnto his Church, that he acknowledgeth none to be his, that is not partaker of his one only Table and Sacrifice in his Church: and acquitteth himself of al such as ioyne in fellowship with any of the Heathen at their Idolatrie, or with the Iewes at their Sacrifices, or with Heretikes and Schismatikes at their prophane and detestable table. Which because it is the proper badge of their separation from Christ and his Church, and an altar purposely erected against Christes Altar, Priesthood, and Sacrifice, is indeed a very Sacrifice, or (as the Apostle here speaketh) a table and cup of Diuels, that is to say, wherin the Diuel is properly serued, and Christes honour (no lesse then * by the altars of Ieroboam or any prophane superstitious rites of Gentilitie) defiled. And therfore al Catholike men, if they look to haue fellowship with Christ and his members in his body and bloud, must deeme of it as of Idolatrie or sacrilegious superstition, and abstaine from it and from al societie of the same, as good Tobie did from Ieroboams calues and the altars in Dan and Bethel: and as the good faithful did from the Excelses and from the Temple and Sacrifices of Samaria. Now in the Christian times we haue no other Idols but heresies, nor Idolothytes, but their false seruices shifted into our Churches insteed of Gods true, and only worship. *Cyp. de vnit. Ec nu. 2. Hiero. in 11. Osee. & 8 Amos, & in 2. Habac. Aug. in ps. 80. v. 10. De Ciu. Dei li. 18. c. 51.*

The heretikes Communion is the very table and cup of Diuels.

3 Reg. 12

Tob. 1. 3. Reg. 13

How by participation with Idolaters, Idolatrie is committed.

22. *All things are lawful.*] Hitherto the Apostles arguments and examples whereby he would auert them from the meates offered to Idols, seeme plainly to condemne their fact as Idololatrical, or as participant and accessory to Idolatrie, and not only as of scandal giuen to the weake Brethren: and so no doubt it was in that they went into the very Temple of the Idols, and did with the rest that serued the Idols eate and drinke of the flesh and libaments directly offered to the Idol, yea and feasted together in the same bankets made to the honour of the same Idols: which could not but defile them and entangle them with Idolatrie: not for that the meate itself was iustly belonging to any other but to God, or could be defiled, made noisome or vnlawful to be eaten; but for and in respect of the abuse of the same and detestable dedicating of that to the diuel, which belonged not to him, but to God alone. Of which sacrilegious act they ought not to be partakers, as needs they must entring & eating with them in their solemnities. To this end hath S. Paul hitherto admonished the Corinthians. Now he declareth that otherwise in prophane feasts it is lawful to eate without curious doubting or asking whether this or that were offered meates, and in markets to buy whatsoeuer is there sold, without scrupule and without taking knowledge whether it be of the Idolothytes or no: with this exception, first, that if one should inuite him to eate, or buy this or that as sacred and offered meates, that then he should not eate it, lest he should seeme to approue the offering of it to the Idol, or to like it the better for the same. Secondly, when the weake Brother may take offence by the same. For though it be lawful in itself to eate any of these meates without care of the Idol; yet al lawful things be not in euery time and place expedient to be done.

How to auoid scandal in things indifferent.

CHAP. XI.

The 1. part. Of his Traditions.

He commendeth them for keeping his traditions generally. 3. And in particular for this that a man praied and prophecied bare-headed, a woman veiled, he bringeth many reasons. 17. About another, he reprehendeth the rich, that at the charitable supper supped vncharitably: 23. telling them that they receiued therfore vnworthily the B. Sacrament, and shewing them what an heinous sinne that is, seeing it is our Lordes body and the represention of his death, as he by tradition had taught them.

BE ye followers of me, as I also of Christ. 2. And I praise you Brethren, that in al things you be mindful of me: and as I haue deliuered vnto you, you keep" my c precepts.

c In the Greek, Traditions, or good Orders.

3. And I wil haue you know, that the head of euery man, is Christ: and the head of the woman, is the man: and the head of Christ, is God. 4. Euery man praying or prophecying with his head

head couered, disshonesteth his head. 5. But " euery woman praying or prophecying with her head not couered, disshonesteth her head: for it is al one as if she were made bald. 6. For if a woman be not couered, let her be polled. But if it be a foule thing for a woman to be polled or made bald, let her couer her head. 7. The man truely ought not to couer his head, because he is the image and glorie of God; but the woman is the glorie of the man. 8. For the man is not of the woman, but the woman of the man. 9. For * the man was not created for the woman, but the woman for the man. 10. (Therfore ought the woman to haue power vpon her head for the Angels.) 11. But yet neither the man without the woman; nor the woman without the man, in our Lord. 12. For as the woman is of the man, so also the man by the woman: but al things of God. 13. Your selues iudge: doth it become a woman not couered to pray vnto God? 14. Neither doth nature itself teach you, that a man indeed if he nourish his haire, it is an ignominie for him: 15. but if a woman nourish her haire, it is a glorie for her, because haire is giuen her for a veile? 16. But if any man seeme to be contentious, we haue no such" custome, nor the CHVRCH of God.

Gen. 2, 21.

17. And this I command: not praising it, that you come together not to better, but to worse. 18. First indeed when you come together into the Church, I heare that there are schismes among you, and in part I beleeue it. 19. For " there must be heresies also: that they also which are approued, may be made manifest among you. 20. When you come therfore together in one, it is not now to eate" our Lordes supper. 21. For euery one taketh his owne supper before to eate. And one certes is an hungred, and another is drunke. 22. Why, haue you not houses to eate and drinke in? or contemne ye the Church of God: and confound them that haue not? What shal I say to you? praise I you in this? I doe not praise you.

The Epistle vpon Maundy Thursday.

a The Epistle vpo CORPVS Christi day.

23. a For I receiued of our Lord that which also " I haue deliuered vnto you, :: that our Lord IESVS " in the night that he was betraied, " tooke" bread: 24. and giuing thankes brake, and said: " Take ye & eate, " THIS IS" MY BODY WHICH SHAL BE DELIVERED FOR YOV. " This doe ye for the commemoration of me. 25. In like manner also the chalice after he had supped, saying: THIS CHALICE IS THE NEW TESTAMENT IN MY BLOVD. This doe ye, as often as you shal drinke, for the commemoration of me. 26. For as often as you shal eate this bread, and drinke the chalice, " you shal shew the death of our Lord, vntil he come. 27. Therfore whosoeuer shal eate this bread, or drinke the chalice of our Lord vnworthily, he shal be" guilty of the body and of the bloud of our Lord. 28. But " let a man proue himself: and so, let him eate of that bread, and drinke of the chalice. 29. For he that eateth and drinketh vnworthily, eateth and drinketh iudgement to himself, " not discerning the body of our Lord. 30. Therfore are there among you many weake and feeble, and " many sleep. 31. But if we did " iudge our selues, we should not be iudged. 32. But whiles we are iudged, of our Lord we are chastised; that with this world we be not damned. 33. Therfore, my Brethren, when you come together to

Mt. 26, 26. Mr. 14, 22. Lvc. 22, 19.

:: The Apostles drift in al that he saith here of the Sacrament, is against vnworthy receiuing (as S. Augustine noteth Ep. 118. c. 3.) and not to set out the whole order of ministratiō, as the heretikes doe ignorātly imagine.

eate, " expect one another. 34. If any man be an hungred, let him eate at home; that you come not together vnto iudgement. And the rest I wil disposse, when I come.

ANNOTATIONS.

CHAP. XI.

2. *My precepts.*) Our Pastours and Prelates haue authoritie to command, and we are bound to obey. And the Gouerners of the Church may take order and prescribe that which is comely in euery state, as time and place require, though the things be not of the substance of our religion.

5. *Euery woman.*) What guifts of God soeuer women haue, though supernatural, as some had in the primitiue Church, yet they may not forget their womanly shamefastnes, but shew themselues subiect and modest, and couer their heads with a veile.

The Custome of the Church, is a good answer against al wranglers.

16. *Custome.*) If women or other, to defend their disorder & malapertnes, dispute or alleage Scriptures and reasons, or require causes of their Preachers why and by what authoritie they should be thus restrained in things indifferent, make them no other answer but this: This is the custome of the Church, this is our custome. Which is a goodly rule to represse the saucineſſe of contentious ianglers, which being out of al modestie and reason, neuer want wordes and replies against the Church. Which Church if it could then by prescription of twenty or thirty yeares, and by the authority of one or two of their first Preachers, stop the mouthes of the seditious: what should not the custome of fifteene hundred yeares, and the decrees of many hundred Pastours, gaine of reasonable, modest, and humble men;

That heresies shal come, and wherfore.

19. *There must be heresies.*) When the Apostle saith: *Heresies must be*, he sheweth the euent, and not that God hath directly so appointed it as necessarie. For, that they be, it commeth of man's malice & free-wil; but that they be conuerted to the manifestation of the good and constant in faith & the Churches vnitie, that is God's special worke of prouidence that worketh good of euil. And for that there should fal Heresies and Schismes, specially concerning the Article and vse of the B. Sacrament of the Altar, whereof he now beginneth to treat, it may make vs maruel the lesse, to see so great dissensions, Heresies, and Schismes of the wicked and weake in faith concerning the same. Such things then wil be, but woe to him by whom scandals or Sects doe come. *Let vs vse Heretikes*, saith S. Augustin, *not to that end to approue their errours, but that by defending the Catholike doctrine against their deceits, we may be more watchful and wary: because it is most truely written, There must be heresies that the tried & approued may be manifested or discouered from the holow harts among you. Let vs vse this benefit of God's prouidence. For Heretikes be made of such as would erre or be naught, though they were in the Church: but being out, they profit vs exceedingly, not by teaching the truth which they know not, but by stirring vp the carnal in the Church to seeke truth, and the spiritual Catholikes, to cleere the truth. For there be innumerable holy approued men in the Church, but they be not discerned from other among vs, nor manifest, so long as we had rather sleep in darknes of ignorance, then behold the light of truth. Therfore many are raised out of their sleep by Heretikes to see the day of God, and are glad therof.* Auguſt. c. 8 de vera relig.

What commoditie we may make of heresies.

Agapæ or suppers of charitie.

20. *Our Lordes supper.*) The Christians at or about the time of the Churches only Sacrifice & their communicating therof, kept great feasts, which continued long, for that the reliefe of the poore vpon the common charges of the richer sort, and the charitie and vnitie of al sorts were much preserued thereby, for which cause they were called ἀγάπαι, that is, *Charities*, of the ancient Fathers, and were kept commonly in Church-houses or porches adioyning, or in the body of the Church (wherof see Tertullian *Apolog. c.* 39. Clemens Alexand. S. Iustine, S. Augustin *cont. Faust. li.* 20. *c.* 20.) after the Sacrifice and Communion was ended, as S. Chrysostom *ho.* 27. *in* 1. *Cor. in initio* iudgeth. Those feasts S. Paul here calleth *Cœnas Dominicas*, because they were made in the Churches which then were called *Dominicæ*, that is, *Our Lordes houses*. The disorder therfore kept among the Corinthians in these Church-feasts of Charitie, the Apostle seeketh here to redresse, from the foule abuses expressed here in the text. And as S. Ambrose *in hunc locum*, and most good Authours now thinke, this which he calleth *Dominicam cœnam*, is not meant of the B. Sacrament, as the circumstances also

Whether the Apostle meane by *our Lord's supper*, the B. Sacrament.

Conc. Gang. can. 11. Con. Laodic. can. 27. 28.

alſo of the text doe giue, namely, the reiecting of the poore, the rich mens priuate deuouring of al, not expecting one another, glottony and drunkenneſſe in the ſame, which can not agree to the Holy Sacrament. And therfore the Heretikes haue ſmal reaſon, vpon this place, to name the ſaid Holy Sacrament, rather, *the Supper of the Lord*, then after the manner of the primitiue Church, the *Euchariſt*, MASSE, or *Lyturgie*. But by like they would bring it to the ſupper againe or Euening ſeruice, when men be not faſting, the rather to take away the old eſtimation of the holines therof.

23. *I haue deliuered*) As al other parts of religiõ were firſt deliuered by preaching & word of mouth to euery Nation conuerted, ſo this holy order and vſe of the B. Sacrament was by S. Paul firſt giuen vnto the Corinthians by tradition. Vnto which as receiued of our Lord he reuoketh them by this Epiſtle, not putting in writing particularly al things pertaining to the order, vſe, and inſtitution, as he afterward ſaith: but repeating the ſumme and ſubſtance therof, and leauing the reſidue to his returne. But his words and narration here written we wil particularly proſecute, becauſe the Heretikes make profeſſion to follow the ſame in their pretended reformation of the Maſſe.

Traditiõ without writing.

Wether the Catholikes or Proteſtãts doe more imitate Chriſts inſtitution of the B. Sacrament.

23. *In the night*.) Firſt the Aduerſaries may be here conuinced that al the circunſtances of time, perſon, & place which in Chriſtes action are noted, need not to be imitated; As, that the Sacrament ſhould be miniſtred at night, to men only, to only twelue, after or at ſupper, & ſuch like: becauſe (as S. Cyprian. *ep.* 63. *nu* 7. & S. Auguſtin *ep.* 118. *c.* 6. note) there were cauſes of thoſe accidents in Chriſt that are not now to be alleaged for vs. He inſtituted then this holy act; we doe not. He made his Apoſtles Prieſts, that is to ſay, gaue them cõmiſſion to doe & miniſter the ſame; we doe not. He would haue this the laſt act of his life & within the bounds of his Paſſion: it is not ſo with vs. He would eate & make an end of the Paſchal to accõpliſh the old Law: that can not be in our action. Therfore he muſt needs doe it after ſupper and at night: we may not doe ſo. He excluded al women, al the reſt of his Diſciples, al lay men: we inuite al faithful, men & women. In many circunſtances then, neither we may imitate Chriſtes firſt action, nor the Heretikes as yet doe: though they ſeeme to encline by abandoning other names ſauing this (calling it Supper) to haue it at night & after meate: though (as is before noted) they haue no iuſt cauſe to cal it ſo vpon Chriſts fact, ſeeing the Euangeliſts doe plainely ſhew
Ioh. 13. 2. *that the Sacrament was inſtituted after Supper, as the Apoſtle himſelf here recordeth of the later part in expreſſe ſpeach. And moſt men thinke, a long ſermon and the waſhing of the Apoſtles feet came between; yea and that the ſupper was quite finiſhed & grace ſaid. But in al theſe and ſuch like things, the Catholike Church only, by Chriſtes Spirit can tel, which things are imitable, which not, in al his actions.

Al circumſtances in our Sauiour's action about the B. Sacrament need not be imitated.

Luc. 9. 16. 23. *Tooke*.) Chriſt took bread into his hands, applying this ceremonie, action, and benediction to it, & did bleſſe the very element, vſed power & actiue words vpon it * as he did ouer the bread & fiſhes which he multiplied: and ſo doth the Church of God: and ſo doe not the Proteſtants, if they follow their owne book & doctrine; but they let the bread & cup ſtand aloofe, & occupie Chriſtes wordes by way of report & narration, applying them not at al to the matter propoſed to be occupied: and therfore, howſoeuer the ſimple people be deluded by the reherſal of the ſame wordes which Chriſt vſed, yet conſecration, benediction, or ſanctification of bread and wine they profeſſe they make none at al. At the firſt alteration of religion, there was a figure of the Croſſe at this word, *He bleſſed*; and at the word, *He tooke*, there was a gloſſe or rubrike that appointed the Miniſter to imitate Chriſt's action, & to take the bread into his hands: afterward that was reformed and Chriſt's action aboliſhed, and his bleſſing of bread turned to thankesgiuing to God.

The Proteſtãts imitate not Chriſt in bleſſing the bread and wine.

23. *Bread*.) Chriſt made the holy Sacrament of vnleauened bread, & al the Latin Church imitateth him in the ſame as a thing much more agreable to the ſignificatiõ both in itſelf & in our liues, then the leauen. Yet our Aduerſaries neither follow Chriſt, S. Paul, not the VVeſt Church in the ſame: but rather purpoſely make choiſe of that kind that is in itſelf more vnſeemly, & to the firſt inſtitution leſſe agreable. In the other part of the Sacrament they contemne Chriſt and his Church much more impudently and damnably. For Chriſt and al the Apoſtles & al Catholike Churches in the world haue euer mixed their wine with water, for great myſteric & ſignification, ſpecially for that water gu ſhed together with bloud out of or Lordes ſide. *This our Lord did* (ſaith S. Cyp. *Ep* 63 *ad Cecil. nu.* 4 7) *and none rightly offereth, that followeth not him therin.* Thus Irenæus (*lib.* 5. *c.* 1.) Iuſtine (*Apolog.* 2 *in fine*) & al the Fathers teſtifie the Primitiue Church did; and in this ſort it is done in al the MASSES of the Greeks S. Iames, S. Baſils, S. Chry-

They imitate him not in vnleauened bread, and mingling water with wine.

Chrysostom's. And yet our Protestants pretending to reduce al to Christ, wil not doe as he did, and al the Apostles and Churches that euer were.

24. *This is.*) These words being set downe, not in the person of the Euangelistes or Apostles, but expressed as in Christes owne person, to be said ouer the bread, and the like ouer the wine, are the formes of the Sacrament and words of consecration: neither is it a Sacrament but (as S. Augustin saith) when the words come, that is to say, actiuely and presently be applied to the elements of the same. Therfore the Protestants neuer applying these words more then the whole narration of the institution, nor reciting the whole (as is said) otherwise then in historical maner, (as if owne would minister Baptisme and neuer apply the words of the Sacrament to the child, but only read Christes speaches of the same) make no Sacrament at al. And that these proper words be the only forme of this Sacrament, and so to be spoken ouer or vpon the bread and wine, S. Ambrose plainly and precisely writeth, recording how farre the Euangelists narratiue words doe goe, and where Christes owne peculiar mystical words of consecration begin: and so the rest of the Fathers. *Ambros li. 4. de Sacram. c. 4. & c. 9. de iis. Myster. Iusti. Apolog 2. in fine. Cyprian de Cœn. Dom. num. 1. 2. August. Serm. 28 de verb. Dom. sec. Mat. Tertull. li. 4. cont. Marc. Chrysost. ho. 2. in 2. ad Tim. in fine & hom. de prodit. Iudæ to. 3. Gregor. Nyss. in orat. Catech. Damasc. li. 4 c. 14.* Tract. 80. in Io.

The wordes of consecration, to be said ouer the bread and wine, the which the Protestants doe not.

24. *My body*) When the words of Consecration be by the said impietie of the Protestants, thus remoued from the element, no maruel if Christes holy body and bloud be not there, or that it is now no more a Sacrament, but common bread and wine. So they that vniustly charge the Catho. Church with defrauding the people of one peece of the Sacramẽt, haue in very deed left no part nor spice of Sacramẽt, neither following Christ as they pretend, nor S. Paul, nor any Euangelist, but their owne detestable Sect, hauing boldly defaced the whole institution, not in any accidental indifferent circumstances, but in the very substance and al. The right name is gone, the due elements both gone, no blessing or consecration, or other action ouer them, the formes be gone: and consequently the body and bloud, the Sacrament and the Sacrifice.

The Protestants haue taken away the B. Sacrament altogether.

24. *This doe*) By these words, authoritie and power is giuen to the Apostles, and by the like in the Sacrament of Orders, to al lawful Priests only. No maruel then that the new heretical Ministers being Lay-men, giue the people nothing but bare bread and wine, profane, naked, and natural elements void of Sacrament and al grace. See the Annotation vpon S. Luke chap. 22. 19.

The power to consecrate giuen to Priests only.

24. *Take and eate*) This pertaineth to the receiuing of those things which by consecration are present and sacrificed before: as when the people or Priests in the old Law did eate the Hosts offered or part therof, they were made partakers of the Sacrifice done to God before. And this is not the substance, or being, or making of the Sacrament or Sacrifice of Christes body and bloud: but it is the vse and application to the receiuer of the things which were made and offered to God before. There is a difference betwixt the making of a medicine or the substãce and ingredients of it, and the taking of it. Now the receiuing being but a consequence or one of the ends why the Sacrament was made, and the meane to apply it vnto vs: the Aduersaries vnlearnedly make it al & some, & therfore improperly name the whole Sacrament & ministration therof, by calling it the Communion. Which name they giue also rather then any other, to make the ignorant beleeue that many must communicate together: as though it were so called for that it is common to many. By which colluſion they take away the receiuing of the Priest alone, of the sicke alone, of reseruing the consecrated Host and the whole Sacrament. Against which deceit, know that this part of the MASSE is not called Communion, for that many should concurre together alwaies in the external Sacrament: but for that we doe communicate or ioyne in vnitie and perfect fellowship of one body, with al Christian men in the world, with al (we say) that eate it through the whole Church and not with them only which eate with vs at one time. And this fellowship riseth of that, that we be, euery time we receiue either alone or with companie, partakers of that one body which is receiued throughout al the world. *It is al called Communion* (saith S. Damascene) *& so indeed it is, for that by it we communicate with Christ, & be partakers of his flesh & diuinitie, & by it doe communicate and are vnited one with another. Only let vs take heed that we doe not participate with heretikes.* And when the Apostle saith, that al be one bread and one body that are partakers of one bread, he meaneth not of them only that communicate at one time and place: but that al be so, that communicate in vnitie

The Sacramẽt consisteth not in the receiuing.

Why the Protestants cal it the Communion.

Communion, which is a part of the MASSE what it signifieth.

li. 4. c. 14. de orthod. fide.

in vnitie through the whole Church. Then the name Communion is as ignorantly vsed of them as the name of Supper.

26. *You shal shew.*) Vpon this word the Heretikes fondly ground their false supposition, that this Sacrament can not rightly be ministred or made without a sermon of the death of Christ: and that this and other Sacraments in the Church be not profitable, when they be ministred in a strange language. As though the grace, force, operation, & actiuitie, together with the instruction & representation of the things which they signifie, were not in the very substance, matter, forme, vse, and worke itself of euery of the Sacraments: and as though preaching were not one way to shew Christes Passion, and the Sacraments another way: namely this Sacrament, conteining in the very kinds of the elements and the action, a most liuely representation of Christes death. As wisely might they say that neither Abel's Sacrifice, nor the Paschal lamb could signifie Christes death without a Sermon.

How Christs death is shewed by the B. Sacrament it self, without sermon or otherwise.

27. *Guilty of the body,*) First herupon marke wel, that il men receiue the body and bloud of Christ, be they infidels or il liuers. For in this case they could not be guilty of that which they reciue not. Secondly, that it could not be so heinous an offense for any man to receiue a peece of bread or a cup of wine, though they were a true Sacrament. For it is a deadly sinne to receiue any Sacrament with wil & intention to continue in sinne, or without repentance of former sinnes: but yet by the vnworthy receiuing of no other Sacrament is man guilty of Christes body and bloud, but here where the vnworthy (as S. Chrysostom saith) doth vilany to Christes owne person, as the Iewes or Gentils did, that crucified it. *Chrisost. ho. de non contemn. Ec. &c* Ho. 60. & 61. *ad po. Antioch.* Which inuincibly proueth against the Heretikes that Christ is really present.

The wicked receiue the body & bloud, The real presence is proued by the heinous offēse of vnworthy receiuing.

28. *Let him proue.*) A man must examine his life diligently whether he be in any mortal sinne, and must confesse himself of euery offense which he knoweth or feareth to be deadly, before he presume to come the Holy Sacrament. For so the Apostles doctrine here with the continual custom of the Cath. Church and the Fathers example, bind him to doe *Cyp. de lapsi. nu. 7. Aug. Eccl. dog. c. 53.*

Confession before receiuing the B. Sacrament.

26, *Not discerning the body*) That is, because he putteth no difference nor distinction betwixt this high meate and others: and therfore S Augustin saith ep. 118. c 3. *That it is he that the Apostle saith shal be damned, that doth not by singular veneratiō or oderatiō make a differēce between this meate and al others.* And againe *in Psal. 98. No man eateth it before he adore it.* And S. Ambrose *li. 3. c. 12. de Sp. San.* We *adore the flesh of Christ in the Mysteries.* S. Chrysost. *ho 24. in 1. Cor.* We *adore him on the altar, as the Sages did in the manger.* S. Nazianzene *in Epitaph. Gorgoniæ. My sister called on him which is worshipped vpon the altar.* Theodorete *Dial. 2. Inconf.* *The mystical tokens be adored.* S. Denys, this Apostles scholer, made solemne inuocation of the Sacrament after Consecration. *Eccleſiaſt. Hier. c. 3. part. 3. in princip.* and before the receiuing, the whole Church of God crieth vpon it, * *Domine non sum dignus, Deus propitius esto mihi peccatori, Lamb of God that takest away the sinnes of the world, haue mercie on vs.* And for better discerning of this diuine meate, we are called from common profane howses to God's Church: for this we are forbidden to make it in vulgar apparel, and are appointed sacred solemne vestiments. *Hiero. in Epitaph. Nepot. & li. 2. adu. Pela. c. 9. Paulinus ep. 12. ad Seuer. Io. Diac. in vit. D. Greg. li. 3. 59.* For this, is the halowing of Corporals and Chalices, *Ambr. 2. Off. c. 28. Nazianz. Orat. ad Arianos. Optatus li. 6. in initio.* * For this, profane tables are remoued & altars consecrated. *Aug. serm. de temp. 255.* For this, the very Priests themselues are honourable, chast, sacred, *Hiero. ep. 1. ad Heliodorum c. 7. Li. 1. adu. Iouin c. 19 Amb. in 1. Tim. 3.* For this, the people is forbidden to touch it with common hands. *Nazia. orat. ad Arianos in initio.* For this, great care and solicitude is taken that no part of either kind fal to the ground, *Cyril. Hiero. mystag. 5. in fine. Orig. ho. 13. in c. 25. Exod.* For this, sacred prouision is made that if any hosts or parts of the Sacrament doe remaine vnreceiued, they be most religiously reserued with al honour and diligence possible: and for this, examination of consciences, confession, continencie, & (as S. Augustin saith) receiuing it fasting. Thus doe we Catholikes & the Church of God discerne the holy body & bloud by S. Paules rule, not only from your profane bread and wine (which not by any secret abuse of your Curates or Clerkes, but by the very order of your book, the Minister, if any remaine after your Communion, may take home with him to his owne vse, and therfore is no more holy by your owne iudgement then the rest of his meates) but from al other either vulgar or sanctified meates, as * the Catechumens bread, and our vsual holy bread. If al this be plaine and true, and you haue nothing agreable to the Apostles nor Christes Institution but al cleane contrarie; then *imperet vobis Deus,*

Adoration of the B. Sacrament.

The manifold honour and discerning of Christes body in the Cath. Church.

See the Annot. Mat. 8. 8

ep. 118. c. 6.

The profane bread of the Protestants.

Holy bread.

Aug. de pec. merit. li. 2. c. 25.

and

and confound you for not discerning his holy Body, and for conculcating the bloud of the new Testament.

Vnworthy receiuing.

30. *Many sleep.*) We see here by this, it is a fearful case and crime to defile by sinne (as much as in vs lieth) the body of Christ in the Sacrament, seeing God strook many to death for it in the Primitiue Church, & punished others by greiuous sicknes. No maruel that so many strange diseases and deaths fal vpon vs now in the world.

Penance and satisfaction.

31. *Iudge your-selues.*) We may note here that it is not enough, only to sinne no more, or to repent lightly of that which is past: but that we should punish our selues according to the weight of the faults past and forgiuen: and also that God wil punish vs by temporal scourges in this life or the next, * if we doe not make our-selues very cleane before we come to receiue his holy Sacrament. Whose heauy hands we may escape by punishing our-selues by fasting and other penance.

33. *Expect one another.*) Returning now to their former fault and disorder for the which he tooke this occasion to talke of the Holy Sacrament, and how great a fault it is to come vnworthily to it; he exhorteth them to keep their said suppers or feasts in vnitie, peace, and sobrietie, the rich expecting the poore, &c.

The Masse is agreable to the Apostles vse and tradition: the communion is not.

34. *I wil dispose.*) Many particular orders & decrees, moe then be here or in any other book of the new Testament expresly written, did the Apostles, as we see here, and namely S. Paul to Corinthians, set downe by tradition, which our whole ministration of the MASSE is agreable vnto, as the substance of the Sacrifice and Sacrament is by the premisses proued to be most consonant: Caluin's supper and Communion in al points wholy repugnant to the same. And that it agreeth not to these other not written traditions, they easily confesse. The * Apostles deliuered vnto the Church to take it only fasting: they care not for it. The Apostles taught the Church to consecrate by the words and the signe of the Crosse, without which (saith S. Augustin *tract. in Io. 18. Serm. 75. in append. Chrysost. hom. 55. in 16. Matth.*) no Sacrament is rightly perfited: the Protestants haue taken it away. The Apostles taught the Church to keep * a Memorie or inuocation of Saints in this Sacrifice: the Caluinists haue none. The Apostles decreed that in this Sacrifice there should be special praiers for the dead *Chrys. hom. 3. in epist. ad Philip. Augustin. de cur. pro mort. c. 1.*: they haue none. Likewise that water should be mixed with the wine, and so forth. See *Annot. in c. 11. v. 23. Bread.* Therfore if Caluin had made his new administration according to al the Apostles written words, yet not knowing how many things beside, the Apostle had to prescribe in these words, *Cætera cum venero disponam* (the rest I wil dispose, when I come) he could not haue satisfied any wise man in his new change. But now seeing they are fallen to so palpable blindnes, that their doing is directly opposit to the very Scripture also, which they pretend to follow only, and haue quite destroied both the name, substance, and al good accidents of Christes principal Sacrament, we trust al the world wil see their folly and impudencie.

Aug. q. 118. c. 1. Aug. in 84. in Io. & Chry. ho. 21. in Act.

CHAP. XII.

They must not make their diuersitie of Guifts an occasion of Schisme, considering that al are of one Holy Ghost, and for the profit of the one body of Christ which is the Church: 12. Which also could not be a body, without such varietie of members. 12. Therfore neither they that haue the inferiour guifts, must be discōtent, seeing it is God's distribution: nor they that haue the greater, contemne the other, considering they are no lesse necessarie: 25. but al in al ioyne together, 28. and euery one know his owne place.

The 6. part. As touching the Guifts of the Holy Ghost.

The Epistle vpon the 10. Sunday after Pentecost.

AND concerning spiritual things, I wil not haue you ignorant, Brethren. 2. You know that when you were Heathen, you went to dumme Idols according as you were led. 3. Therfore I doe you to vnderstand that no man speaking in the Spirit of God, saith

saith anathema to IESVS. And no man can say, Our Lord IESVS, but in the Holy Ghost.

4. And there are diuisions of graces, but one Spirit. 5. And there are diuisions of ministrations; but one Lord. 6. And there are diuisions of operations, but one God, which worketh al in al. 7. And the manifestatiõ of the Spirit is giuẽ vnto euery one to profit. 8. To one certes by the Spirit is giuen ¨a the word of wisedom: and to another, the word of knowledge according to the same Spirit: 9. ¨ to another faith in the same Spirit: to another, the grace of doing cures in one Spirit: 10. to another, the working of miracles: to another, prophecie: to another, discerning of Spirits: to another, kinds of tongues: to another, interpretation of languages. 11. And al these things worketh one and the same Spirit, diuiding to euery one according as he wil. ✠

12. For* as the body is one, and hath many members, and al the members of the body wheras they be many, yet are ¨ one body; so also Christ. 13. For in one Spirit, were we al baptized into 'one', whether Iewes, or Gentils, or bondmen, or free: & in one Spirit we were al made to drinke. 14. For the body also is not one member, but many. 15. ¨ If the foot should say, because I am not the hand, I am not of the body: is it therfore not of the body? 16. And if the eare should say, because I am not the eye, I am not of the body: is he therfore not of the body? 17. If the whole body were the eye: where is the hearing? If the whole were the hearing: where is the smelling? 18. But now God hath set the members, euery one of them in the body as he would. 19. And if al were one member, where were the body? 20. But now there are many members indeed, yet one body. 20. And the eye can not say to the hand: I need not thy help; or againe the head to the feet: You are not necessarie for me. 21. But much more those that seeme to be the more weak members of the body, are more necessarie: 22. and such as we thinke to be the baser mẽbers of the body, vpon them we put more aboundant honour: and those that are our vnhoneſt parts, haue more aboundant honestie. 23. And our honest parts need nothing: but God hath tempered the body, giuing to it that wanted, the more aboundant honour, 24. that there might be no ¨ schisme in the body, but the members together might be careful one for another. 25. And if one member suffer any thing, al the members suffer with it. Or if one member doe glorie, al the members reioyce with it. 26. b And you are the body of Christ, and members of member.

27. And* some verily God hath set in the Church first Apostles, secondly Prophets, thirdly Doctours, next miracles, then the graces of doing cures, helps, gouernements, kinds of tongues. 28. Are al Apostles? are al Prophets? are al Doctours? 29. ¨ are al miracles? haue al the grace of doing cures? doe al speake with tongues? doe al interpret? 30. But pursue the better guifts. ✠ And yet I shew you a more excellent way.

Ro. 12. 4 Eph. 4, 7.

'one body'

Eph. 4, 11.

¨a Al these Guifts be those which the learned cal *Gratiæ gratis datæ.*: which be bestowed often euen vpon il liuers, which haue not the other graces of God whereby their persons should be grateful, iust, & holy in his sight.

¨ A maruelous vnion betwixt Christ & his Church, & a great comfort to al Catholikes being members therof, that the church and he, the head & the body, make & be called one Christ. *Augu. de vnit. Eccl.*

b The Epistle vpon S. Bartholomewes day. Augu. 24.

¨c S. Augustine ep. 137. giueth the same reason, why miracles & cures be done at the memories or bodies of some Saints more then at others: & by the same Saints in one place of their memories rather then at other places.

ANNO-

ANNOTATIONS.

CHAP. XII.

Zealous faith.

9. *Faith in the ſame.*] This faith is not another in ſubſtance then the common faith in Chriſt, but is of another accidental qualitie only, that is, of more feruour, deuotion, zeale and confident truſt, ſpecially for doing of miracles.

Vnitie.

15. *If the foot*) The Church is of exceeding great diſtinction of members, guifts, orders, and offices: yet of great concord, concurrence, mutual communion and participation, in al actions of her membres among themſelues, and with Chriſt the head of the body.

Schiſme.

25. *Schiſme in the body.*) As Charitie and vnitie of ſpirit, is the proper bond and weale of the common Body: ſo is diuiſion or ſchiſme, which is the interruption of peace and mutual Societie between the parts of the ſame, the ſpecial plague of the Church, and as odious to God as rebellion to the temporal Soueraigne.

CHAP. XIII.

That aboue al other Guifts they ſhould ſeek after Charitie: as that without which nothing profiteth, 4. and which doth al as is to be done, and remaineth alſo in Heauen.

The Epiſtle vpon the Sunday of Quinquageſime, called Shroue-ſunday.

IF I ſpeake with the tongues of men, and of Angels, and haue [a] not charitie, I am become as ſounding braſſe, or a tinkling cymbal. 2. And if I ſhould haue prophecie, and knew al myſteries, and al knowledge, & if I ſhould [a] haue al faith ſo that I could remoue mountaines, and haue not charitie, I am nothing. 3. And if I ſhonld diſtribute al my goods to be meate for the poore, and if I ſhould [b] deliuer my body ſo that I burne, and haue not charitie, it doth profit me nothing.

4. Charitie is patient, is benigne: Charitie enuieth not, dealeth not peruerſly: is not puffed vp, 5. is not ambitious, ſeeketh not her owne, is not prouoked to anger, thinketh not euil, 6. reioyceth not vpō iniquitie, but reioyceth with the truth: 7. ſuffereth al things, beleeueth al things, hopeth al things, beareth al things. 8. Charitie neuer falleth away: whether prophecies ſhal be made void, or tongues ſhal ceaſe, or knowledge ſhal be deſtroied. 9. For in part we know, & in part we prophecie. 10. But [b] when that ſhal come that is perfect, that ſhal be made void that is in part. 11. When I was a litle one, I ſpeake as a litle one, I vnderſtood as a litle one, I thought as a litle one. But when I was made a man, I did away the things that belonged to a litle one. 12. We ſee now by a glaſſe in a darke ſort: but then face to face. Now I know in part: but then I ſhal know as alſo I am knowen. 13. And now there remaine, faith, hope, charitie, theſe three: but the [c] greater of theſe is charitie.

a This proueth that faith is nothing worth to ſaluation without workes, and that there may be true faith without charitie.

b By this text S. Auguſtin *lib. 22. ciu. c. 29.* proueth that the Saints in Heauen haue more perfect knowledge of our affaires here, then they had when they liued here.

c Charitie is of al the three the greateſt. How then doth only faith, being inferiour to it ſaue & iuſtifie and not charitie?

ANNO-

ANNOTATIONS.

CHAP. XIII.

1. *Not Charitie.*] Without charitie, both toward euery particular perſon, and ſpecially toward the common body of the Church, none of the guifts and graces of God be profitable. Charitie.

3. *Deliuer my body.*) Beleeue (ſaith S. Auguſtin) *aſſuredly and hold for certaine, that no Heretike and ſchiſmatike that vniteth not himſelf to the Catholike Church againe, how great almes ſoeuer he giue, yea or shead his blood for Chriſtes name, can poſsibly be ſaued. For many Heretike by the cloke of Chriſtes cauſe deceiuing the ſimple ſuffer much. But where true faith is not, there is no iuſtice, becauſe the iuſt liueth by faith. So it is alſo of Schiſmatikes, becauſe where charitie is not, iuſtice can there be none: which if they had, the would neuer plucke in peeces the body of Chriſt which is the Church.* Aug. ſeu Fulg. de fid. ad Pet. c. 39. So ſaith S Aug. in diuers places, not only of Heretikes that died directly for defenſe of their hereſie, as the Anabaptiſtes and Caluiniſts now adaies doe (for that is more damnable:) but of ſome Heretikes and Schiſmatikes that may die among the Heathen or Turkes for defenſe of truth or ſome Article of Chriſtes religion. *Aug. de verb. Do. ſer. 10. c. 2. & in Pſ. 34 conc. 2. prope finem. Cyp. de vnit. Ec. nu. 8.* False Martyrs.

13. *Theſe three.*] Theſe are the three vertues Theological, each one by nature and definition diſtinct from another: and faith is by nature the firſt, and may be and often is before, and without Charity: and truely remaineth in diuers after they haue by deadly ſinne loſt charitie. Beware therfore of the Hetetikes opinion, which is, that by euery mortal ſinne faith is loſt no leſſe then charitie. The 3. vertues Theological. Charitie loſt by mortal ſinne, not faith.

CHAP. XIIII.

Againſt their vaine childishnes, that thought it a goodly matter to be able to ſpeake (by miracle) ſtrange languages in the Church, preferring their languages before prophecying, that is opening of myſteries: he declareth that this guift of languages is inferiour to the guift of prophecy. 26. Giuing order alſo how both guifts are to be vſed; to wit, the Prophet to ſubmit himſelf to other Prophets: & the Speaker of languages not to publish his inſpiration, vnles there be an Interpreter. 34. Prouided alwaies, that women ſpeake not at al in the Church.

*Much like to ſome fond Linguiſts of our time, who thinke themſelues better thē a Doctour of Diuinitie that is not a Linguiſt.

FOLLOW Charitie, earneſtly purſue ſpiritual things: but "rather that you may prophecy. 2. For he that ſpeaketh with tongues ſpeaketh not to men, but to God: for no man heareth. But in ſpirit he ſpeaketh myſteries. 3. For he that prophecieth, ſpeaketh to men vnto edification, & exhortatiō, & cōſolation, 4. He that ſpeaketh with tongues, edifieth himſelf; but he that prophecieth, edifieth the Church. 5. And I would haue you al to ſpeake with tongues, but rather to prophecy. For greater is he that prophecieth, then he that ſpeaketh with tongues: vnleſſe perhaps he interpret, that the Church may take edification. 6. But now, Brethren; "if I come to you ſpeaking with tongues, what ſhal I profit you, vnleſſe I ſpeake to you either in reuelation, or in knowledge, or in prophecie, or in doctrine? 7. Yet the things without life that giue a ſound, be it pipe or harp

harpe, vnleſſe they giue a diſtinction of ſounds, how ſhal that be knowen which is piped, or which is harped? 8. For if the trumpet giue an vncertaine voice, who ſhal prepare himſelf to battel? 9. So you alſo by a tongue vnleſſe you vtter manifeſt ſpeach, how ſhal that be knowen that is ſaid? for you ſhal be ſpeaking into the aire. 10. There are (for example) ſo many kinds of tongues in this world, & none is without voice. 11. If then I know not the vertue of the voice, I ſhal be to him to whom I ſpeake, barbarous; and he that ſpeaketh barbarous to me. 12. So you alſo, becauſe you be emulatours of ſpirits: ſeek to abound vnto the edifying of the Church. 13. And therfore he that ſpeaketh with the tongue, " let him pray that he may interpret. 14. For if I pray with the tongue, " my ſpirit praieth, but my vnderſtanding is without fruit.

15. What is it then? I wil pray in the ſpirit, I wil pray alſo in the vnderſtanding: I wil ſing in the ſpirit, I wil ſing alſo in the vnderſtanding. 16. But if thou bleſſe in the ſpirit, he that ſupplieth the place c of the vulgar how ſhal he ſay, Amen, vpon thy bleſſing? becauſe he knoweth not what thou ſaieſt. 17. For thou indeed giueſt thankes wel, but the other is not edified. 18. I giue my God thankes, that I ſpeake ' with the tongue of you al' 19. But in the Church I wil ſpeake fiue words with my vnderſtanding that I may inſtruct others alſo; rather then ten thouſand words in a tongue. 20. Brethren, be not made children in ſenſe, but in malice be children, and in ſenſe be perfect. 21. In the Law it is written: *That in other tongues and other lippes I wil ſpeake to this people: and neither ſo wil they heare me, ſaith our Lord.* 22. Therfore languages are for " a ſigne not to the faithful, but to infidels: but prophecies, not to infidels, but to the faithful. 23. If therfore the whole Church come together in one, and al ſpeake with tongues, and there enter in vulgar perſons or " infidels, wil they not ſay that you be mad? 24. But if al prophecie, and there enter in any infidel or vulgar perſon, he is conuinced of al, he is iudged of al. 25. the ſecrets of his hart are made manifeſt, and ſo falling on his face he wil adore God, pronouncing that God is in you indeed.

26. What is it then, Brethrē? when you come together, euery one of you hath a pſalme, hath a doctrine, hath a reuelation, hath a tongue, hath an interpretation: let al things be done to edification. 27. Whether a man ſpeake with tongue, by two, or at the moſt by three, and " in courſe, and let one interpret. 28. But if there be not an interpreter, let him hold his peace in the Church, and ſpeake to himſelf and to God. 29. And let Prophets ſpeake two or three, and let the reſt iudge. 30. But if it be reuealed to another ſitting, let the firſt hold his peace. 31. For you may al prophecie one by one: that al may learne, and al may be exhorted: 32. and the ſpirits of prophets are ſubiect to prophets. 33. For God is not the God of diſſenſion, but of peace: as alſo in al the Churches of the Saints I teach.

34. " Let * women hold their peace in the Churches: for it is not permitted thē to ſpeake, but to be ſubiect, as alſo * the Law ſaith. 35. But if they liſt learne any thing, let them aske their owne husbands at home. For it is a foule thing for a woman to ſpeake in the Church. 36. Or did the word of God proceed from you? came it vnto you only? 37. If any man ſeeme to be a Prophet, or ſpiritual, let him know the things that I write to

c By this word are meant al rude vnlearned men, but ſpecially the ſimple which were yet vnchriſtned, as the Catechumens, which came in to thoſe ſpiritual exerciſes, as alſo infidels did at their pleaſures.

c idiote.

' with tongues more then you al.

Eſ. 28. 11.

1. *Tim.* 2. 11. *Gene.* 3. 16.

to you, that they are the commandements of our Lord. 38. But if any man know not, he shal not be knowen. 39. Therfore, Brethren, be earnest to prophecie: and to speake with tongues prohibit not. 40. But let al things be done honestly and according to order among you.

ANNOTATIONS.

CHAP. XIIII.

1. *Rather prophecie.*) The guift of prophecying, that is, of expounding the hard points of our religion, is better then the guift of strange tongues, though both be good.

2. *Not to men.*) To talke in a strange language, vnknowen also to himself, profiteth not the hearers, though in respect of God who vnderstandeth al tongues and things, and for the mysteries which he vttereth in his spirit, and for his owne edification in spirit and affection, there be no difference: but the Prophet or Expositour treating of the same matters to the vnderstanding of the whole assemblie, edifieth not himself alone but al his hearers.

A paraphrastical exposition of this Chapter concerning vnknowen tongues.

6. *If I come.*) That is, If I your Apostle, and Doctour should preach to you in an vnknowen tongue, and neuer vse any kind of exposition, interpretation, or explication of my strange words, what profit could you take thereby?

8. *If the trumpet.*) As the Trumpeter can not giue warning to or from the fight, vnles he vse a distinct & intelligible sound or stroke knowen to the souldiars: euen so the Preacher that exhorteth to good life, or dehorteth from sinne, except he doe it in a speach which his hearers vnderstand, can not attaine to his purpose, nor doe the people any good.

13. *Let him pray that.*) He that hath only the guift of strange tongues, let him pray to God for the guift of interpretation; that the one may be more profitable by the other. For, to exhort or preach in a strange tongue was not vnlawful nor vnprofitable, but glorious to God, so that the speach had been either by himself, or by another, afterward expounded.

14. *My spirit praieth.*) Also when a man praieth in a strange tongue which himself vnderstandeth not, it is not so fruitful for instruction to him, as if he knew particularly what he praied. Neuertheles the Apostle forbiddeth not such praying neither, confessing that his spirit, hart, and affection praieth wel towards God, though his mind & vnderstanding be not profited to instruction, as otherwise it might haue been if he vnderstood the words. Neither yet doth he appoint such an one to get his strange praier translated into his vulgar tongue, to obteine thereby the foresaid instruction. See the Declaration following of this Chapter.

22. *A signe.*) The extraordinarie guift of tongues was a miraculous signe in the primitiue Church, to be vsed specially in the Nations of the Heathen for their conuersion.

23. *Infidels.*) In the primitiue Church, when Infidels dwelt neer or among Christians, and oftentimes came vnto their publike preaching & exercises of exhortation and exposition of Scriptures and the like: it was both vnprofitable and ridiculous to heare a number talking, teaching, singing Psalmes, & the like, one in this language, & another in that, al at once like a black-saunts, and one often not vnderstood of another; sometime not to themselues, and to strangers or the simple standers by, not at al. Where otherwise if they had spoken either in knowen tongues, or had done it in order, hauing an expositour or interpreter withal, the Infidels might haue been conuinced.

26. *A Psalme.*) We see here that those spiritual exercises consisted specially, first, in singing or giuing forth new Psalmes or praiers and lauds: secondly, in Doctrine, teaching, or reading lectures: thirdly, in Reuelation of secret things either present or to come: fourthly, in speaking tongues of strange Nations: lastly, in translating or interpreting that which was said, into some common knowen language, as into Greek, Latin, &c. Al which guifts they had among them by miracle from the Holy Ghost.

Of what spiritual exercise the Apostle speaketh.

27. *In course.*) Al these things they did without order, of pride and contention, they preached, in the same.

The disorders

preached, they prophecied, they praied, they blessed, without any seemly respect one of another, or obseruing of turnes and entercourse of vttering their guifts. Yea women without couer or veile, and without regard of their sexe or the Angels, or Priests or their owne husbands, malapertly spake tongues, taught or prophecied with the rest. This was then the disorder among the Corinthians, which the Apostle in this whole chapter reprehendeth and sought to redresse, by forbidding women vtterly that publike exercise, and teaching men, in what order and course as wel for speaking in tongues, as interpreting and prophecying it should be kept.

A MORE AMPLE DECLARATION OF THE sense of this 14. Chapter.

That S. Paul's place maketh nothing against the seruice in the latin tõgue

This then being the scope and direct drift of the Apostle, as is most cleere by his whole discourse, & by the record of al antiquitie: let the godly, graue, & discret Reader take a tast in this one point, of the Protestants deceitful dealing, abusing the simplicitie of the popular, by peruerse applicatõ of God's holy word, vpõ some smal similitude & equiuocatiõ of certaine termes against the approued godly vse & truth of the vniuersal Church, for the seruice in the Latin or Greek tongue: which they ignorantly, or rather wilfully, pretend to be against this discourse of S. Paul touching strange tongues. Know therfore, first, that here his no word written or meant of any other tongues but such as men spake in the Primitiue Church by miracle: & that nothing is meant of those tongues which were the common languages of the world or of the Faithful, vnderstood of the learned & ciuil people in euery great citie, & in which the Scriptures of the Old or new Testament were written, as, the Hebrew, Greek, and Latin. For though these also, might be giuen by miracle & without study, yet being knowen to the Iewes, Romans, or Greeks in euery place, they be not counted among the differences of barbarous & strange tongues here spoken of, which could not be interpreted commonly, but by the miraculous guift also of interpretation. And therfore this Apostle (as the Euangelists also and others did their books) wrote his Epistles in Greek to the Romanes & to al other Churches. Which when he wrote, though he penned them not in the vulgar language peculiar to euery people, yet he wrote them not in Tongue, that is, in any strange tongue not intelligible without the guift of interpretation, wherof he speaketh here: but in a notable, knowen, & learned speach, interpretable of thousands in euery countrie.

By strange tongues the Apostle meaneth not the Latin Greek or Hebrew.

S. Augustin our Apostle brought in the Seruice in the Latin tongue.

No more did S. Augustin our Apostle speaking in Latin, & bringing in the Scriptures & Seruice in Latin, preach & pray in Tongues according to the Apostles meaning here. For the Latin was not, nor is not, in any part of the West, either miraculous or strange, though it be not the National tongue of any one countrie this day. And therfore S. Bede saith, (*li. 1. hist. Ang. c. 1.*) that being then foure diuers vulgar languages in our countrie, the Latin was made common to them al. And indeed of the two (though in truth neither sort be forbidden by this passage of S. Paul) the barbarous languages of euery seueral prouince in respect of the whole Church of Christ, are rather the strange tongues here spoken of, then the common Latin tongue, which is vniuersally of al the West Church more or lesse learned, and pertaineth much more to vnitie and orderly coniunction of al Nations in one faith, Seruice, and worship of God, then if it were in the sundry barbarous speaches of euery Prouince. Wherin al Christians that trauel about this part of the world or the Indes either, where soeuer they come, shal find the self-same Masse, Mattins, & Seruice, as they had at home. Where now if we goe to Germanie, or the Germans or Geneuians come to vs, each others Seruice shal be thought strange and barbarous. Yea and the Seruice of our owne language within a few hundreth yeares (or rather euery Age) shal wholy become barbarous and vnknowen to ourselues; our tongue (as al vulgar) doth so ofren change.

The Latin seruice one and the same in al countries and strãge to none. The seruice in vulgar tongues strange & barbarous to euery stranger.

Whether the seruice in vulgar tõgues doe more edifie.

And for edification, that is, for increase of faith, true knowledge, and good life, the experience of a few yeares hath giuen al the world a ful demonstration whether our Forefathers were not as wise, as faithful, as deuout, as fearful to breake God's lawes, & as likely to be saued, as we are in al our tongues, translations, & English praiers. Much vanitie, curiositie, contempt of Superiours, disputes, emulations, contentions, Schismes, horrible errours, profanatiõ & diuulgation of the secret Mysteries of the dreadful Sacraments,* which of purpose were hidden from the vulgar (as S. Denys *Eccl. Hier. c. 1.* and S. Basil. *de Sp. Sanct. c. 27.* testifie) are fallen by the same; but vertue or sound knowledge none at al.

See Annot. 1. Cor. 10. 15.

Wherin this also is a grosse illusion and vntruth, that the force and efficacie of the Sacraments,

Sacraments, Sacrifice, and common praier, dependeth vpon the peoples vnderstanding, hearing, or knowledge: the principal efficacie of such things & of the whole ministerie of the Church, consisting specially of the very vertue of the worke, & the publike office of the Priests, who be appointed in Christes behalfe to dispose the Mysteries to our most good: the infant, innocent, idiote & vnlearned, taking no lesse fruit of Baptisme & al other diuine offices, meet for euery ones condition, then the learnedst Clerke in the Realme: and more, if they be more humble, charitable, deuout, and obedient, then the other, hauing lesse of these qualities and more learning.

The vertue of the Sacramēts & Seruice consisteth not in the peoples vnderstanding.

Which we say not as though it were inconuenient for the people to be wel instructed in the meaning of the Secraments and holy ceremonies and seruice of the Church (for that to their comfort and necessarie knowledge, both by preaching, Catechizing, and reading of good Catholike books, Christian people doe learne in al Nations, much more in those countries where the Seruice is in Latin then in our Nation, God knoweth:) But we say that there be other waies to instruct them, & the same lesse subiect to danger & disorder, then to turne it into vulgar tongues. We say, the simple people and many one that thinke themselues some|body, vnderstand as litle of the sense of diuers Psalmes, Lessons, & Oraisons in the vulgar tongue, as if they were in Latin, yea & often take them in a wrong, peruerse, & pernicious sense, which lightly they could not haue done in Latin. We say, that such as would learne in deuotion and humilitie, may, and must rather with diligence learne the tongue that such Diuine things be written in, or vse other diligence in hearing sermons & instructions, then for a few mens not necessarie knowledge, the holy vniuersal order of God's Church should be altered. For if in the Kingdom of England only it be not conuenient, necessarie, nor almost possible, to accomodate their Seruice book to euery prouince & people of diuers tongues: how much lesse should the whole Church so doe consisting of so many differences? Neither doth the Apostle in al this Chapter appoint any such thing to be done, but admonisheth them to pray and labour for the grace of vnderstanding and interpretation, or to get others to interpret or expound vnto them. And that much more may we doe concerning the Seruice in Latin, which is no strange nor miraculously gotten or vnderstood tongue, but common to the most & cheefe Churches of the world, and hath been, since the Apostles time, daily with al diligence throughout al those parts of Christendom, expounded in euery house, schoole, church, and pulpit: and is so wel knowen for euery necessarie part of the diuine Seruice, that by the diligence of parents, Maisters, and Curates, euery Catholike of age almost, can tel the sense of euery ceremonie of the Masse, what to answer, when to say *Amen* at the Priests benediction, when to confesse, when to adore, when to stand, when to kneel, when to receiue, what to receiue, when to come, when to depart, and al other dueties of praying and seruing, sufficient to saluation. And thus is it euident that S. Paul speaketh not of the common tongues, of the Churches Seruice.

The people is to be taught the meaning of Sacraméts and ceremonies, ād are taught in al Catholike countries.

Catholike people in euery coūtrie vnderstandeth euery ceremonie, and can behaue themselues accordingly.

Secondly, it is as certaine, that he meaneth not nor writeth any word in this place of the Churches publike Seruice, praier, or ministration of the holy Sacrament, wherin the office of the Church specially consisteth: but only of a certaine exercise of mutual conference, wherin one did open to another and to the assemblie, miraculous guifts and graces of the Holy Ghost, and such Canticles, Psalmes, secret Mysteries, sorts of languages, and other Reuelations, as it pleased God to giue vnto certaine both men and women in that first beginning of his Church. In doing of this, the Corinthians committed many disorders, turning Gods guifts to pride and vanitie, and namely that guift of tongues: which being indeed the least of al guifts, yet most puffed vp the hauers, and now also doth commōly puffe vp the Professours of such knowledge, according as S. Augustin writeth therof. This exercise and the disorder therof was not in the Church (for any thing we can read in antiquitie) these fourteen hundreth yeares: and therfore neither the vse nor abuse, nor S. Paules reprehension or redressing therof, can concerne any whit the Seruice of the Church. Furthermore this is euident, that the Corinthians had their Seruice in Greek at this same time, and it was not done in these miraculous tongues. Nothing is meant then of the Church Seruice. Againe the publike Seruice had but one language: in this exercise they spake in many tongues. In the publike Seruice euery man had not his owne special tongue, his special Interpretation, special Reuelation, proper Psalmes: but in this they had. Againe, the publike Seruice had in it the ministration of the Holy Sacrament principally: which was not done in this time of conference. For into this exercise were admitted Cathechumēs, and Infidels, & whosoeuer would: in this womē

That he speaketh not of the Churches seruice, is proued by inuincible argumēts.

Aug. doct. Chr. li. 2. c. 13.

before S. Paules order, did speake and prophecie: so did they neuer in the Ministration of the Sacrament: With many other plaine differences; that by no meanes the Apostles words can be rightly & truely applied to the Corinthians Seruice then, or ours now. Therfore it is either great ignorance of the Protestants, or great guilfulnes, so vntruely and peruersly to apply them.

The Apostle speaketh not of the peoples priuate praiers in latin, as vpō primars, beades, or otherwise.

Neither is here any thing meāt of the priuate praiers which deuout persōs of al sorts & sexes haue euer vsed, specially in Latin, as wel vpō their primars as Beads For, the priuate praiers here spoken of, were psalmes or hymns and sonnets newly inspired to them by God, & in this conference or prophecying, vtrered to anothers comfort, or to thēselues and God only. But the praiers, psalmes, and holy words of the Christian people vsed priuately, are not composed by them, nor diuersly inspired to themselues, nor now to be approued or examined in the assemblies: but they are such as were giuen and written by the Holy Ghost, and prescribed by Christ and his Church for the faithful to vse, namely the *Pater noster*, the *Aue Maria*, and the *Creed*, our *Ladies Mattins*, the *Litanies*, & the like. Therfore the Apostle prescribeth nothing here therof, condemneth nothing therin, toucheth the same nothing at al. But the deuout people in their ancient right may and ought stil vse their Latin primars, beades, and praiers, as euer before. Which the wisedom of the Church for great causes hath better liked and allowed of then that they should be in vulgar tongues, though she wholy forbideth not, but sometimes granteth to haue them translated; and would gladly haue al faithful people in order and humilitie learne, as they may, the contents of their praiers: and hath commanded also in some Councels, that such as can not learne distinctly in Latin (specially the *Pater noster* and the *Creed*) should be taught them in the vulgar tongue. And therfore as we doubt not but it is acceptable to God, and auailable in al necessities, and more agreable to the vse of al Christian people euer sincé their conuersion, to pray in Latin, then in the vulgar, though euery one in particular, vnderstand not what he saith: so it is plaine that such pray with as great consolation of spirit, with as litle tediousnes, with as great deuotion and affection, and oftentimes more, then the other: and alwaies more then any Schismatike or Heretike in his knowen language. Such holy Oraisons be in manner consecrated & sanctified in and by the Holy Ghost that first inspired them; and there is a reuerence & Maiestie in the Churches tongue dedicated in our Sauiours Crosse, & giueth more force & valure to them said in the Churches obedience, then to others. The children cried * *Hosanna* to our Sauiour, and were allowed, though they knew not what they said. It is wel neer a thousand yeares that * our people which could nothing els but *barbarum frendere*, did sing *Alleluya*, & not, *Praise ye the Lord*; & longer agoe since the poore husband-men sang the same at the plough in other countries. *Hiero. to. 1 ep. 5.* And *Sursum corda*, and *Kyrie eleison*, and the Psalmes of Dauid sung in Latin in the Seruice of the Primitiue Church, haue the ancient & flat testimonies of S. Cyprian, S. Augustin, S. Hierom and other Fathers. *Grego. li 7. ep. 63. Cyp exp. orat. do nu. 13. Aug. c. 13. de bono perseuer. & de bono vid. c. 16.* And *ep.* 178. *Hiero. præfat. in Psal. ad Sophron. Aug. de Catechiz. rud. c. 9. de Doct. Chr. li. 2. c. 13.* See *ep* 10. *August.* of S. Hieroms Latin translation read in the Churches of Africa. Praiers are not made to teach, make learned, or increase knowledge, though by occasion they sometimes instruct vs: but their special vse is, to offer our harts, desires, and wants to God, and to shew that we hang of him in al things: and this euery Catholike doth for his condition, whether he vnderstand the words of his praier or not. The simple sort can not vnderstand al Psalmes, nor scarse the learned, no though they be be translated or read in knowen tongues: men must not cease to vse them for al that, when they are knowen to containe God's holy praises. The simple people when they desire any thing specially at Gods hand, are not bound to know, neither can they tel, to what petition or part of the *Pater noster* their demand pertaineth, though it be in English neuer so much. They can not tel no more what is, *Thy kingdō come*, then *Adueniat regnum tuum*; nor whether their petition for their sicke chidren or any other necessitie pertaine to this part or to *Fiat voluntas tua*, or *Ne nos inducas*, or to what other part els. It is enough that they can tel, this holy Oraison to be appointed to vs, to cal vpon God in al our desires: more then this, is not necessarie. And the translation of such holy things often breedeth manifold danger and irreuerence in the vulgar (as to thinke God is authour of sinne, when they read *Lead vs not into tentation*) and seldom any edification at al. For though when the praiers be turned and read in English, the people knoweth the words, yet they are not edified to the instruction of their mind and vnderstanding, except they knew the sense of the

Latin praiers translated, or the people taught the contents therof.

The peoples deuotion nothing the lesse for praying in Latin.

The seruice alwaies in Latin throughout the west Church.

* Mat. 14. * Greg. li. 27. Moral. c. 6.

It is not necessary to vnderstand our praiers.

How farre is sufficēt for the people to vnderstand.

the words also & meaning of the Holy Ghost. For if any mā thinke that S. Paul speaking of edification of man's mind or vnderstanding, meaneth the vnderstanding of the words only, he is fouly deceiued. For, what is a child of fiue or sixe yeares old edified or increased in knowledge by his *Pater noster* in English? It is the sense therfore, which euery man can not haue, neither in English nor Latin, the knowledge wherof properly and rightly edifieth to instruction: and the knowledge of the words only, often edifieth neuer a whit, and sometimes buildeth to errour and destruction: as it is plaine in al Hererikes and many curious persons besides. Finally both the one and the other without charitie and humilitie maketh the Heretikes and Schismatikes with al their English and what other tongues and intelligence soeuer, to be *as sonans & cymbalum tinniens*, sounding brasse and a tinkling cymbal.

How the mind or vnderstanding is edified.

To conclude, for praying either publikly or priuately in Latin which is the common sacred tongue of the greatest part of the Christian world, this is thought by the wisest & godliest to be most expedient, and is certainely seen to be nothing repugnant to S. Paul. If any yet wil be contentious in the matter, we must answer them with this same Apostle: *The Church of God hath no such custome*; and with this notable saying of S. Augustin, *ep.* 118. *c.* 5. *Any thing that the whole Church doth practise and obserue throughout the world, to dispute therof as though it were not to be done, is most insolent madnesse.*

1. Cor. 11.

A notable rule of S. Augustin.

34. *Let women hold their peace.*) There be, or were, certaine Heretikes in our Countrie (for such euer take the Scriptures diuersely for the aduantage of time) that denied women to hold lawfully any kingdom or temporal Soueraignty: but that is false and against both reason and the Scriptures. This only in that sexe is true, that it is not capable of holy orders, spiritual Regiment or Cure of soules: and therfore can not doe any function proper to Priests and Bishops: not speake in the Church, and so not preach, nor dispute, nor haue or giue voice deliberatiue or definitiue in Councels and publike Assemblies, concerning matters of Religion, nor make Ecclesiastical lawes concerning the same, nor bind, nor loose, nor excommunicate, nor suspend, nor degrade, nor absolue, nor minister Sacraments, other then Baptisme in the case of mere necessitie, when neither Priest nor other mā cā be had: much lesse prescribe any thing to the Clergie, how to ministe thē, or giue any man right to rule, preach, or execute any spiritual function as vnder her & by her authoritie: no creature being able to impart that wherof itself is incapable both by nature & Scriptures. This Regiment is expresly giuen to the Apostles, Bishopes, and Prelates: they only haue authoritie to bind and loose, *Mat* 18: they only are set by the Holy Ghost to gouerne the Church, *Act.* 20: they only haue cure of our soules directly, and must make account to God for the same, *Hebr.* 13.

Women may haue any temporal Soueraignte, but no Ecclesiastical function.

CHAP. XV.

The 7. part. Of the resurrection of the dead.

He proueth the resurrection of the dead by the resurrection of Christ, and with many other arguments: and 31. *answereth also obiections made against it.* 49. *And then exhorteth in respect of it, vnto good life.*

The Epistle vpon the 11. Sunday after Pentecost.

AND I doe you to vnderstand, Brethren, the Ghospel which I preached to you, which also you receiued, in the which also you stand, 2. by the which also you are saued, after what manner I preached vnto you if you keep it, vnlesse you haue beleeued in vaine. 3. For c I deliuered vnto you first of al which I also receiued: that Christ died for our sinnes * according to the Scriptures: 4. and that he was buried, and that he rose againe the third day, * according to the Scriptures: 5. and that he was * seen of Cephas; and after that of the eleuen. 6. Then

c This deliuerie in the latin & Greek importeth *tradition*. So by Tradition did the Apostles plant the Church in al truth, before they wrote any thing.

c *tradidi* — *tradidit* Ff. 1538. — Dan. 9, 26. — Ps. 15, 10 Ion. 2. Lu. 24.

was he seen of moe then fiue hundred Brethren together: of which many remaine vntil this present, and some are a-sleep. 7. Moreouer he was seen of Iames, then of al the Apostles. 8. And last of al, as it were of a an abortiue* he was seen also of me. 9. For I am the least of the Apostles, who am not worthy to be called an Apostle, because I persecuted the Church of God. 10. But by the grace of God I am that which I am; & his grace in me hath not been ‖ void, ✠ but I haue laboured more aboundantly then al they: yet not I, but the grace of God // with me. 11. For whether I, or they, so we preach, and so you haue beleeued.

Act 9,3 a one borne out of time

‖ In him God's grace is not void, that worketh by his free wil according to the motion and direction of the same grace,

12. But if Christ be preached that he is risen againe from the dead, how doe certaine among you say, that there is no resurrection of the dead? 13. And if there be no resurrection of the dead, neither is Christ risen againe. 14. And if Christ be not risen againe, then vaine is our preaching, vaine also is your faith. 15. And we are found also ‖ false witnesses of God: because we haue giuen testimonie against God, that he hath raised vp Christ, whom he hath not raised vp, if the dead rise not againe. 16. For if the dead rise not againe, neither is Christ risen againe. 17. And if Christ be not risen againe, vaine is your faith, for yet you are in your sinnes. 18. Then they also that are a-sleep in Christ, are perished. 19. If in this life onely we be hoping in Christ, we are more miserable then al men.

‖ So may we say: If the Cath. faith in al points be not true, then our first Apostles were false witnesses, then hath our Countrie beleeued in vaine al this while, then are al our Forefathers dead in their sinnes and perished. Which (presupposing Christ to be God) were the greatest absurditie in the world.

20. But now Christ is risen againe from the dead, the* first fruits of them that sleep: 21. by a man death; and by a man the resurrection of the dead. 22. And as in Adam al die, so also in Christ al shal be made aliue. 23. But * euery one in his owne order: the first fruits Christ, then they that are of Christ, that beleeued in his comming. 24. Then the end, when he shal haue deliuered the Kingdom to God and the Father, when he shal haue abolished al principalitie & authoritie & power. 25. And he must reigne, *Vntil he put al his enemies vnder his feet.* 26. And the enemie death shal be destroied last. *For he hath subdued al things vnder his feet.* And wheras he saith, 27. *Al things are subdued to him*; vndoubtedly, except him that subdued al things vnto him. 28. And when al things shal be subdued to him; then the Sonne also himself shal be subiect to him that subdued al things vnto him, that God may be Al in al.

Col. i, 18. Ap. 1, 5. Ro 5, 12 1. Thes. 4, 15. Ps. 109, 1. Ps. 8, 8.

29. Otherwise what shal they doe that are baptized for the dead, if the dead rise not againe at al? 30. Why also are they baptized for them? Why also are we in danger euery houre? 31. I die daily by your glorie, Brethren, which I haue in Christ IESVS our Lord. 32. If (according to man) I fought with beasts at Ephesus, what doth it profit me, if the dead rise not againe? " *Let vs eate and drinke, for to morow we shal die.* 33. Be not seduced, *Euil communications corrupt good manners.* 34. Awake ye iust, and sinne not. For some haue not the knowledge of God, I speake to your shame.

Esa. 22, 13. Menander.

35. But some man saith: How doe the dead rise againe? and with what manner of body shal they come? 36. Foole, that which thou sowest is not quickned, vnlesse it die first. 37. And that which thou sowest, not the body that shal be, doest thou sow; but bare graine, to wit, of wheat, or of

or of some of the rest. 38. And God giueth it a body as he wil: & to euery seed his proper body. 39. Not al flesh, is the same flesh: but one of men, another of beasts, another of birds, another of fishes. 40. And bodies celestial, & bodies terrestrial: but, one glorie of the celestial, and another of the terrestrial. 41. One indeed glorie of the sunne, another glorie of the moone, and another glorie of the starres. For ‖ starre differeth from starre in glorie: 42. so also the resurrection of the dead. It is sowen in corruption, it shal rise in incorruption. 43. It is sowen in dishonour, it shal rise in glorie. It is sowen in infirmitie, it shal rise in power. 44. It is sowen a natural body; it shal rise a ‖ spiritual body. If there be a natural body, there is also a spiritual, 45. as it is written: *The first man Adam was made into a liuing soul*: the last Adam into a quickning spirit. 46. Yet that is not first which is spiritual, but that which is natural: afterward that which is spiritual. 47. The first man of earth, earthly: the second man from Heauen, heauenly. 48. Such as is the earthly, such also are the earthly: and such as the heauenly, such also are the heauenly. 49. Therfore as we haue borne the image of the earthly, let vs beare also the image of the heauenly. 50. This I say, Brethren, that ‖ a flesh and bloud can not possesse the Kingdom of God: neither shal corruption possesse incorruption.

Gen. 2. 7

51. b Behold I tel you a mysterie. We shal al indeed rise againe: but we shal not al be changed. 52. In a moment, in the twinkling of an eye, at the * last trompet (for * the trompet shal sound) and the dead shal rise againe incorruptible: and we shal be changed. 53. For this corruptible must doe-on incorruption; & this mortal doe-on immortalitie. 54. And when this mortal hath done-on immortalitie, then shal come to passe the saying that is written: *Death is swallowed vp in victorie.* 55. *Death where is thy victorie? Death where is thy sting?* 56. And the sting of death, is sinne: and the power of sinne is the Law. 57. But thankes be to God that hath giuen vs the victorie by our Lord IESVS Christ. ‖ 58. Therfore, my beloued Brethren, be stable and vnmoueable; abounding in the worke of our Lord alwaies, knowing that your labour is not vaine in our Lord:

1. Cor. 8, 2 11, 15.

Os. 13, 14.

‖ The glorie of the bodies of Saints shal not be al alike, but different in Heauen according to mens merits.

‖ As to become spiritual doth not take away the substance of the body glorified: no more when Christes body is said to be in spiritual sort in the Sacrament, doth it import the absence of his true body and substance.

‖ a Flesh and bloud signifie not here the substance of those things, but the corrupt qualitie incident to them in this life by the fal of Adam.

b The Epistle vpon Al soules day.

ANNOTATIONS.

CHAP. XV.

11. *With me.*) God vseth not man as a brute beast or a block: but so worketh in him and by him that free-wil may concurre in euery action with his grace, which is alwaies the principal. The heretikes to auoid this concurrence in working and labouring, translate, *which is with me*: where the Apostle rather saith, *which laboureth with me.*

Free-wil with grace. Heret. transflation.

12. *Let vs eate and drinke.*) S. Amhrose applieth these words to our Christian Epicurians that take away fasting, and deny the merit therof: *How can we be saued* (saith he) *if we wash not away our sinnes by fasting, seeing the scriptures say, fasting and almes deliuer from sinne? What are these new Maisters then that exclude al merit of fasting? is not this the very voice of the Heathen, saying: Let vs eate and drinke, to morow we shal die? li. 10. epist. ep. 82.*

Fasting is meritorious.

CHAP. XVI.

The 8. part. Of the contributions.

He prescribeth an order for their contributing to the Christians at Hierusalem, 3. promising to come vnto them. 10. Of Timothee, and of Apollo's comming thither. 13. And so with exhortation, and diuers commendations, he endeth.

AND concerning the collections that are made for the Saints, as I haue ordeined to the Churches of Galatia, so doe ye also. 2. In ¨ the first of the Sabboth let euery one of you put a part with himself, laying vp what shal wel like him: that not when I come, then collections be made. 3. And when I shal be present; whom you shal approue by letters, them wil I send to carie your grace into Hierusalem. 4. And if it be worthie that I also goe, they shal goe with me.

¨ That is Sunday. *Hiero. q. 4. Hebbiæ.* So quickly did the Christians keepe Sunday, holiday, and assembled to Diuine Seruice on the same.

5. And I wil come to you, when I shal haue passed through Macedonia. For I wil passe through Macedonia. 6. And with you perhaps I wil abide, or wil winter also: that you may bring me on my way whithersoeuer I goe. 7. For I wil not now see you by the way, for I hope that I shal abide with you sometime, if our Lord wil permit. 8. But I wil tarie at Ephesus vntil ¨ Pentecost. 9. For a great doore and euident is opened vnto me: and many aduersaries. 10. And if Timothee come, see that he be without feare with you, for he worketh the worke of our Lord, as also I. 11. Let no man therfore despise him, but conduct ye him in peace: that he may come to me. For I expect him with the Brethren. 12. And of Brother Apollo I doe you to vnderstand, that I much intreated him to come vnto you with the Brethren: and c at al it was not his mind to come now. But he wil come when he shal haue leisure.

¨ The Heretikes & other new-fangled striue among themselues, whether Pentecost signifie here the terme of fiftie daies, or els the Iewes holy-day so called. But it cõmeth not to their minds that it is most like to be the feast of whitsontide, kept & instituted euen then by the Apostles, as appeareth by the Fathers. *See S. Aug. ep. 119. c. 25. & 16. Ambr. in c. 17. Lucæ.*

c πάντως

13. Watch ye, stand in the faith, doe manfully, & be strengthned. 14. Let al your things be done in charitie. 15. And I beseech you, Brethren, you know the house of Stephanas, and of Fortunatus, that they are the first fruits of Achaia, & haue ordeined themselues to the ministerie of the Saints: 16. that you also be subiect to such, and to euery one that helpeth & laboureth with vs. 17. And I reioyce in the presence of Stephanas and Fortunatus and Achaicus, because c that which you wanted, they haue supplied. 18. For they haue refreshed both my spirit and yours. Know them therfore that are such.

c τὸ ὑμῶν ὑστέρημα.

19. The Churches of Asia salute you. Aquila and Priscilla with their domestical Church salute you much in our Lord. 20. Al the Brethren salute you. Salute one another in a c holy kisse. 21. The salutation with mine owne hand Paules. 22. If any man loue not our Lord IESVS Christ, be he *anathema* c *Maranatha*. 23. The grace of our Lord IESVS Christ be with you. 24. My charitie be with you al in Christ IESVS. Amen.

c *See Ro. 16, 16.* c מרן אתא

THE

THE ARGVMENT OF THE SECOND EPISTLE TO THE CORINTHIANS.

FOR the time when this Epistle was written, looke the Argument of the epistle to the Romanes: to wit, about the eighteenth yeare after his conversion, & our Lordes passion, because in the 11. chapter he maketh mention of 14. yeares, not only after his conuersion, as to the Galatians, but also after his rapt, which seemeth to haue been when he was at Hierusalem Act. 9 26. foure yeares after his conuersion (Gal. 1. 18.) in a trance or excesse of mind, as he calleth it, Act. 22. 17. It was written at Troas (it is thought) and sent by Titus, as we read chap. 8. 1. Cor 11, 2. Gal. 2, 1.

It is for the most part against those false Apostles whom in the first part of the first to the Corinthians, he noted, or rather spared, but now is constrained to deale openly against them, & to defend both his owne person which they sought to bring into contempt, making way thereby to the correption of the Corinthians, and withal to mainteine the excellencie of the Ministerie and Ministers of the new Testament, aboue which they did magnifie the Ministerie of the old Testament: bearing themselues very high because they were Iewes.

Against these therfore S. Paul auoucheth the preeminent power of his Ministerie, by which power also he giueth a pardon to the incestuous fornicatour whom he excommunicated in the last epistle, seeing now his penance, and againe threatneth to come & excommunicate those that had grieuously sinned and remained impenitent. Two chapters also he interposeth of the contributions to the Church of Hierusalem, mentioned in his last, exhorting them to doe liberally, and also to haue al in a readines against his comming.

THE

THE SECOND EPISTLE OF PAVL TO THE CORINTHIANS.

CHAP. I.

By his troubles in Asia he comforteth them: and (against his aduersaries the false Apostles of the Iewes) alleageth to them the testimonie of his owne and also of their conscience, 17. answering them that obiected lightnes against him, for not comming to Corinth according to his promise.

PAVL an Apostle of IESVS Christ by the wil of God, and Timothee our Brother: to the Church of God that is at Corinth, with al the Saints that are in al Achaia. 2. Grace vnto you and peace from God our Father, & from our Lord IESVS Christ. 3. Blessed be the God and Father of our Lord IESVS Christ, the Father of mercies and God of al comfort, 4. who comforteth vs in al our tribulation; that we also may be able to comfort them that are in al distresse, c by the exhortatiō wherwith we also are exhorted of God. 5. For as the" passiōs of Christ abound in vs: so also by Christ doth our" comfort abound. 6 And whether we be in tribulation, for your exhortation & saluatiō: whether we be exhorted, for your exhortation & saluation, which worketh the toleratiō of the same passions which we also doe suffer: 7. and our hope is firme for you: knowing that as you are partakers of the passions, so shal you be of the consolation also. ✠

The Epistle for S Marcellus. Ian. 16. and S. Linus Sept. 23. And for some other Martyrs Bishops.

c διὰτῆς παρακλήσεως ἧς παρακαλούμεθα.

8. For we wil not haue you ignorant, Brethren, cōcerning our tribulation which hapned in Asia, that we were pressed aboue measure aboue our power, so that it was tedious vnto vs euen to liue. 9. But we in our selues, had the answer of death, that we be not trusting in our selues, but in God who raiseth vp the dead, 10. who hath deliuered and doth deliuer vs out of so great dangers: in whom we hope that he wil yet also deliuer vs, 11. you" helping withal in praier for vs, that" by many mens persons, thankes for that guift which is in vs, may be giuen by many in our behalfe. 12. For our glorie is this, the testimonie of our conscience

conscience, that in simplicity and sincerity of God, and not in carnal wisedom, but in the grace of God we haue conuersed in this world: and more aboundantly towards you. 13. For we write no other things to you then that you haue read and know. And I hope that you shal know vnto the end: 14. as also you haue knowen vs in part, that we are "your glorie, as you also ours in the day of our Lord IESVS Christ. 15. And in this confidence I would first haue come to you, that you might haue a second grace: 16. and by you passe into Macedonia, and againe from Macedonia come to you, and of you be brought on my way into Iewrie.

17. Wheras then I was thus minded, did I vse lightnes? Or the things that I mind, doe I mind according to the flesh, that there be with me, *It is* and *It is not*? 18. But God is faithful, because our preaching which was to you, there is not in it, "*It is*, and *It is not*. 19. For the Sonne of God IESVS Christ, who by vs was preached among you, by me and Syluanus and Timothee, was not, *It is*, and, *It is not*, but, *It is*, was in him. 20. For al the promises of God that are, in him *It is*: therfore also by him, Amen to God, vnto our glorie. 21. And he that confirmeth vs with you in Christ, and that hath anointed vs, God: 22. who also "hath sealed vs, and giuen the pledge of the Spirit in our harts. 23. And I cal God to witnesse vpon my soul, that sparing you, I came not any more to Corinth, 24. not because we ouer-rule your faith: but, we are helpers of your ioy. For in the faith you stand.

ANNOTATIONS.

CHAP. I.

5. Passions of Christ.] Al the afflictions of the faithful be called Christes owne passions; not only because they be suffered for him, but for that there is so strait coniunction & communion betwixt him being the head, & euery of the liuing members of his body, which is the Church, that whatsoeuer is suffered by any one of the same, is counted as a peece of his owne Passion. As likewise whatsoeuer good workes be done to any of them, or by any of them be accepted as done to, or by Christ himself. Which thing if the Protestants wel weighed, they would not maruel that the Catholike Church attributeth such force of merit & satisfaction to the worke of holy men.

Al our afflictions, be Christ's afflictions, for the coniunction between the head & body. Merit and satisfaction.

5. The comfort abound.) Wordly men that see only the exteriour miseries and afflictions that Catholikes doe suffer being persecuted by the Heathen or Heretikes, deeme them exceeding miserable. But if they felt or could conceiue the aboundance of consolation which Christ euer giueth according to the measure of their afflictions, they would neuer wonder at the voluntary toleration of what torments soeuer for Christes sake, but would wish rather themselues to be in any dungeon in England with the comfort that such haue from God, then to liue out of the Church in al the wealth of the world.

Worldly men feel not the comfort of afflicted Catholikes.

11. *You helping in praier.*) S. Paul knew that the help of other mens praiers was nothing derogatorie to the office of Christes mediation or intercession for him, nor to the hope that he had in God: and therfore he craueth the Corinthians aid herin as a support and succours for himself in the sight of God. With what reason or Scripture then can the Protestants say, that the praiers of Saints be iniurious to Christ, or not to stand with the confidence we haue in him? As though it were more dishonour to God that we should vse the aid of Saintes in heauen then of sinners in earth: or * that the intercession of these

Hieron. contra Vigil.

Intercession of Saints or holy men for vs, no derogation to Christ.

of these our fellowes beneath, were more auailable then the praiers of those that be in the glorious sight of God aboue.

Publike prayers & fasts.

11. *By many mens.*) He meaneth, that as the praiers of many ioyned together for him, shal be rather heard, then of any alone; so their common thankes-giuing to God for granting their request, shal be more acceptable & glorious to God, then any one man's thankes alone. Which thing doth much commend the holy Churches publike praiers, processions, stations, and pilgrimages, where so many meet and vniformly ioyne their praiers and lauds together vnto God.

Their glorie in heauen that conuert others.

14. *Your glorie.*) The Apostles, Teachers, and Preachers, that conuert countries or particular persons to Christ, & the peoples or parties by them conuerted, shal in the day of iugement haue much mutual ioy and glorie of and for each other; one giuing to the other great matter of merit in this life, and afterward ioy in the next. See 1. *Thess.* 2. *v.* 19.

The Protestãts inconstancie in changing their writings, translations, seruice books &c.

18. *It is, is not.*) As he discharg eth himself of al other leuitie touching his promise or purpose of comming to them, so much more of al inconstancie in preaching Christes doctrine and faith, wherin one day to affirme, another day to deny, to dissent from his fellowes or from himself, to change euery yeare or in euery epistle the forme of his former teaching, to come daily with new deuises repugnant to his owne rules, were not agreable to an Apostle and true Teacher of Christ, but proper to falsse-Prophets & Heretikes. Wherof we haue notorious examples in the Protestants: who being destitute of the Spirit of peace, concord, constancie, vnitie, & veritie, as they varie from their owne writings which they retract, reforme, or deforme continually, so both in their preachings & forme or Seruice, they are so restles, changeable, and repugnant to themselues, that if they were not kept in awe with much adoe, by temporal lawes, or by the shame and rebuke of the world, they would coine vs euery yeare or euery Parliament new Communions, new faithes, and new Christes, as you see by the manifold endeauours of the Puritans. And this to be the proper note of false Apostles and Heretikes, see *in S. Irenæus li.* 1. *c.* 18. and *Tertull. de præscript. S. Basil. ep.* 12.

The indeleble Character of Baptisme, Cõfirmation, Holy Orders.

22. *Hath sealed.*) The learned Diuines proue by his place & by the like in the fourth to the Ephesians, that the Sacrament of Baptisme doth not only giue grace, but imprinteth & sealeth the soule of the Baptized, with a spiritual signe, marke, badge, or token, which can neuer be blotted out, neither by sinne, heresie, apostasie, nor other waies, but remaineth for euer in man for the cognisance of his Christendome, & for distinction from others which were neuer of Christes fold. By which also he is as it were consecrated and deputed to God, made capable and partaker of the rightes of the Church, and subiect to her lawes and discipline. See S. Hierom. *in* 4. *Ephes.* S. Ambrose *li.* 1. *de Sp. Sancto cap.* 6. S. Cyril. Hierosol. *Catechesi.* 17. at the end, and S. Dionysius Areopag. *c.* 2. *Eccle. Hierarch.* The which Fathers expresse that spiritual signe by diuers agreable names, which the Church and most Diuines, after S. Augustin, cal the *Character* of Baptisme. By the truth and force of which spiritual note or marke of the soul, he specially conuinceth the Donatistes, that the said Sacrament though giuen and ministred by Heretikes or Schismatikes or who-els soeuer, can neuer be reiterated. See *ep.* 57. *& l.* 6. *cont Donat. c.* 1 *& li.* 2. *cont. Parmenian c.* 13. As the like indeleble Characters giuen also by the Sacrament of Confi mation and Orders, doe make those also irreiterable and neuer to be receiued but once. Wheras al other Sacraments sauing these three, may be often receiued of the self-same person. And that holy Orders can not be iterated, see S. Augustin *li.* 2 *cont. Parmen. c.* 11. *li. de bono coniug. c.* 24 & S. Gregorie *li* 2. *Regist. ep.* 32. The like of Confirmation is decreed in the most ancient Councel Tarracon. *cap* 6. Finally that this Character is giuen only by these said three Sacraments, & is the cause that none of them can be in any man repeated or reiterated, see the decrees of the Councels Florentine & Trent. Which yet is no new deuise of them, as the Heretikes falsely affi me, but agreable (as you see) both to the Scriptures, and also to the ancient Fathers & Councels.

Eph. 4. 30.

See. conc. Tarrac. ep. 2. conc. cil.

The Caluinists wil be subiect to no tribunal in earth for trial of their religion.

24. *Not because we ouer-rule.*) Caluin and his seditious Sectaries with other like *which despise dominion*, as S. Iude describeth such, would by this place deliuer themselues from al yoke of spiritual Magistrates and Rulers: namely that they be subiect to no man touching their faith, or for the examination and trial of their doctrine, but to God and his word only. And no maruel that the malefactours and rebelles of the Church would come to no tribunal but God's, that so they may remaine vnpunished at least during this life. For though the Scriptures plainely condemne their heresi s, yet they could writh themselues out by false glosses, constructions, corruptions, and denials of the books to be

Canonical

Canonical, if there were no lawes or iudicial ſentence of men to rule and repreſſe them.

Notwithſtanding then theſe wordes of S. Paul, whereby only tyrannical, inſolent, and proud behauiour & indiſcrete rigour of Prelates or Apoſtles towards their flocks is noted, as alſo in the firſt of S. Peter *cap.* 5. (the Greek word in theſe places, and in the Goſpel *Mt.* 20, 25. *Mr.* 10, 42. ſignifying lordly & inſolent dominion:) yet he had & exerciſed iuſt rule, preeminence, & prelacie ouer them, not only for their life, but alſo & principally touching their faith. For he might and did cal them to account for the ſame, and excommunicated heretikes for foreſaking their faith 1. *Cor.* 4, 5. 2. *Cor.* 10, 4. 13, 10. 1. *Tim.* 1, 20. *Tit.* 1, 11. And al Chriſtian men are bound to obey their lawful Prelates in matters of faith and doctrine ſpecially, and muſt not vnder that ridiculous pretence of obeying God's word only (which is the ſhift of al other Heretikes, as Anabaptiſts, Arians and the like, aswel as the Proteſtants) diſobey God's Church, Councels, and their owne Paſtours and Bishops, who by the Scriptures haue the regiment of their ſoules, and may examine and puniſh aswel Iohn Caluin as Simon Magus, for falling from the Catholike faith. For though God alone be the Lord author and giuer of faith, yet they are his * cooperatours and coadiutours by whom the faithful doe beleeue & be preſerued in the true faith, and be defended from wolues, which be Heretikes, ſeeking to corrupt them in the ſame. And th'ſame Apoſtle * chalengeth to be their father, as he that begat and formed them by his preaching in Chriſt.

κατακυριεύειν.

Tyrannical dominiō is forbid in Prelates, not Eccleſiaſtical Soueraigntie for examinatiō of faith or manners.

ουνεργοί 1. Cor. 3, 9.

1. Cor. 4, 15.

CHAP. II.

Proſecuting the true cauſe which in the laſt chapter he gaue of his not comming, 6. he pardoneth now after ſome part of penance, him that for inceſt he excommunicated in the laſt epiſtle, requiring them obediently to conſent therunto. 12. Then of his going from Troas in to Macedonia; God euery where giuing him the triumph.

AND I haue determined with my-ſelf this ſame thing, not to come to you againe in ſorrow. 2. For if I make you ſorie; & who is it that cā make me glad, but he that is made ſorie by me? 3. And this ſame I wrote to you; that I may not, when I come, haue ſorrow vpon ſorrow, of the which I ought to reioyce: truſting in you al, that my ioy is the ioy of you al. 4. For of much tribulation and anguiſh of hart I wrote to you by many teares: not that you ſhould be made ſorie; but that you may know what charitie I haue more aboundantly toward you. 5. And if any man hath made ſorrowful, not me hath he made ſorrowful, but in part, that I burden not al you. 6. To him that is ſuch a one "this rebuke ſufficeth that is giuen of many: 7. ſo that contrariewiſe you ſhould rather pardon and comfort him, leſt perhaps ſuch an one be ſwallowed vp with ouer great ſorrow. 8. For the which cauſe "I beſeech you that you confirme charitie toward him. 9. For therfore alſo haue I written that I may know the experiment of you, whether in al things you be "obediēt. 10. And whom you haue pardoned any thing, "I alſo. For, my-ſelf alſo that which c I pardoned, if I pardoned any thing, "for you" in the perſon of Chriſt, 11. that we be not "circumuented of Satan. For we are not ignorant of his cogitations.

12. And when I was come to Troas for the Ghoſpel of Chriſt, and a doore was opened vnto me in our Lord, 13. I had no reſt in my ſpirit, for that I found not Titus my Brother, but bidding them fare wel

κεχάρισμαι. Though he did great penance faith (Theodorete) yet he calleth this pardoning, χαριν, a grace, becauſe his ſinne was greater then his penance.

wel, I went forth into Macedonia. 14. And thankes be to God, who alwaies triumpheth vs in Christ IESVS, and manifesteth the odour of his knowledge by vs in euery place. 15. For we are the good odour of Christ vnto God in thē that are saued, & in them that perish. 16. To some indeed the odour of death vnto death: but to others the odour of life vnto life. And to these things who is so sufficient? 17. For we are not as very many "adulterating the word of God, but of sincerities, and as of God, before God, in Christ we speak.

ANNOTATIONS.

CHVP. II.

The Apostle excommunicateth, enioyneth penance, & afterward pardoneth and absolueth.

6. This rebuke sufficeth] This Corinthian for incest was excommunicated & put to penance by the Apostle, as appeareth in the former Epistle c. 5. And here order is giuen for his absolution & pardoning. Wherin first we haue a plaine exāple & proofe of the Apostolike power, there of binding, & here of loosing: there of punishing, here of pardoning: there of retaining sinnes, here of remission. Secondly we may hereby proue that not only amendment, ceasing to sinne, or repentāce in hart & before God alone, is alwaies enough to obteine ful reconcilement, wheras we see here his separation also from the faithful, and the Sacraments and from al companie or dealing with other Christian men, besides other bodily affliction: al which, called of the Apostle before *interitus carnis, the destruction of the flesh*, and named here *Rebuke*, (or as the * Greek word also importeth mulct, penaltie, correction, chastisement, were enioyned him by the Apostles commandement in the face of the Church, and by the offender patiently sustained so long. Thirdly we see that it lieth in the hands of the Apostles, Bishops, & spiritual Magistrates, to measure the time of such penance or discipline, not only according to the weight of the offence cōmitted, but also according to the weaknes of the persons punished, and other respects, of time and place as to their wisedom shal be thought most agreable to the parties good, and the Churches edification. Lastly by this whole handling of the offenders case, we may refute the wicked heresie of the Protestants, that would make the simple beleeue, no punishment of a man's owne person for sinnes committed, nor penance enioyned by the Church, nor any paines temporal or satisfaction for our life past, to be necessarie, but al such things to be superfluous, because Christ hath satisfied enough for al. Which Epicurian doctrine is refelled, not only hereby, but also by the Prophets, Iohn the Baptistes, Christes, & the Apostles preaching of penance and condigne workes or fruits of repentance, to euery man in his owne person, & not in Christes person only: and by the whole life and most plaine speaches and penitential canons of the holy Doctours and Councels prescribing times of penance, commanding penance, enioyned penance, and continually vsing the word satisfaction in this case throughout al their workes, as our Aduersaries themselues can not but confesse.

Pardon or remission of penāce enioyned.

Penance & satisfaction euidently proued against the Protestants.

1. Cor. 5. 5. ἐπιτιμία

Ioel 1. 12. Mt. 3. & 4. Act. 2. & 16.

Zeale against the excommunicate.

8. I beseech you.) They which at the beginning did beare too much with the offender and seemed loth to haue him excommunicated in so austere manner, yet through their obedience to the Apostle became on the other side so rigorous, and so farre detested the malefactour after he was excommunicated, that the Apostle now meaning to absolue him, was glad to intreat, and command them also, to accept him to their companie and grace againe.

The Apostle chalengeth their obediēce to his Ecclesiastical authoritie.

9. Obedient.) Though in the last chapter he discharged himself of tyrannical dominion ouer them, yet he chalengeth their obediēce in al things as their Pastour and Superiour, and consequently in this point of receiuing to mercie the penitent Corinthian. Wherby we see, that as the power and authoritie of excommunicating, so of absoluing also was in S Paules person, though both were to be done in the face of the Church: els he would not haue commanded or required their obedience.

10. *I Also.*) The Heretikes and orhers not wel founded in the Scriptures and antiquitie

quitie, maruel that the Popes pardons; counting them either fruitles or vnlawful or no elder then S. Gregorie. But indeed the authoritie, power, and right of them is of Christes owne word and commission, principally giuen to Peter, and so afterward to al the Apostles, and in their persons to al the cheefe Pastours of the Church, when it was said, *Mat.18, 18.* *Whatsoeuer you loose in earth shal be loosed in heauen.* By which commission the holy Bishops of old did cut-off large peeces of penance enioyned to offenders, and gaue peace, grace, *Cypria. ep.13.14 15.* or indulgence, *before they had accomplished the measure of their appointed or deserued punishment. And that is to giue pardon. And so S. Paul here did towards the Corinthian, whom he assoileth of mere grace and mercie, as the word *donare* or *condonare* doth signifie, when he might longer haue kept him in penance and temporal affliction *κεχάρισμαι.* for his offense. Wherof though he had already before God inwardly repented, yet was he iustly holden vnder this correction for some satisfaction of his fault past, during the Apostles pleasure. To remit then the temporal punishment or chastisement due to sinners after the offense it-self & the guilt therof be forgiuen of God, is an indulgence or pardon. Which the principal Magistrates of God's Church by Christes warrant and the Apostles example, haue euer done, being no lesse authorized to pardon then to punish; *Io. 8, 11.* and by imitation of our Maister (who forgaue * the aduoutereſſe and diuers other offenders, not only their sinnes, but also often the temporal punishments due for the same) are as much giuen to mercie as to iustice.

The authoritie of indulgences wherupon it is grounded.

What is a pardon or indulgence.

Theodor. in hunc locum. Cypr. locis citatis 10. *For you.*) Theodorete vpon this place saith that the Apostle gaue this pardon to the Corinthian at the intercession of the blessed men Timotheus and Titus. And we may read in sundrie places, of S. Cyprian namely, that indulgences or remissions were giuen in the primitiue Church by the mediation of holy Confessours or Martyrs, and by communicating the satisfactorie workes of one to another; to which end they gaue their letters to Bishops in the behalfe of diuers their Christian Brethren: a thing most agreable to the mutual entercourse that is between the members of Christes mystical body, and *2 Cor. 8. Col.1,24* very answerable to God's iustice, *which by supply of the one sort that aboundeth, standeth entire in respect of the other sort also that wanteth. In which kind the Apostle confesseth that himself by his suffering and tribulations supplieth the wants of such passions as Christ had to suffer, not in his owne person, but in his body, which is his Church. Wherupon we inferre most assuredly, that the satisfactorie and penal workes of holy Saints suffered in this life, be communicable and applicable to the vse of other faithful men their fellow-members in our Lord, and to be dispensed according to euery ones necessitie and deseruing, by them whom Christ hath constituted ouer his familie, and hath made the dispensers of his treasures.

Indulgences or pardons in the primitiue Church.

10. *In the person of Christ.*) For that many might of ignorance or pride reproue the practise of Gods Church and her Officers, or deny the Apostles authoritie to be so great ouer mens soules as to punish and pardon in this sort, S. Paul doth purposely and precisely tel them that he doth giue pardon as Christes Vicar, or as bearing his person in this case: and therfore that no man may maruel of his power herein, except he thinke that Christes power, authoritie, and commission is not sufficient to release temporal punish- *ἐν προσώπῳ τοῦ Χριστοῦ.* ment due to sinners. And this to be the proper meaning of these words, *In the person of Christ*, and not as the Protestants would haue it (the better to auoid the former conclusion of the Apostles giuing indulgence) *In the face or sight of Christ*, you may easily vnderstand by the Apostles like insinuation of Christes power, when he committeth this offender to Satan, affirming that he gaue that sentēce in the name and with the *vertue or power* *1.Cor.5.4* *of our Lord* IESVS CHRIST. In al which cases the Protestants blindnes is exceeding great, who can not see that this is not the way to extol Christes power, to deny it to his Priests, seing the Apostle chalengeth it by that that Christ hath such power, & that himself doth it in is name, vertue, and person. So now in this and in no other name giue Popes and Bishops their pardons. Which pertaining properly to releasing only of temporal punishment due after the sinne and the eternal punishment be forgiuen, is *Io.20,23* not so great a matter as the remission of the sinne it-self: which yet the Priests * by expresse commission doe also remit.

Al pardon and remission is in the vertue and name of Christ.

Heretical translation.

11. *Circumuented of Satan.*) We may see hereby, that the dispensation of such discipline and the releasing of the same, be put into the power and hands of Gods Ministers, to deale more or lesse rigorously, to pardon sooner or later, punish longer or shorter while, as shal be thought best to their wisedom. For the end of al such correction or pardoning, must be the saluation of the parties soul, as the Apostle noted 1. Cor. 5, 5. Which to some, and

al binding & loosing must be vsed to the parties saluation.

and some certaine times, may be better procured by rigour of discipline then by indulgēce, to some others, by lenitie & humane dealing (so pardoning of penance is called in old Councels) rather then by ouer-much chastisement. For consideration wherof, in some Ages of the Church, much discipline, great penance & satisfaction was both enioyned and also willingly susteined, and then was the lesse pardoning and fewer indulgences; because in that voluntary vse and acceptation of punishment, and great zeale and feruour of spirit, euery man fulfilled his penance, and few asked pardon. Now in the fal of deuotion and lothsomnes that men commonly haue to doe great penance, though the sinnes be farre greater then euer before, yet our holy mother the Church knowing with the Apostle the cogitations of Satan, how he would in this delicate time, driue men either to desperation, or to forsake Christ & his Church & al hope of saluation, rather then they would enter into the course of canonical discipline, enioyneth smal penance, and seldom vseth extremitie with offenders as the holy Bishops of the primitiue Church did, but condescending to the weaknes of her children, pardoneth exceeding often and much, not only al enioyned penance but also al or great parts of what punishment temporal soeuer due or deserued, either in this world or in the next. As for the Heretikes which neither like the Churches lenitie and pardoning in these daies, nor the old rigour of the primitiue Church, they be like to the Iewes * that condemned Iohn the Baptist of austeritie, & Christ of too much freedom and libertie: not knowing nor liking indeed either Christes ordinance and commission in binding or loosing, or his prouidence in the gouernement of the Church.

The great penance of the primitiue Church.

Why more and pardons Indulgences now then in old time.

Con Ni. can. 11. Ancyran. 2. & 5.

Mat. 11 18.

17. *Adulterating.*) The Greek word signifieth to make commoditie of the word of God as vulgar Vintners doe of their wine. Whereby is expressed the peculiar trade of al Heretikes, and exceeding proper to the Protestants, that so corrupt Scriptures by mixture of their owne phantasies, by false translatiōs, glosses, colourable & pleasant commentaries, to deceiue the tast of the simple, as tauerners and tapsters doe, to make their wines salable by manifold artificial deceits. The Apostles contrariewise, as al Catholikes, deliuer the Scriptures and vtter the word of God sincerely and entirely, in the same sense and sort as the Fathers left them to the Church, interpreting them by the same Spirit by which they were written or spoken.

The Heretikes corrupting of the Scripture.

ΚΑΠΗΛΕΥΟΝΤΕΣ

CHAP. III.

Lest the Iudaical false Apostles should obiect againe that he praiseth himself, he saith that the Corinthians are his commendation: and they in their harts being iustified by his ministerie, he therof inferreth that the Ministers of the new Testament are farre more glorious then they of the old, 12. *and our people more lightened then theirs.*

BEGIN we againe to commend our-selues? or doe we need (as certaine) epistles of cōmendation to you, or from you? 2. Our epistle you are, writtē in our harts, which is knowē & read of al men: 3. being manifested that you are" the epistle of Christ, ministred by vs, & written not with inke, but with the Spirit of the liuing God: not in tables of stone, but in the tables carnal of the hart. 4. And such cōfidēce we haue by Christ to God: 5. not that we be sufficient to thinke any thing" of our-selues, as of our-selues: but our sufficiēcie is of God. 6. Who also hath made vs meet Ministers of the new Testament not in the letter, but in the Spirit. For" the letter killeth: but the Spirit quickneth. 7. And if the ministration of death with letters figured in stones, was in glorie, so that the children of Israel could not behold the face of Moyses for the glorie of his countenāce, that is made void; 8. how shal not the ministration of the Spirit be more in glorie? 9. For

The Epistle vpon the 12. Sunday after Pentecost.

9. For if the miniſtration of damnation be in glorie, " much more the miniſterie of iuſtice aboundeth in glorie. ¶ 10. For neither was it glorified, which in this part was glorious, by reaſon of thē excelling glorie. 11. For if that which is made void, is by glorie: much more that which abideth, is in glorie.

12. Hauing therfore ſuch hope, we vſe much confidence: 13. and not
Exo. 34. * as Moyſes put a veile vpon his face, that the children of Iſrael might
33. not behold his face, which is made void. 14. but their ſenſes were dulled. For vntil this preſent day, " the ſelf-ſame veile in the lecture of the old Teſtament remaineth vnreuealed (becauſe in Chriſt it is made void) 15. but vntil this preſent day, when Moyſes is read, a veile is put vpon their hart. 16. But when he ſhal be conuerted to our Lord, the
Ioel. 2. veile ſhal be taken away. 17. And * our Lord is a Spirit. And where the
2. Cor. 3. Spirit of our Lord is, there is " libertie. 18. But we al, beholding the glorie of our Lord with face reuealed, are transformed into the ſame image from glorie vnto glorie, as of our Lordes Spirit.

ANNOTATIONS.

CHAP. III.

3. *The Epiſtle of Chriſt.*) S. Paul and other holy Writers of Scriptures did ſet downe many things in writing, by penne, inke, and paper, al which be of the Holy Ghoſt: but the ſpecial and proper book of Chriſtes truth and Ghoſpel, is not the external writing in thoſe dead creatures, but in the harts of the faithful, being the proper ſubiect of theſe truths and graces preached in the new Teſtament, and the habitacle of the Holy Ghoſt. In the which book of faithful mens harts S. Paul wrote diuers things not vttered in any Epiſtle: as ſundrie of the Apoſtles wrote the Chriſtian religion in the harts of their hearers only, and in other material books not at al. Wherof S. Irenæus *li.* 3. *c.* 4. ſaith: *What and if the Apoſtles alſo had left no Scriptures, ought we not to follow the order of the tradition, which they deliuered vnto them to whom they committed the Churches? To the which ordinance many Nations of thoſe barbarous people that haue beleeued in Chriſt, doe conſent, without letter or inke, hauing ſaluation written in their harts, and keeping diligently the tradition of the Elders.* And S. Hierom. (*cont.* Io. Hieroſ. *c.* 9. *ad Pam.*) *in the Creed of our faith and hope, which being deliuered by tradition from the Apoſtles, is not written in paper and inke, but in tables carnal of the hart.* And this is the Churches book alſo, whereby and wherin ſhe keepeth faithfully al truth written in the harts of thoſe to whom the Apoſtles did preach, with the like diligence as ſhe keepeth & preſerueth the other book which is of holy Scriptures, from al corruption of Heretikes and other iniuries.

The Apoſtles wrote the Ghoſpel in mens harts much more then in paper.

Scripture written, and Tradition vnwrittē.

5. *Of our ſelues.*) This maketh firſt againſt the Heretikes called Pelagians, that hold our meritorious actions or cogitations to be of free-wil only, and not of God's ſpecial grace. Secondly againſt the Proteſtants, who on the contrarie ſide referre al to God, and take away man's freedom and proper motion in his thoughts and doings: the Apoſtle confeſsing our good cogitations to be our owne, but not as comming of ourſelues, but of God.

God's grace & fre-wil both muſt concurre.

6. *The letter killeth.*) As the letter of the old Law not truely vnderſtood, nor referred to Chriſt, commanding and not giuing grace and ſpirit to fulfil that which was commanded, did by occaſion kil the carnal Iew: ſo the letter of the new Teſtament not truely taken nor expounded by the Spirit of Chriſt (which is only in his Church) killeth the Heretike: who alſo being carnal and void of ſpirit, gaineth nothing by the external precepts or good leſſons of the Scriptures, but rather taketh hurt by the ſame. See S. Auguſtin *to* 10 *Ser* 70. *&* 100. *de tempore & li. de Sp. & lit c.* 5. 6. *& ſeq.*

The letter killeth both Iew and Heretike.

The preeminence of the new Testamēt, Sacramēts,&c.

9. *Much more.*) The preeminence of the new Testament and of the priesthood or Ministerie therof before the old, is, that the new, by al her Sacraments and Priests as Ministers immediate of grace and remission of sinnes, doth so *ex opere operato* giue the spirit of life and charitie into the harts of the faithful, as the old did giue the letter or external act of the Law.

The Heretikes more blind in not seeing the Church, then the Iewes in not seeing Christ,

14. *The self-same veile.*) As the Iewes reading the old Testament, by reason of their blindnes (which God for the punishment of their incredulitie suffereth to remaine as a couer vpon their eyes and harts) can not see Christ in the Scriptures which they daily heare read in their Synagogues, but shal, when they beleeue in him and haue the couer remoued, perceiue al to be most plainely done and spoken of him in their law & Scriptures: euen so Heretikes hauing (as S. Augustin noteth) a farre greater couer of blindnes and incredulitie ouer their harts in respect of the Catholike Church which they impugne, then the Iewes haue concerning Christ, can not see, though they read or heare the Scriptures read neuer so much, the maruelous euidence of the Catholike Church & truth in al points: but when they shal returne againe to the obedience of the same Church, they shal find the Scriptures most cleare for her & her doctrine, and shal wonder at their former blindnes. *Aug. in Psal. 30. Conc. 2.*

The Christian libertie.

17. *Libertie.*) The Spirit and grace of God in the new Testament dischargeth vs of the bondage of the Law and sinne, but is not a warrant to vs of fleshly licence, as S. Peter writeth: nor dischargeth Christians of their obedience to order, law, and power of Magistrates spiritual or temporal, as some Heretikes of these daies doe seditiously teach. *1. Pet. 2. 16.*

CHAP. IIII.

That according as so glorious a ministerie requireth, he liueth and preacheth sincerely, 7. the which glorie his Aduersaries can not count vaine, considering his persecutions: because persecution is to God's glorie, and to our humilitie and hope, and meritorious of increase of grace in this life, and of most glorious bodies and soules afterward.

THEREFORE hauing this ministration; according as we haue obteined mercie, we faile not, 2. but we renounce the secret things of dishonestie, not walking in craftines, nor adulterating the word of God, but in manifestation of the truth commending our-selues to euery conscience of men before God. 3. And if our Ghospel be also hid, in them that perish it is hid, 4. in whom the God of this world hath blinded the minds of the infidels, that the illumination of the Ghospel of the glorie of Christ, who is the Image of God, might not shine to them. 5. For we preach not our-selues, but IESVS Christ our Lord: and vs, your seruants by IESVS: 6. because God that commanded light to shine of darkenes, he hath shined in our harts to the illumination of the knowledge of the glorie of God, in the face of Christ IESVS. 7. But we haue this treasure in earthen vessels, that the excellencie may be of the power of God, and not of vs. 8. In al things we suffer tribulation, but are not in distresse: we want, but are not destitute: 9. we suffer persecution, but are not forsakē: we are cast downe, but we perish not: 10. alwaies bearing about in our body the mortification of IESVS, that the life also of IESVS may be manifested in our bodies. 11. For we that liue are alwaies deliuered vnto death for IESVS: that the life also of IESVS may be manifested in our mortal flesh. 12. Death thē worketh in vs, but life in you. 13. And hauing the same

The Epistle for S. Athanasius. *May*, 3.

c aperiamur. Sa. S. Amb. Theoph.

Ps.115, 10. same spirit of faith, as it is written: *I beleeued, for the which cause I haue spoken*, we also beleeue, for the which cause we speake also: 14. knowing that he which raised vp IESVS, wil raise vp vs also with IESVS and set vs with you. 15. For al things are for you: that the grace abounding by many in giuing of thanks, may abound vnto the glorie of God. 16. For which cause we faile not: but although that our man which is without, b corrupt: yet that which is within, is renewed from day to day. 17. For that our tribulation which presently is momentanie & light, " c worketh aboue measure exceedingly an eternal weight of glorie in vs, 18. we not considering the things that are seen, but that are not seen. For the things that be seen, are temporal: but those that be not seen, are eternal.

b corrupt. c κατεργάζεται.

c The English Bible 1577, doth falsely translate, *prepareth.*

ANNOTATIONS.

CHAP. IIII.

See Iren. l. 1. c. 1. 8. *Adulterating.*) He giueth often warning of false Teachers, whose special and proper studie is to falsifie and adulterate by deceitful constructions, interpretations, and applications, the word of God: hauing no other end but to make their aduantage of the Scriptures, and to againe glorie and estimation among the sinful and simple, by new deuised expositions. Wherin the Protestants doe excel the ancient Heretikes, none euer more impurely handling the word of God then they doe. Origen calleth such *Scripturarum fures & adulteros*, theeues and adulterers of the Scriptures. S. Cyprian (*de vnit. Ec. nu.* 7.) calleth them, corrupters of the Ghospel, false interpreters artificers and crafts-masters in corrupting the truth. On the other side, for special reuerence and sinceritie of dealing in those matters, the Fathers and al Catholike Preachers or Expositours were of old called according to S. Paules words to Timothee, *Recte tractantes verbum Dei*, right handlers of the word of God.

Heretikes corrupters of God's word; Catholike Doctours, right handlers therof.

in 2. ad Rom.

2. Tim. 2.

17. *Worketh.*) The temporal and short tribulations which we patiently and willingly suffer for Christ, doe winne vs euerlasting ioy and glorie. And it is here to be noted against the Heretikes, that tribulations doe worke or cause the said saluation, which they deny to be giuen for such things, but for or by faith only. S. Augustin maketh such tribulations for Christ so much the meritorious cause of euerlasting life and rest, that he saith it is salable and bought thereby. And it is written Sap. 10, *God rendreth or repaieth to iust men the hire of their labours.*

Tribulations meritorious of glorie.

Aug. in ps. 93. prope finem.

CHAP. V.

That after death of the body the soule may goe to heauē: therfore, although naturally we abhorre death, by grace he desireth it rather: 9. in consideratiō of Christes iust iudgement, liuing as in the sight of God, yea and of their consciences: 12. Which he speaketh not to praise himself, but because of his Aduersaries who did glorie in carnal respects: but he and the other Apostles regard nothing but their reconciliation vnto God by Christ, and to reconcile others also, as being his Legates for that purpose.

FOR we know that if our earthly house of this habitation be dissolued, that we haue a building of God, a house not made with hand, eternal in Heauen. 2. For in this also doe we grone, desirous to be ouer-clothed with our habitation that is from Heauen: 3. yet so, if we be found clothed, not naked. 4. For we also that are in this tabernacle, grone being burdned: because we would not be spoiled, but ouer-clothed, that that which is mortal might be swallowed vp of life. 5. And he that maketh vs to this same, is God, who hath giuen vs the pledge of the Spirit. 6. Being bold therfore alwaies, and knowing that while we are in the body, we are pilgrimes from God, (7. for we walke by faith and not by sight) 8. but we are bold, and haue a good wil to be pilgrimes rather from the body, & to be present with our Lord. 9. And therfore we endeauour, whether absent or present, to please him. 10. For* we must al be manifested before the iudgement seat of Christ, that euery one may receiue " the proper things of the body, according as he hath done " either good or euil. 11. Knowing therfore the feare of our Lord we vse persuasion to men: but to God we are manifest. 12. And I hope also that in your consciences we are manifest. 13. We commend not our selues againe to you, but giue you occasion to glorie for vs: that you may haue against them that glorie in face, and not in hart. 14. For whether we exceed in mind, to God: or whether we be sober, to you. 15. For the charitie of Christ vrgeth vs; iudging this, that if one died for al, then al weare dead. 16. And Christ died for al: that they also which liue, may not now liue to themselues, but to him that died for them and rose againe. 17. Therfore we from hence-forth know no man according to the flesh. And if we haue knowen Christ according to the flesh: but now we know him no more.

Ro. 14 10.

18. If then any be in Christ a new creature: the old are passed, behold * al things are made new. 19. But al of God, who hath reconciled vs to himself by Christ: and hath giuen " vs the ministerie of reconciliation. 20. For God indeed was in Christ reconciling the world to himself, not imputing to them their sinnes, and hath put in vs the word of reconciliation. 21. For Christ therfore we are Legates, God as it were exhorting by vs. For Christ we beseech you, be reconciled to God. 22. Him

Esa. 34 19. Apoc. 21, 5.

¶ This place proueth that the Saints departed now since Christ, sleep not til the day of iudgement, and that they be not holden in any seuerall place of rest from the fruition of God til the resurrection of their bodies, but that they be present with God in their soules.

that knew no ſinne, for vs he made c ſinne: that we might be made // the iuſtice of God in him.

c That is to ſay, a Sacrifice and an Hoſt for ſinne. *See the laſt annot. of this chapter.*

ANNOTATIONS.

CHAP. V.

10. *The proper things of his body.*) S. Auguſtin [*Enchirid c.* 110.) obiecteth this ſpeach of the Apoſtle, as in the perſon of ſuch as deny the praiers, almes, and Sacrifices of the liuing to be auailable for the dead, and he anſwereth as followeth: *This practiſe* (ſaith he) *of God's church in the cõmendation of the dead is nothing repugnant to the ſentence of the Apoſtle, where he ſaith, that we shal al ſtand before the iudgement ſeat of Chriſt, that euery one may receiue according to his deſe rts in the body, either good or euil. For, in his life and before death he deſerued this, that theſe workes after his death might be profitable vnto him. For indeed they be not profitable for al men. And why ſo? but becauſe of the difference and diuerſitie of mens liues whiles they were in fleſh.* The like he hath in diuers other places. Auguſt. li. de Præd. Sanct. c. 12. & ad Dulcit. q. 2. *And ſo hath S. Denys* c. 7. Ec. Hierarch. The obiection againſt praiers for the dead, anſwered by S. Auguſtin.

10. *Either good or euil*) Heauen is as wel the reward of good workes, as Hel is the ſtipend of il workes. Neither is faith alone ſufficient to procure ſaluation, nor lacke of faith the only cauſe of damnation: by good deeds men merit the one, and by il deeds they deſerue the other. This is the Apoſtles doctrine here and in other places, howſoeuer the Aduerſaries of good life and workes teach otherwiſe. Workes meritorious and demeritorious.

18 *The miniſterie of reconcili-ation.*) Chriſt is the cheefe Miniſter, according to his manhood, of al our recõcilemẽt to God: and for him, as his Miniſters the Apoſtles and their Succeſſours, the Bishops and Prieſts of his Church, in whom the word of reconcilement, as wel by miniſtring of the Sacrifice and Sacraments for remiſsion of ſinnes, as by preaching and gouernement of the world to ſaluation, is placed. And therfore their preaching muſt be to vs, as if Chriſt himſelf did preach: their abſolution and remiſsion of ſinnes, as Chriſtes owne pardon: their whole office being nothing els (as we ſee by this paſſage) but the Vicarship of Chriſt. Bishops and Prieſts, vnder Chriſt Miniſters of our reconciliation.

21. *The iuſtice of God*) *Euen as* (ſaith S. Auguſtin) *when we read, Saluation is our Lordes, it is not meant that ſaluation wher by our Lord is ſaued, but whereby they are ſaued whom he ſaueth: ſo when it is ſaid, God's iuſtice, that is not to be vnderſtood wherwith God is iuſt, but that wherwith men are iuſt whom by his grace he iuſtifieth.* See S. Auguſtin *de Sp. & lit. c.* 18. *& ep.* 120. *ad Honoratum*: and abhorre Caluin's wicked and vnlearned gloſſes on this place, that teacheth iuſtice no otherwiſe to be in man, then ſinne in Chriſt. Whereas the Scriptures cal man iuſt, becauſe * *he doth* iuſtice: but not ſo cal they Chriſt ſinne, becauſe he doth ſinne, but becauſe he taketh away ſinne, and is a ſacrifice for ſinne, as the Heretikes know very wel, that know the vſe and ſignification of the Hebrew word in al the old Teſtament, namely *Pſal.* 39, 8. and in the booke of *Leuiticus* very often *c.* 5. 6. 9. 12. 14. 16. and *Numer. c.* 29. God's iuſtice, wherwith he maketh vs iuſt.

1. Io. 3. 7

חטאת

CHAP. VI.

That he helpeth with his exhortations, and in al things behaueth himself as becommeth a Minister of God. 11. *Which he speaketh so openly, because his hart is open vnto them: exhorting them to be likewise open-harted towards him,* 14. *and to auoid those infidels.*

The Epistle vpon the first Sunday of Lent.

AND we[a] helping doe exhort, that you receiue not the[a] grace of God in vaine. (2. For he saith: *In time accepted haue I heard thee; and in the day of saluation haue I holpen thee.* Behold, now is the time acceptable: behold now the day of saluation.) 3. to no man giuing any offence, that our ministerie be not blamed: 4. but in al things let vs exhibit our selues as the Ministers of God, in much patience, in tribulations, in necessities, in distresses, 5. in stripes, in prisons, in seditions, in labours, [a] in watchings, in fastings, 6. in chastitie, in knowledge, in longanimitie, in sweetnes, in the Holy Ghost, in charitie not feined, 7. in the word of truth, in the vertue of God; by the armour of iustice on the right hand and on the left, 8. by honour and dishonour, by infamie and good fame: as seducers, and true: as they that are vnknowen, and knowen: 9. as dying, and behold we liue: as chastened, & not killed: 10. as sorrowful, but alwaies reioycing: as needie, but enriching many: as[a] hauing nothing, and possessing al things.

Isa.49.8.

The Epistle for many Martyrs,

[c] S. Augustin (in ps. 113) gathereth hereby, that the Apostles did vow pouertie.

11. Our mouth is open to you, ô Corinthians, our hart is dilated. 12. You are not straitned in vs: but in your owne bowels you are straitned. 13. But hauing the same reward (I speake as to my children) be you also dilated. 14. [b] Beare not the yoke with infidels. For what participation hath iustice with iniquitie? or[a] what societie is there between light and darkenes? 15. And what agreement with Christ and Belial? or what part hath the faithful with the infidel? 16. And what agreement hath the Temple of God with the Idols? For you are the Temple of the liuing God: as God saith, *That I wil dwel, and walke in them, and wil be their God; and they shal be my people.* 17. For the which cause, *Goe out of the middes of them, and separate your selues*, saith our Lord, *and touch not the vncleane: and I wil receiue you.* 18. *and I wil be a Father to you: and you shal be my sonnes & daughters, saith our Lord omnipotent.*

[b] It is not lawful for Catholikes to marrie with Heretikes or Infidels. *See S. Hierom. cont. Iouinian. li. 1. Conc. Laod. c.* 10. and 31.

Leu.26.11. Esa.52.11 Hier.31.1.

ANNOTATIONS.

CHAP. VI.

God's Ministers are Coadiutours.

1. *Helping.*) For that he declared before the Ministers of the new Testament to be Christes Deputies, and that when they preach or doe any function, God as it were speaketh or doeth it by them, he boldly now saith, *Helping therfore*: that is to say, ioyning or working together with God, we doe exhort.

Rhegi-
2 Cor. 12.

1. *Grace in vaine.*] The grace of God worketh not in man against his wil, nor forceth any thing without his acceptation and consent: and therfore it lieth in man's wil to frustrate or to follow the motion of God, as this text plainely proueth.

God's grace forceth no man against his wil.

5. *In watching.*) When in the middes of many miseries and persecutions, the Apostles yet of their owne accord added and required voluntarie vigils, fastings, and chastitie, we may wel perceiue these workes to be wonderful grateful to God, and specially needful in the Clergie.

Voluntarie penance.

14. *What societie.*) Generally here is forbidden conuersation and dealing with al Infidels, and consequently with Heretikes; but specially in praiers, or meeting at their Schismatical Seruice, preaching, or other diuine office whatsoeuer. Which the Apostle here vttereth in more particular and different termes, that Christian folke may take the better heed of it. No societie (saith he) nor fellowship, no participation nor agreement, no consent between light and darknes, Christ and Baal, the Temple of God and the Temple of Idols: al seruice, as pretended worship of God set vp by Heretikes or Schismatikes, being nothing els but Seruice of Baal and plaine Idolatrie, and their conuenticles nothing but conspirations against Christ. From such therfore specially we must seuer our selues alwaies in hart and mind, and, touching any act of religion, in body also, according as the children of Israel were commanded by God to separate themselues from the Schismetikes Core, Dathan, & Abiron, and their tabernacles, by these words: *Depart from the tabernacles of the impious men, and touch ye not those things which pertaine to them, lest you be enwrapped in their sinnes.*

Not to communicate with Heretikes in any actes of religion.

Num. 16, 26.

CAAP. VII.

He proceedeth to exhort them to puritie, and to receiue him into their charitie. 3. Which lest they should thinke he speaketh to accuse them, he commendeth them highly, both for their behauiour toward Titus, and for their penance which they had done vpon his other epistle.

HAVING therfore these promises, my Deareſt, let vs cleanse our selues from al inquination of the flesh and spirit, perfiting sanctification in the feare of God. 2. Receiue vs. We haue hurt no man, we haue corrupted no man, we haue circumuented no man. 3. I speake not to your condemnation. For I said before that you are in our harts to die together and to liue together. 4. Much is my confidence with you, much is my glorying for you. I am replenished with consolation; I doe exceedingly abound in ioy in al our tribulation. 5. For also when we were come into Macedonia, our flesh had no rest, but we suffered al tribulation: without, combats; within, feares. 6. But God that comforteth the humble, did comfort vs, in the comming of Titus. 7. And not only in his comming, but also in the consolation, wherwith he was comforted among you, reporting to vs your desire, your weeping, your emulation for me, so that I reioyced the more. 8. For although I made you sorie in an epistle, it repenteth me not: albeit it repented me, seeing that the same epistle (although but for a time) did make you sorie. 9. Now I am glad: not because you were made sorie, but because you were made ‖ sorie to penance. For you were made sorie according to God, that in nothing you should suffer detriment by vs. 10. For ‖ the sorrow that is according to God, worketh penance vnto saluation that is stable: but the sorrow of the world worketh death. 11. For

‖ Contrition or sorrowful lamenting of our offenses, is

the cauſe of ſaluation. Not only faith then ſaueth, as the Haretikes affirme.

behold this very thing, that you were made ſorie according to God, how great carefulnes it worketh in you: yea defēſe, yea indignatiō, yea feare, yea deſire, yea emulatiō, yea reuenge, in al things you haue ſhewed your ſelues to be vndefiled in the matter. 12. Therfore although I wrote to you, not for him that did the iniurie, nor for him that ſuffered: but to manifeſt our carefulnes that we haue for you before God, 13. therfore we are comforted. But in our conſolation, we did the more aboundantly reioyce vpon the ioy of Titus, becauſe his ſpirit was refreſhed of al you. 14. And if to him I gloried any thing of you, I am not confounded: but as we ſpake al things to you in truth, ſo alſo our glorying that was to Titus, is made a truth, 15. and his bowels are more aboundantly toward you: remembring the obedience of you al, how with feare and trembling you receiued him. 16. I reioyce that in al things I haue confidence in you.

ANNOTATIONS.

CHAP. VII.

Contrition for a man's ſinne worketh ſaluation.

9. *Sorie to penance.*) The ſorrow which a man taketh for worldly loſſes or any temporal aduerſitie, is not here commended, but that which is & ought to be in al men for their ſinnes paſt, which is called here, Sorrow towards God & for penance, otherwiſe called Contrition, & is a thing exceedingly requiſit & much praiſed, the fruits whereof are theſe that the Apoſtle reckneth, working ſaluation. Which doctrine is farre diſtant from * Luther's, and Caluin's, and ſuch wicked Libertines, that teach contrition to be altogether a meanes to make ſinners either hypocrites, or to put them in diſpaire.

* *To. 1. in aſſert. art. 6. & Leone damnat.*

CHAP. VIII.

By the example of the poore Macedonians he exhorteth them to contribute largely vnto the Church of Hieruſalem, 7, & by praiſing of them, 9. and by the example of Chriſt, 14. and by their owne ſpiritual profit in being partakers of that Churches merits, 16. and by commending the Collectours that he ſendeth.

AND we doe you to vnderſtand, Brethren, the grace of God, that is giuen in the Churches of Macedonia, 2. that in much experience of tribulation they had aboundance of ioy, & their very deep prouertie abounded vnto the riches of their ſimplicitie, 3. for according to their power (I giue them teſtimonie) and aboue their power they were willing, 4. with much exhortation requeſting vs the grace and communication of the miniſterie that is done toward the Saints. 5. And not as we hoped, but their owne ſelues they gaue, firſt to our Lord, :: then to vs by the wil of God: 6. in ſo much that we deſired Titus, that as he began, ſo alſo he would perfit in you this grace alſo. 7. But

:: The principal reſpect next after God is to be had of our Maiſters in religion, in al temporal and ſpiritual duties.

7. But as in al things you abound in faith, and word, & knowledge, & al carefulnes, moreouer alſo in your charitie toward vs, that in this grace alſo you may abound. 8. I ſpeake not as cõmãding: but by the carefulnes of others, approuing alſo the good diſpoſitiõ of your charitie. 9. For you know the grace of our Lord IESVS Chriſt, that for you he was made poore, wheras he was rich; that by is pouertie you might be rich. 10. And in this point I giue counſel: for this is profitable for you, which haue begun not only to doe, but alſo to be willing, from the yeare paſt: 11. But now performe ye it alſo in deed: that as your mind is prompt to be willing, ſo it may be alſo to performe, of that which you haue. 12. For if the wil be prompt, it is accepted according to that which it hath, not according to that which it hath not. 13. For not that other ſhould haue eaſe, and you tribulation: but by an equalitie. 14. Let in this preſent time your " aboundance ſupplie their want: that their aboundance alſo may ſupplie your want, that there be an equalitie 15. as it is written: *He that had much abounded not: and he that had litle, wanted not.* ✠

The Epiſtle for S Paulinus *Inn.* 22.

Exo. 16, 18.

16 And thankes be to God, that hath giuen the ſelf-ſame carefulnes for you in the hart of Titus, 17. for that he admitted indeed exhortation: but being more careful, of his owne wil he went vnto you. 18. We haue ſent alſo with him the Brother, whoſe praiſe is in the Ghoſpel through al Churches: 19. & not only that, but alſo he was ordeined of the churches fellow of our peregrination, for this grace which is miniſtred of vs to the glorie of our Lord, and our determined wil: 20. auoiding this, leſt any man might reprehend vs in this fulnes that is miniſtred of vs. 21. For we prouide good things * not only before God, but alſo before men. 22 And we haue ſent with them our Brother alſo, whom we haue proued in many things often to be careful: but now much more carefnl, for the great confidence in you, 23. either for Titus which is my fellow and Coadiutor toward you, or our Brethren Apoſtles of the Churches, the glorie of Chriſt. 24. The declaration therfore which is of your charitie and our glorying for you, declare ye toward them in the face of the churches. ✠

The Epiſtle vpon S. Lukes day, *Octob.* 18.

Rom. 12, 17.

ANNOTATIONS.

CHAP. VIII.

14. *Aboundance ſupply.*) He meaneth that ſuch as abound in worldly riches, ſhould communicate for ſupply of other their Brethrens neceſſities, whatſoeuer they may: that on the other ſide they whom they help in temporals, may impart to them againe ſome of their ſpiritual riches, as praiers, and other holy workes and graces, which is a happie change and entercourſe for the welthy men, if they could ſee it. And this place proueth plainely that the faſtings and ſatisfactorie deeds of one man, be anaſtable to others, yea and that holy Saints or other vertuous perſons may in meaſure and proportion of other mens neceſſities and deſeruings, allot vnto them, as wel the ſupererogation of their ſpiritual workes, as theſe that abound in worldly goods, may giue almes of their ſuperfluities, to them which are in neceſſitie. Which interchange and proportion of things the Apoſtle doth euidently ſet downe.

Temporal benefits vpon ſpiritual perſons.

One may ſatisfie and ſupererogate for another.

CHAP.

CHAP. IX.

He proceedeth exhorting them to the foresaid contribution, 3 to verifie his commending of them. 6. and to doe it liberally, that so they may merit the more, and God be the more praised.

FOR concerning the ministerie that is done " toward the Saints, it is superfluous for me to write vnto you. 2. For I know your prompt mind: for the which I glorie of you to the Macedonians: That Achaia also is ready from the yeare past, and your emulation hath prouoked very many. 3. But I haue sent the Brethren, that the thing which we glorie of you, be not made void in this behalfe, that (as I haue said) you may be ready: 4. lest when the Macedonians shal come with me, and find you vnready, we (that we say not, ye) may be ashamed c in this substance. 5. Therfore I thought it necessarie to desire the Brethren that they would come to you, and prepare this blessing before promised, to be ready so, as a blessing," not as auarice. 6. And this I say, he that " soweth sparingly, sparingly also shal reap: and he that soweth in blessings, of blessings also shal reap. 7. Euery one as he hath determined in his hart, not of sadnes or of necessitie. 8. For *God loueth a cheerful giuer.* 9. And God is able to make al grace abound in you: that in al things alwaies hauing al sufficiencie, you may abound vnto al good workes, 10. as it written: *He distributed, he gaue to the poore:* :: *his iustice remaineth for euer.* 11. And he that ministreth seed to the sower, wil giue bread also for to eate: and wil multiplie your seed and wil augment the increases of the fruits of your iustice: ✠ 12. that being enriched in al things, you may abound vnto al simplicitie, which worketh by vs thankes-giuing to God. 13. Becausе the ministerie of this office" doth not only supplie those things that the Saints want, but aboundeth also by many thankes-giuings in our Lord, 14. by the proofe of this ministerie, glorifying God in the obediēce of your confessiō vnto the Ghospel of Christ, and in the simplicitie of communicating vnto them, and vnto al, 15. and in their praying for you, being desirous of you becausе of the excellent grace of God in you. 16. Thankes be to God for his vnspeakeable guift.

c *That it, in this matter of almes Chrysost. Theoph.* The Epistle for S. Laurence, Aug. 10.

:: The fruit of almes is the encrease of grace in al iustice and good workes to life euerlasting: God giuing these things for reward & recompense of charitable workes, which therfore be called the seed or meritorious cause of these spiritual fruits.

Eccl. 35. 11.

Psal. 11. 9.

ANNOTATIONS

CHAP. IX.

Proctours for Catholike Prisoners.

1. *Toward the Saints.*) By the Apostles earnest and often calling vpon the Corinthians to giue almes for relieuing the faithful in distresse, the Pastours of Gods Church may learne that it specially pertaineth to their office to be Proctours for holy men in prison, pouertie, & al other necessitie, specially when their want commeth for confession of their faith.

12. *Doth*

5. Not as anarice.) The couetous man that parteth with is peny painefully and with sorrow, as though he loſt a limme of his body, is noted; and cheerful, ready, voluntarie, and large contribution is commended. Cheerful giuing.

6. Soweth ſparingly) Almes is compared to ſeed. For as the ſeed throwen into the ground, though it ſeeme to be caſt away, yet is not loſt, but is laid vp in certaine hope of great encreaſe: ſo that which men giue in almes, though it ſeeme to be caſt away & to periſh in reſpect of the giuer, yet indeed it is moſt fruitful; the benefit therof manifoldly returning to him againe. Whereupon the Apoſtles concluſion is cleere, that according to the meaſure of the almes or ſeeding (which is more or leſſe in reſpect of the wil & abilitie of the giuer) the encreaſe & aboundance of harueſt, that is, of grace and glorie ſhal enſue. See S. Auguſtin *in Pſal. 49. circa med. & q. 4. ad Dulcitium.* The greater almes, the greater merit and reward.

12. Doth not only ſupply.) When almes are giuen, ſpecially to holy men, not only the giuers obtaine great benefits thereby, and the wants of others be ſupplied, but God alſo by the receiuers continual praiers and thankes-giuing therfore, is exceedingly honoured: ſo that charitie beſtowed in this ſort, is an acte of Gods worſhip and of religion. Almes redoũd to God's honour.

CHAP. X.

Againſt the falſe Apoſtles granting the infirmitie of his perſon, he doth notwithſtanding ſet out the power of his Apoſtleſhip, 12 reprehending them alſo for chalenging to themſelues the praiſe of other mens labours.

AND I Paul my ſelf beſeech you by the mildenes and modeſtie of Chriſt, who in preſence indeed am humble among you, but abſent am bold on you. 2. But I beſeech you, that being preſent I need not be bold by that confidence wherwith I am thought to be bold againſt ſome: which thinke vs as though we walke according to the fleſh. 3. For walking in the fleſh, we warre not according to the fleſh. 4. For the" weapons of our warfare are not carnal: but mightie to God vnto the deſtruction of munitions, deſtroying counſels, 5. and al loftineſſe extolling itſelf againſt the knowledge of God, and bringing into captiuitie al vnderſtanding vnto the obedience of Chriſt, 6. and hauing in a readineſſe" to reuenge al diſobedience, when your obediẽce ſhal be fulfilled. 7. See the things that are according to appearance. If any man haue aſſiance in himſelf, that he is Chriſt's: let him thinke this againe with himſelf, that as he is Chriſt's, ſo we alſo. 8. For and if I ſhould glorie ſome-what more of our power, which our Lord hath giuen vs" vnto edification and not to your deſtruction; I ſhal not be aſhamed. 9. But that I may not be thought as it were to terrifie you by epiſtles (10. for his epiſtles indeed, ſay they, are ſore and vehement; but his bodily preſence weake, & his ſpeach contemptible) 11. let him this thinke that is ſuch a one, that ſuch as we are in word by epiſtles, abſent; ſuch alſo we are indeed, preſent. 12. For we dare not match or compare our ſelues with certaine, that cõmend thẽſelues: but we meaſure our ſelues in our ſelues, & cõpare our ſelues to our ſelues. 13. But we wil not glorie aboue our meaſure: but according to the meaſure of the rule, which God hath meaſured to vs, a meaſure to reach euẽ vnto you. 14. For not, as though we reached not

not vnto you, doe we extend ourselues beyond. For we are come as farre as to you in the Ghospel of Christ. 15. not glorying aboue measure in other mens labours: but hauing c hope of your faith increasing, to be magnified in you according to our Rule abundātly, 16. yea vnto those places that are beyond you, to euāgelize, not in another man's Rule, to glorie in those things that are prepared before. 17. But he that glorieth, let him glorie in our Lord. 18. For not he that commendeth himself, the same is approued; but whom God commendeth.

The Epistle vpon S. Lucies day 13. Decem. s Martha's. Iulij 29. S. Agnes. secū dò Ian. 28. s. Potentiana's. May 19.

c ἐλπὶς δὲ αὐξομένης τῆς πίστεως ὑμῶν. Ier. 9, 23.

ANNOTATIONS.

CHAP. X.

Punishing of Heretikes.

4. *Weapons.*) He meaneth the ample spiritual and Apostolical power giuen by Christ for the punishment of false Apostles, Heretikes, and rebelles to God's Church, who are here noted specially by pride, and insolence (which is the proper marke of such fellowes) to extol themselues aboue the measure of the science of God, which consisteth in humble obedience to the faith and the Preachers of the same.

Their pride.

The spiritual power of Bishops against Heretikes.

6. *To reuenge*) You may see hereby, that the spiritual power of Bishops is not only in preaching the Ghospel, and so by persuasion and exhortation only (as some Heretikes hold) to remit or retaine sinnes, but that it hath authoritie to punish, iudge, and condemne Heretikes and other like rebelles: which power * one of the principal rebelles of this time being conuinced by the euidence of the place, acknowledgeth to be grounded vpon Christes word, *what soeuer you bind in earth, shal be bound in* Heauen: *Mat.* 18, 18 applying also the words spoken to Hieremie c. 1, 10. *Behold I appoint thee ouer Nations and Kingdoms, that thou plant, plucke vp, build and destroy*, to confirme & explicate the power Apostolike here alleaged by S. Paul. Mary they would gladly draw this power from the lawful Successours of the Apostles, to themselues, their Ministers, and Consistories, which are nothing els but the shops and Councels of sedition and al the conspiracies of this time, against the lawful Princes of the world.

* *Caluin vpon this place.*

Heretical Consistories.

Ecclesiastical censures (namely Excommunication) when & where to be executed.

8. *Vnto edification.*) This great power of the Churches censures, specially of excommunication, as it was giuen for the good and saluation of the people, so it must not be vsed against the innocent, no nor yet vpon Heretikes or other offenders, but where & when it may by likelyhood benefit either the parties, or the people, or may be executed without the hurt or perturbation of the whole Church, as oftentimes it can not be, by reason of the multitude of offenders. Which caused the Apostle here to signifie that he would not vse his vtermost authoritie against the false Apostles which disturbed him; til themselues were in perfect obedience vnto him, lest by punishing the principal offenders, a greater disturbance & reuolt might fal among the people, if they were not before in perfect obedience.

CHAP.

CHAP. XI.

He reasoneth the matter with the Corinthians, why they should preferre the false Apostles before him. And because they giue them leaue to bragge and commend themselues and to abuse them so miserably, he trusteth they wil also giue him the hearing: 21. and so he beginneth, and first shewing himself in al Iudaical respectes (wherin only stood al their boasting) to be as they are, he addeth afterward such a long roll of his suffering for Christ, as is incomparable.

WOuld God you could beare some litle of my folly: but doe ye also support me: 2. for I emulate you with the emulation of God. For I haue ‡ despoused you to one man, to present you a chast virgin vnto Christ. Gen.3.4 3. But I feare lest, as the serpent seduced Eue by his subteltie, so your senses may be corrupted, & fal from the simplicitie that is in Christ. 4. For if he that ‡ commeth, preach another Christ whom we haue not preached, or you receiue another spirit whom you haue not receiued; or another Ghospel which you haue not receiued, you might wel suffer it. 5. For I suppose that I haue done nothing lesse then the great Apostles. 6. For although rude in speach, yet not in knowledge. But in al things we are made manifest to you. 7. Or did I commit a sinne, humbling my self, that you might be exalted? because I euangelized vnto you the Ghospel of God gratis? 8. Other Churches I spoiled, taking a stipend, for your ministerie. 9. And when I was with you, and had need, I was burdenous to none: for that which I wanted, the Brethren supplied that came from Macedonia: and in al things I haue kept my self without burden to you, and wil keep. 10. The truth of Christ is in me, that this glorying shal not be infringed toward me in the countries of Achaia. 11. Wherfore? because I loue you not? God doth know. 12. But that which I doe, I wil also doe, that I may cut away the occasion of them that desire occasion: that, in that which they glorie, they may be found euē like vs. 13. For such false Apostles are ‡ b craftie workers, trāsfiguring themselues into Apostles of Christ. 14. And no maruel: for Satā himself transfigureth himself into an Angel of light. 15. It is no great matter therfore if his Ministers be transfigured as the Ministers of iustice: whose end shal be according to their workes.

16. Againe I say, (let no man thinke me to be fooliſh: otherwise take me as fooliſh, that I also may glorie a litle,) 17. that which I speake, I speake not according to God, but as it were in fooliſhnes, in this substance of glorying. 18. Because many glorie according to the flesh, I also wil glorie. 19. a For you doe gladly suffer the fooliſh: whereas your selues are wise. 20. For you suffer if a mā bring you into seruitude, if a man deuoure, if a mā take, if a mābe extolled, if a mā strike you on the face. 21. I speake according to dishonour, as though we had been weake in this Phil.3,5 part. Wherin any man dare (I speake foliſhly) I dare also 22. * They are

‡ The Apostles and their Successors did despouse the people whom they conuerted, to Christ, ī al puritie & chastitie of truth and wholy vndefiled and void of errour and heresie.

‡ The note af a false Teacher, *to come*: that is without lawful calling or sending to thrust and intrude himself into another mans charge.

‡ b A proper terme for Heretikes that shape themselues into the habit of true Teachers, spacially by often allegation and commendatiō of the Scripures. Read the notable admonition of the ancient writer *Vincentius Lirinensis*. in his golden booke *Against the Prophane nouelties of al heresies.*

a The Epistle vpon the Sunday of Sexagesme.

are Hebrewes: and I. They are Israelites: and I. They are the seed of Abraham; and I. 23. They are the Ministers of Christ; and I. (I speake as one scarse wise) more I: in many moe labours, in prisons more aboundantly, in stripes aboue measure, in deaths often. 24. Of the Iewes fiue times did I receiue* fortie sauing one. 25. Thrise was I beaten* with rods * once I was stoned, thrise I suffred* shipwrack; night and day haue I been in the depth of the sea, 26. in iourneying often, perils of waters, perils of theeues, perils of my Nation, perils of Gentils, perils in the citie, perils in the wildernes, perils in the sea, perils among false Brethren, 27. in labour and miserie, in much watchings, in hunger and thirst, in fasting often, in cold and nakednes, 28. beside those things which are outwardly: my daily b instance, the carefulnes of al Churches. 29. Who is weake, and I am not weake? Who is scandalized, and I c am not burnt? 30. If I must glorie: I wil glorie of the things that concerne my infirmitie. 31. The God and Father of our Lord IESVS Christ, who is blessed for euer, knoweth that I lie not. 32.* At Damascus the Gouernour of the Nation vnder Aretas the King, kept the citie of the Damascenes for to apprehend me: 33. and through a window in a basket was I let downe by the wal, and so escaped his hands.

Deu. 25. 3. Act. 16. 23. 14, 18. 27, 15.

c non vror. πυροῦμαι 2 Act. 9. 14.

b ἐπισύστασις. S. Chrysostom and Theophylact interpret it of daily conspiracie against him: others, of multitude of cares instant & vrgent vpon him

ANNOTATIONS.

CHAP. XI.

As Eue by the Serpent, so the people are seduced by Heretikes.

3. *From the simplicitie.*) People fal from their first faith, virginitie, and simplicitie in Christ, not by sodain reuolt, but by litle & litle, in giuing eare to the subtil persuasion of the Serpent, speaking to them by the sweet mouths & allurementes of Heretikes. Of which kind of seduction he giueth Eue for an example, who was by her greedy desire of knowledge and the Diuels promise of the same, drawen from the natiue simplicitie and obedience to God. As at this day, promise and pretense of knowledge driueth many a poore soul from the sure, true, sincere and only beleefe of God's Church.

Heretikes sometime eloquent. Knowledge better the gay words. Yong Oratours among Heretikes preferred before the ancient Doctours.

6. *Rude in speach.*) Hereby we see that the seditious and false Teachers haue often the guift of eloquence wherby the simple be easily beguiled. Such were Core and Dathan, as Iosephus writeth *Ant. li. 4. c. 2.* for the same, S. Augustin (*li. 5. Confes. c. 5. & 13.*) calleth the Heretike Faustus Manichæus, *magnum laqueum Diaboli, a great snare of the Diuel*, saying that he passed the glorious Doctor S. Ambrose in shew of words, but farre inferiour to him (without al comparison) in substance and matter. In which sort the Apostle here is glad to compare himself with the false Apostles, whom the Corinthians did follow and extol farre aboue him by reason of their eloquence; granting to them that guift, but chalenging to himself superioritie in knowledge, which al wise men preferre before vaine words. And it is the bane of our poore countrie, that the people now a-daies giue credit rather to new Oratours and toolliſh yonkers, for their sweet speaches; then to the glorious Doctours of Christes Church, for their singular knowledge and more graue eloquence.

CHAP. XII.

He telleth of his incomparable visions, 5 but for humilitie liketh better to talke of his infirmities: 11 putting the fault in the Corinthians for that he is faine thus to rehearse his owne commendations. 13. Where againe he reasoneth the matter with them like a father, why they should preferre those false Apostles before him. 20. And feareth left at his comming he shal be compelled to excommunicate many of them.

IF I must glorie (it is not expedēt indeed) but I wil come to the "visions & reuelatiōs of our Lord 2. I know a man in Christ aboue fourteen yeares agoe (whether in the body, I know not, or out of the body, I know not: God doth know) such a one " rapt euen to the third Heauē. 3. And I know such a man (whether in the body, or out of the body, I know not; God doth know) 4. that he was rapt into Paradise; & heard secret words, which it is not lawful for a man to speake. 5. For such an one I wil glorie: but for my self I wil glorie nothing, sauing in my infirmities. 6. For and if I wil glorie, I shal not be fooliſh: for I shal say truth. But I spare, left any man should esteem me aboue that which he seeth in me, or heareth any thing of me. 7 And left the greatnes of the reuelatiōs might extol me, there was giuē me a prick of my flesh, an Angel of Satā, to buffet me. 8. For the which thing thrise I besought our Lord, that it might depart frō me: 9. And he said to me: My grace sufficeth thee, for power is perfited in infirmitie. Gladly therfore wil I glorie in mine infirmitie, that the power of Christ may dwel in me. ✠ 10. For the which cause I please my self in infirmities, in cōtumelies, in necessities, in persecutions, in distresses for Christ. For when I am weake, then am I mightie. 11. I am become fooliſh: you haue cōpelled me. For I ought to haue been cōmended of you: for I haue been nothing lesse then they that are "aboue measure Apostles: although I am nothing. 12. Yet the signes of my Apostleship haue beē done vpō you in al patiēce," in signes & wōders & mighty deeds. 13. For what is there that you haue had lesse thē the other Churches; but that I my self haue not burdned you? Pardō me this iniurie. 14. Behold, now the third time I am ready to come to you; & I wil not be burdenous vnto you. For I seeke not the things that are yours, but you. For neither ought the children lay vp treasures for the parents, but the parents for the childrē. 15. But I most gladly wil bestow & wil my self moreouer be bestowed for your soules: although louing you more, I am loued lesse.

16. But be it so: I haue not burdened you: but being craftie, I tooke you by guile. 17. Haue I circumuented you by any of them whom I sent to you? 18. I requested Titus, and I sent with him a brother. Did Titus circumuēt you? walked we not with one spirit? not in the self-same steps? 19. 'Of old' thinke you that we excuse our selues to you? Before God in Christ we speake: but al things (my Deerest) for your edifying. 20. For I feare left perhaps when I come, I find you not such as I would: and I be found of you such an one as you would not. Left perhaps cōtentions emulations, stomakings, dissensions, detractiōs, whisperings swellings, seditions be among you. 21. Left againe when I come, God humble me among you: & I mourne many of them that sinned before, & " haue not done penance for the vncleannes & fornication and incontinencie that they haue committed.

" by this we may proue that it is neither impossible, incredible, nor vndecent, that is reported by the ancient Fathers of some that haue been rauished or rapt (whether in body or out of body God knoweth) & brought to see the state of the next life, as wel of the saued as damned

" τῶν μὴ μετανοησάντων. Which S. Augustin saith (ep. 108.) is spoken here of doing great penance for heinous sinnes, as *Pœnitentes* did in the primitiue Church. So that it is not only to repent or to amend their liues, as the Protestants translate it.

Againe.

ANNOTATIONS.

CHAP. XII.

Visions haue no credit with heretikes.

1. *Visions.*) S. Cyprian (*ep 69. nu. 4.*) complaineth that the Aduersaries of Gods Church and Priests, giue no credit to visions. But their incredulitie is much more in our daies that condemne al such reuelations, though they be reported and recorded for most certaine, of holy S. Gregorie, S. Bede, or who-els soeuer. Yea they are so wicked in this case, that the vision which the holy Author of the booke of Machabees * calleth *fide dignum*, worthy of credit, is one cause why they deny the whole booke to be Canonical: and as wel might they for this vision deny al S. Paules Epistles, and for the like, the Actes of the Apostles *Act. 9. 10. 11. 12. 27.* and the Ghospel it-self, *Matth. 1, 20. 2, 13, 11. 13, 19.* * 2. Mach.

The Apostles some greater then others.

11. *Aboue measure Apostles.*) Though al were in that they were Apostles, of one and the same order, yet we may see that some had maruelous great preeminence and priuilege aboue others in the same office: specially S. Peter and S. Iohn, whom S. Paul often calleth *great Apostles, aboue measure or passing Apostles, the pillars, &c.* 2. Cor. 11, 5. 12, 11. Gal. 2, 9.

We must stick to the faith first planted by miracles.

12. *In signes.*) Miracles be necessarie, and be great signes of truth, when it is first newly taught. And therfore let al Catholike men hold fast that faith which was first preached & cõfirmed by miracles. As in England by S. Augustin, & in other Nations by holy Apostolike men. And let the Heretikes that preach extraordinarily, newly and otherwise then we receiued at our first conuersion, shew their calling and doctrine by miracles, or els let them be taken for false Apostles as they be.

CHAP. XIII.

He driueth into them the feare of excommunication: to the end that they doing penãnce before-hand, he may not be compelled to vse his authoritie when he commeth, and as he hath threatned. 11. *And so with a general exhortation he endeth.*

LOE this the third time I come vnto you: *In the mouth of two or three witnesses shal euery word stãd. 2. I fore-told and doe fore-tel as present, and now absent, to them that sinned before, and al the rest, that if I come againe, I wil not spare. 3. Seeke you an experiment of him that speaketh in me, Christ; who in you is not weake, but is Mightie in you? 4. For although he was crucified of infirmitie; yet he liueth by the power of God. For we also are weake in him: but we shal liue with him by the power of God on you. 5. "Trie your owne selues if you be in the faith, proue ye your selues. Know you not your selues that Christ IESVS is in you, vnlesse perhaps you be reprobates. 6. But I hope you' know that we are not reprobates. 7. And we pray God, that you doe no euil, not that we may appeare approued, but that you may doe that which is good, and we be as reprobates. 8. For we can not any thing against the truth; but for the truth. 9. For we reioyce, for that we are weake, and you are mightie. This also we pray for, your consummation. 10. Therfore these things I write absent: That being present I may not deale hardly according to the power

* Deut. 19. 15.

' shal know.

c power which our Lord hathgiuen me vnto edification and not vnto destruction.

11. For the reſt, Brethren, reioyce, be perfect, c take exhortation, be of one mind, haue peace; and the God of peace & of loue ſhal be with you. 12. Salute one another in a * holy kiſſe. Al the Saints ſalute you. 13. The grace of our Lord IESVS Chriſt, and the charitie of God, and the communication of the Holy Ghoſt be with you al. Amen. ℍ

c Ecclesiastical power to punish offenders by the censures of the Church. The Epistle in a votiue Masse of the B. Trinitie.

ANNOTATIONS.

CHAP. XIII.

5. *Trie your ſelues.*) The Heretikes argue hereupon, that euery man may know himſelf certainely to be in grace: where the Apoſtle ſpeaketh expreſly and only of faith: the act whereof a man may know and feele to be in himſelf, becauſe it is an act of vnderſtanding, though he can not be aſſured that he hath his ſinnes remitted, and that he is in al points in ſtate of grace and ſaluation: becauſe euery man that is of the Catholike faith, is not alwaies of good life agreable thereunto, nor the acts of our wil ſo ſubiect to vnderſtanding, that we can know certainely whether we be good or euil. See S. Auguſtin *to. 7. de perfect. iuſtitiæ c.* 15. *Li. de Cor. et grat. c.* 13. & S. Thomas 1. 2. q. 11. 2. art. 5.

We may know that we haue faith, but not that we are in grace.

THE ARGVMENT OF THE EPISTLE OF S. PAVL TO THE GALATIANS.

THAT this Epiſtle may ſeeme to be the firſt that S. Paul wrote, was declared in the argument of the Epiſtle to the Romanes; notwithſtanding that in the ſecond chapter it is euident to haue been written.14.yeares at the leaſt after his Conuerſion,and (as it is ſaid) from Epheſus, belike at that time of his being there, which is mentioned Act. 18.

The occaſion of it were ſuch falſe-apoſtles, as we read of, Act. 15. Et quidam deſcendentes, &c. And certaine comming downe from Iewrie, taught the Brethren (that is the Chriſtian Gentils at Antioch) that vnles you be circumciſed according to the manner of Moyſes, you can not be ſaued. Such commers alſo to the Galatians (whom S. Paul had conuerted Act. 16, as himſelf mentioneth Gal.1.and 4) did ſeduce them, ſaying, that al the other Apoſtles to whom they should rather harken, then to Paul (who came they knew not from whence) did vſe Circumciſion: yea and that Paul himſelf, when he came among them, durſt doe none other. And to winne them more eaſily, they did not lay on them the burden of the whole Law, but of Circumciſion only.

Againſt theſe deceiuers, S.Paul declareth, that he receiued his Apoſtleship and learned the Ghoſpel that he preacheth, of Chriſt himſelf after his Reſurrection: and that the other Apoſtles (although he learned nothing of them) receiued him into their ſocietie, and allowed wel of his preaching to the Gentils, though themſelues being Iewes, and liuing among the Iewes, had not yet left the ceremonies of the Law: howbeit they did not put in them any hope of iuſtification, but in Chriſt alone without them. He declareth moreouer that the ſaid Falſe-apoſtles belyed him, in ſaying that he alſo preached Circumciſion ſometimes. Againe, that they themſelues in preaching no more but Circumciſion, did againſt the nature of Circumciſion, becauſe it is a profeſſion to obſerue the whole Law: finally, whatſoeuer they pretended, that indeed they did it only to pleaſe the Iewes, of whom otherwiſe they should be perſecuted.

So that in this Epiſtle he handleth the ſame matter, which in the Epiſtle to the Romanes: but here leſſe exactly and more briefly, becauſe the Galatians were very rude, and the Romanes contrariewiſe, repleti omni ſcientia (Rom. 15.) replenished with al knowledge.

THE

THE EPISTLE OF S. PAVL TO THE GALATIANS.

CHAP. I.

After the foundation laid in the ſalutation, 6. he exclaimeth againſt the Galatians, & their Falſe-Apoſtles, 11. conſidering that the Ghoſpel which he preached to them, he had it immediately of Chriſt himſelf. 13. Which to ſhew he beginneth to tel the ſtorie of his conuerſion and preaching ſince then, and that as he learned nothing of the other Apoſtles, ſo yet he had their approbation.

PAVL an Apoſtle not of men, " neither by man, but by IESVS Chriſt, and God the Father that raiſed him from the dead, 2. and al the Brethren that are with me; to the Churches of Galatia. 3. Grace to you and peace from God the Father and our Lord IESVS Chriſt, 4. who gaue himſelf for our ſinnes, that he might deliuer vs from this preſent wicked world, according to the wil of our God and Father: 5. to whom is glorie for euer and euer. Amen.

6. I maruel that thus ſo ſoon you are transferred from him that called you into the grace of Chriſt, vnto another Ghoſpel: 7. which is not another, vnles there be ſome that trouble you, and wil " inuert the Ghoſpel of Chriſt. 8. But although we, " or an Angel from Heauen, euangelize to you beſide that which we haue euangelized to you, be he anathema. 9. As we haue ſaid before, ſo now I ſay againe: If any euangelize to you, beſide that which you haue receiued, be he anathema. 10. For doe I now vſe perſuaſion to men, or to God? Or doe I ſeeke to pleaſe men? If I yet did pleaſe men, I ſhould not be the ſeruant of Chriſt.

11. c For I doe you to vnderſtand, Brethren, the Ghoſpel that was euangelized of me, that it is not according to man. 12. For neither did I receiue it of man, nor learne it; but by the reuelation of IESVS Chriſt.

13. For you haue heard my conuerſation ſometime in Iudaiſme, that aboue meaſure I perſecuted the Church of God, and expugned it, 14. and profited in Iudaiſme aboue many of mine equales in my Nation, being

" New Ghoſpellers that peruert, corrupt, or alter the one only true and firſt deliuered Ghoſpel, are to be auoided. See S. Augnſtin. *Cont. Fauſtum li. 32. c. 27.*

c The Epiſtle vpon the Commemoration of S. Paul, Iun. 30.

Act 9. 1.

more abundantly an emulatour of the traditions of my Fathers. 15. But when it pleased him that separated me from my mothers womb, and called me by his grace, to reueale his Sonne in me, 16. that I should euangelize him among the Gentils, incontinent I condescended not to flesh and bloud, 17. neither came I to Hierusalem to the Apostles my Antecessours: but I went into Arabia, and againe I returned to Damascus. 18. Then, after three yeares I came to Hierusalem [r] to see Peter: and taried with him fifteen daies. 19. But other of the Apostles saw I none; sauing Iames [s] the brother of our Lord. 20. And the things that I write to you; behold before God, that I lie not. ✠ 21. After that I came into the parts of Syria and Cilicia. 22. And I was vnknowen by sight to the Churches of Iewrie, that were in Christ: 23. but they had heard only, That he which persecuted vs sometime, doth now euangelize the faith which sometime he expugned: 24. and in me they glorified God.

Act. 9, 1.

[r] S. Iames was called our Lordes brother after the hebrew phrase of the Iewes, by which neer kinsmen are called Brethrē: for they were not Brethren indeed, but rather sisters children.

ANNOTATIONS.

CHAP. I.

S. Paul sent to preach by ordinarie imposition of hands.

1. *Neither by man.*) Though he were not first by man's election, nomination, or assignment, but by God's owne special appointment, chosen to be an Apostle; yet by the like expresse ordinance of God he tooke orders or imposition of hands of men, as is plaine *Act.* 18. Let vs beware then of such false Apostles, as now a-daies intrude themselues to the office of Ministerie and preaching, neither called of God, nor rightly ordered of men.

No shew of learning or vertue must moue vs from the faith.

8. *Or an Angel.*) Manie worthie obseruations are made in the Fathers writings, of the earnest admonition of the Apostle, and much may we gather of the text it-self. First, that the credit of any mā or Angel, for what learning, eloquēce, shew of grace or vertue soeuer, though he wrought miracles, should not moue a Christian man from that truth which he hath once receiued in the Catholike Church: of which point Vicentius Lirinensis excellently trateth *li. cont. profan hæres. Nouitates.* Whereby we may see that it is great pitie and shame, that so many follow Luther & Caluin & such other leud fellowes, into a new Ghospel, which are so farre from Apostles and Angels, that they are not any whit comparable with the old Heretikes in guifts of learning or eloquence, much lesse in good life.

Preaching cōtrarie to the faith receiued is forbiden, not other preaching.

Secondly S. Augustin noteth vpon the word, *Beside*, that not al other teaching, or more preaching then the first, is forbidden, but such as is contrarie and disagreeing to the rule of faith. *The Apostle did not say*, saith he, *If any man euangelize to you more then you haue receiued, but, beside that you receiued.* For *if he should say that, he should be preiudicial to himself, who coueted to come to the Thessalonians, that he might supply that which was wanting to their faith. Now he that supplieth, addeth that which was lacking, taketh not away that which was, &c.* By which we see how friuolously and calumniously the Heretikes charge the Church with addition to the Scriptures. *Tract. 98. in Ioan.*

The Ghospel is not only in the written word of Scripture, but in vnwritte tradition also.

Thirdly, as wel by the word *euangelizamus* (we euangelize) as the word *accepistis* (you haue receiued) we may note that the first truth, against which no second Ghospelling or doctrine may be admitted, is not that only which he wrote to the Galatians, or which is conteined either in his or any other of the Apostles or Euangelistes writings, but that which was by word of mouth also preached, taught, or deliuered them first, before he wrote to them. Therfore the Aduersaries of the Church that measure the word of God or Ghospel by the Scriptures only, thinking themselues not to incurre S. Paules curse, except they teach directly against the written word, are fouly beguiled. As therin also they shamefully erre, when they charge the Catholikes with adding to the Ghospel, when they teach any thing that is not in expresse words written by the Apostles or Euangelists:

not marking that the Apoſtle in this Chapter, and els-where commonly calleth his & his fellowes whole preaching, the Ghoſpel, be it written or vnwritten.

Fourthly, by the ſame words we ſee condemned al after-preachings, later doctrines, new ſects and Authours of the ſame: that only being true, which was firſt by the Apoſtles and Apoſtolike men as the lawful husband-men of Chriſtes field, ſowed and planted in the Church: and that falſe, which was later and as it were ouer-ſowen by the enemie. By which rule not only Tertullian (*de præſcrip. nu. 6. & 9.*) but al other ancient Doctours, and ſpecially S. Ireneus (*li. 3. c. 2. 3. 4.*) tried truth from falſehood, & condēned old Heretikes, prouing Marcion, Valentine, Cerdon, Menander, and ſuch like falſe Apoſtles, becauſe they came in with their nouelties long after the Church was ſettled in former truth. After-preaching & ouer-ſowing of nouelties, argueth falſe doctrine.

Fifthly, This curſe or execration pronounced by the Apoſtle, toucheth not only the Galatians, or thoſe of the Apoſtles time, that preached otherwiſe then they did, but it perteineth to al times, Preachers, and Teachers, vnto the worlds end: and it concerneth them (as Vincentius Lirinenſis ſaith) that preach a new faith, or change that old faith which they receiued in the vnitie of the Catholike Church. *To preach any thing to Chriſtian Catholike men* (ſaith he) *beſides that which they haue receiued, neuer was it lawful, neuer is it, nor neuer ſhal it be lawful. To ſay anathema to ſuch, it hath been, & is, and ſhal be alwayes behoofful.* So S. Auguſtin by this place holdeth al accurſed, that draw a Chriſtian man from the ſocietie of the whole Church, to make the ſeueral part of any one ſect: that cal to the hidden conuenticles of heretikes, from the open & knowen Church of Chriſt: that allure to the priuate, from the common: finally al that draw with chatting curioſitie the children of the Catholike Church, by teaching any thing beſides that they found in the Church. *ep. 48. Pſal. 103. Con. 2.* * mentioning alſo that a Donatiſt feined an Angel to haue admoniſhed him to cal his freind out of the Communion of the Catholike Church into his ſect. And he ſaith, that if it had been an Angel indeed, yet ſhould he not haue heard him. Laſtly S. Hierom vſeth this place, wherein the Apoſtle giueth the curſe or anathema to al falſe teachers not once but twiſe, to proue that the zeale of Catholike men ought to be ſo great toward al Heretikes and their doctrines, that they ſhould giue them the anathema, though they were neuer ſo deare vnto them. In which caſe, ſaith this holy Doctour, I would not ſpare mine owne parents. *Ad Pammach. c. 3 cont. Io. Hieroſ.* The Apoſtles curſe vpon al that teach new doctrine, and draw men from the Cath. Church. Zeale againſt heretikes.

Li. cont. proph. her. nomit.

* *Aug. ep. 165.*

18. *To ſee Peter.*) In what eſtimation S. Peter was with this Apoſtle, it appeareth: ſeeing for reſpect and honour of his perſon, and of duety as Tertullian *de præſcript.* faith (notwithſtanding his great affaires Eccleſiaſtical) he went ſo farre to ſee him: not in vulgar manner, but (as S. Chryſoſtom noteth the Greeke word to import) to behold him as men behold a thing or perſon of name, excellencie, and maieſtie. For which cauſe, and to fill himſelf with the perfect vew of his behauiour, he abode with him fifteen daies. See S. Hierom *ep. 103. ad Paulinum to. 3.* who maketh alſo a myſterie of the number of daies that he taried with S. Peter. See S. Ambroſe *in Comment. huius loci*, and S. Chryſoſtome vpon this place, and *ho. 87. in Ioan.* S. Paul doth viſit S. Peter of honour and reuerence toward him.

ἱστορῆσαι.

CHAP. II.

He telleth forth the ſtorie begun in the laſt chapter, and how he reprehended Peter, 15. and then ſpecially vrgeth the enſample of the Chriſtian Iewes, who ſought vnto Chriſt for iuſtification, and that by warrant alſo of their Law it-ſelf, as alſo becauſe otherwiſe Chriſt's death had been needles.

THEN after fourteen yeares I went vp againe to Hieruſalem with Barnabas, taking Titus alſo with me. 2. And I went vp according to reuelation: and " conferred with them the Ghoſpel which I preach among the Gentils, but apart with them that ſeemed to be ſome-thing, leſt perhaps " in vaine I ſhould runne or had runne. 3. But neither Titus which was

with me, whereas he was a Gentil, was compelled to be circumcised: 4. but because of the false Brethren craftily brought in, which craftily came in to espie our libertie that we haue in Christ IESVS, that they might bring vs into seruitude. 5. To whom we yealded not subiection no not for an houre, that the truth of the Ghospel may remaine with you. 6. But of thē that seemed to be some-thing, (what they were some-time, it is nothing to me. * God accepteth not the person of man) for to me, they that seemed to be something, " added nothing. 7. But contrariewise when they had seen, that to me was committed the Ghospel of the c prepuce, as " to Peter of the circumcision (8. for he that wrought in Peter to the Apostleship of circumcision, wrought in me also among the Gentils) 9. and when they had knowen the grace that was giuen me, Iames and Cephas and Iohn, which seemed to be pillars, " gaue to me and Barnabas the right hands of societie: that we vnto the Gentils, & they vnto the circumcision: 10. only that we should be mindful of the poore: the which same thing also I was careful to doe.

Deut. 10, 17.

c See the marginal Annotation *Rom. 2. v. 25.*

11. And when Cephas was come to Antioche, " I resisted him c in face, because he was " reprehensible. 12. For before that certaine came from Iames, he did eate with the Gentils: but when they were come, he withdrew and separated himself, fearing them that were of the circumcision. 13. And to his simulation consented the rest of the Iewes, so that Barnabas also was led of them into that simulation. 14. But when I saw that they walked not rightly to the veritie of the Ghospel, I said to Cephas before them al: If thou being a Iew, liuest Gentil-like and not Iudaically, how doest thou compel the Gentils to Iudaize?

κατὰ πρόσωπον.

c That is, *in presence, before them al*, as Beza himself expoundeth it. Yet the English Bezites to the more disgracing of S. Peter, translate, *to his face*, No. Test. an. 1580.

15. We are by nature Iewes, and not of the Gentils, sinners. 16. But knowing that * man is not iustified by the workes :: of the Law, but by the faith of IESVS Christ; we also beleeue in Christ IESVS, that we may be iustified by the faith of Christ, and not by the workes of the Law: for the which cause, by the workes of the Law no flesh shal he iustified. 17. But if seeking to be iustified in Christ, our selues also be found sinners; is Christ then a Minister of sinne? God forbid. 18. For if I build the same things againe which I haue destroied, I make my self a preuaricatour. 19. For I by the Law, am dead to the Law, that I may liue to God: with Christ I am nailed to the crosse. 20. And I liue, now not I; but Christ liueth in me. And that that I liue now in the flesh, I liue in the faith of the Sonne of God, who loued me, and deliuered himself for me. 21. I cast not away the grace of God. For if iustice be by the Law, then Christ died in vaine.

Ro. 3, 19; 20.

:: By this & by the discourse of this whole epistle, you may perceiue, that when iustification is attributed to faith, the workes of Charitie be not excluded, but the workes of Moyses law: that is, the ceremonies, Sacrifices, and Sacraments therof principally, and consequently al workes done merely by nature & free-wil, without the faith, grace, spirit, and aid of Christ.

ANNOTATIONS.

CHAP. II.

S. Paul conferreth with S.

2. *Conferred with them.*) Though S. Paul were taught his Ghospel of God and not of man, and had an extraordinarie calling by Christ himself, yet by reuelation he was sent

sent to Hierusalem to conferre the said Ghospel which he preached, with his elders the ordinarie Apostles and Rulers of the Church, to put both his vocation and doctrine to their trial and approbation, and to ioyne in office, teaching, and societie or communion with them. For there is no extraordinarie or miraculous vocation, that can seuer or separate the person so called, in doctrine or fellowship of Christian life and religion, from the ordinarie knowen societie of God's people and Priests. Therfore whosoeuer he be (vpon what pretence soeuer) that wil not haue his calling and doctrine tried by the ordinarie Gouerners of God's Church, or disdaineth to goe vp to the principal place of our religion, to conferre with Peter and other pillars of the Church, it is euident that he is a false Teacher, a Schismatike, and an Heretike. By which rule you may trie al your new Teachers of Luther's or Caluin's schoole: who neuer did nor euer durst put their preaching to such conference or trial of holy Councel or Bishops, as they ought to doe, and would doe, if it were of God, as S. Paules was.

Peter and the rest, for trial of his doctrine.

The heretikes submit their doctrine to no trial of Bishops or Councel.

2. *In vaine.*) Though S. Paul doubted not of the truth of the Ghospel which he preached, knowing it to be of the holy Ghost; yet becausse other men could not, nor would not acknowledge so much, til it were allowed by such as were without al exception knowen to be Apostles & to haue the spirit of truth, to discerne whether the vocation, spirit, & Ghospel of Paul were of God, he knew he should otherwise without conference with them, haue lost his labour, both for the time past and to come. *He had not had* (saith S. Hierom) *securitie of preaching the Ghospel, if it had not been approued by Peter's sentence & the rest that were with him.* Hiero. *ep.* 89. *c.* 2. *See Tertul. li.* 4. *cont. Marc. nu.* 3. Therfore by reuelation he went to conferre with the Apostles at Hierusalem, that by them hauing his Apostleship and Ghospel liked and approued, he might preach with more fruit. Wherin we see, this holy Apostle did not as the seditious proud Heretikes doe now a-daies, which refusing al man's attestation or approbation, wil be tried by Scriptures only. As also we may learne that it is no such absurditie as the Aduersaries would make it, to haue Scriptures approued by the Churches testimonie: seeing the Ghospel which S. Paul preached (being of as much certaintie and of the same Holy Ghost that the Scriptures be) was to be put in conference and examination of the Apostles, without al derogation to the truth, dignitie, or certaintie of the same. And the cauilling of Heretikes, that we make subiect God's Oracles to man's censure, and the Scriptures to haue no more force then the Church is content to grant vnto them, is vaine and false. For, to beare witnes or to giue euidence or attestation that the preaching or writing of such, is true and of the Holy Ghost, is not to make it true: no more then the Gold-smith or touch-stone that trie and discerne which is true gold, make it good gold; but they giue euidence to man that so it is. And therfore that disputation also, whether the Scripture or the Church be of greater authoritie, is superfluous: either giuing testimonie to the other, and both assured by the Holy Ghost from al errour: the Church yet being before the Scriptures, the spouse of Christ, and proper dwelling, temple, or subiect of God, and his graces: for the which Church the Scriptures were, and not the Church for the Scriptures. In which Church there is iudicial authoritie by office and iurisdiction to determine of doubtful questions touching the sense of the Scriptures and other controuersies in religion, & to punish disobedient persons. Of which iudicial power the Scriptures be not capable; as neither the truths and determinations of the same can be so euident to men, nor so agreable and fit for euery particular resolution, as diuersitie of times and persons requireth. Certaine is the truth, and great is the authoritie of both: but in such diuers kinds, as they can not be wel compared together. The controuersie is much like as if a man touching the ruling a case in law or giuing sentence in a matter of question, should aske, whether the iudge, or the euidence of the parties, be of more authoritie or credit. Which were as friuolous a dispute, as it were a disordered part for any mā to say, he would be tried by no other iudge but by his owne writings or euidēces. With such triflers and seditious persons haue we to doe now a-daies in diuinitie, as were intolerable in any prophane science or facultie in the world.

The approbation of S. Paules doctrine by Peter and the rest, was very requisit.

No absurditie that the Scriptures be approued by the Churches testimonie.

The Church maketh not Canonical Scripture, but declareth that it is so.

The Scripture & Church cōpared together for antiquitie, authoritie, &c.

6. *Added nothing.*) The Ghospel and preaching of S. Paul was wholy of God, and therfore though it were put to the Churches probatiō, as gold is to the touch-stone; yet being found in al points pure, nothing could be altered or amended therin by the Apostles. Eue so the Scriptures which are indeed wholy of the Holy Ghosts enditing, being put to the Churches trial, are found, proued, and testified vnto the world to be such, & not made true,

The Scriptures alwaies true in themselues, are so knowen to be by the Church.

true, altered, or amended by the same. Whithout which attestation of the Church, the holy Scriptures in themselues were alwaies true before: but not so knowen to be, to al Christians, nor they so bound to take them. And that is the meaning of the famous sentence of S. Augustin. *Cont. ep. fund. c. 5.* which troubleth the Heretikes so much: *I would not beleeue the Ghospel* (saith he) *vnles the authoritie of the Church moued me.*

The Apostles commission general through the world, & yet peculiar to certaine Prouinces.

7. *To Peter of the circumcision.*) We may not thinke, as the Heretikes deceitfully teach, that the charge of the Apostles was so distincted, that none could preach or exercise iurisdiction but in those seueral places or towards those peoples or Prouinces only, wherunto by God's appointment or their owne lot or election, they were specially designed. For, euery Apostle might by Christes commission (*Mat. 28. Goe, and teach al Nations*) vse al spiritual function through the whole world. Yet for the more particular regard and care of Prouinces, and for peace and order sake, some were appointed to one countrie, and some to another: as, of the other Apostles we see in the Ecclesiastical histories, and for S. Peter and S. Paul, it is plaine by this place & other, that to thē as to the two cheefe & most renowmed Apostles, the Church of al Nations was giuen, as deuided into two parts, that is, Iewes, and Gentils: the first and principal being S. Peter's lot, that herein also he might resemble our Sauiour, who was sent namely * *to the lost sheep of Israel*, and was properly * *the Minister of the Circumcision*: the second being S. Paules, whom Christ chose specially to preach to the Gentils: Not so for al that, that either he was limited to the Gentils only, (whom the Actes of the Apostles report, in euery place, first to haue entred into the Synagogues and preached Christ to the Iewes, as he wrote also to the Hebrewes and euer had special regard and honour to them:) or Peter so bound to the Iewes only, that he could not meddle with the Gentils: seeing he was * the man chosen of God, by whom the Gentils should first beleeue, who first baptized them, and first gaue order concerning them. Therfore the treacherie of Caluin is intolerable, that vpon this distinction of the Apostles charge, would haue the simple suppose, that S. Peter could not be Bishop of Rome (so might he barre S. Iohn from Ephesus also) nor deale among the Gentils, as a thing against God's ordinance and the appointment between him and S. Paul: as though thereby the one had bound himself to the other, not to preach or meddle within his fellowes compasse. And which is further most seditious, he exhorteth al men to keep fast the foresaid compact, and rather to haue respect to S. Paules Apostleship, then to S. Peters: as though the preaching, authoritie, and Apostleship of both were not a-like true, and al of one holy Spirit, whether they preached to Iewes or Gentils, as both did preach vnto both peoples, as is already proued, and at length, partly by the daily decay of the Iewish state and there incredulitie, and partly for that in Christianitie the distinction of Iew and Gentil ceased after a season, both went to the cheefe citie of the Gentils, and there founded the Church common to the Hebrewes and al Nations, Peter first, and Paul afterward. And therfore Tertul. saith, *de præscript. nu. 14. O happie Church, to which the Apostles powred out al doctrine with their bloud! Where Peter suffereth like to our Lord's Passion, where Paul is crowned with Iohn (Baptist's) death.*

Iewes and Gentils specially committed to the two principal Apostles.

Neither Peter only of the Iewes, nor Paul Apostle of the Gentils only.

Caluin's foolish reason that Peter was not B. of Rome, & his derogation from Peters Apostleship.

Mat. 15. Ro. 15.

Act. 10. & 15. v. 7.

Calu. li. 4. c. 6. nu. 15. Instit.

The Church founded at Rome by S. Peter and S. Paul.

9. *Gaue the right hands of societie.*) There is and alwaies ought to be, a common fellowship and fraternitie of al Pastours and Preachers of the Church. Into which societie whosoeuer entreth not, but standeth in Schisme and separation from Peter and the cheefe Apostolike Pastours, what pretence soeuer he hath, or whence soeuer he chalengeth authoritie, he is a wolfe, and no true Pastour. Which vnion and communion together was so necessarie euen in S. Paules case, that, notwithstanding his special calling of God, yet the Holy Ghost caused him to goe vp to his elder Apostles to be receiued into their fellowship or brotherhood. For it is to be noted, that SS. Peter, Iames, and Iohn were not sent to S. Paul, to ioyne with him or to be tried for their doctrine and calling, by him: but cōtrariewise he was sent to thē as to the cheefe & knowen ordinarie Apostles. They therfore gaue Paul their hands, that is to say, took him into their societie, and not he them. And S. Hierom's rule concerning this, shal be found true to the worlds end, speaking of S. Peter's Successour: *He that gathereth not with thee, scattereth. Ep. 57.* And in another place for the same cause he calleth Rome, *tutissimum Communionis portum*, the most safe and sure hauen of cōmunion or societie. *Ep. 16 c. 1.* And wheras the Heretikes by this also would proue that Peter had no preeminence aboue Paul being his fellow Apostle, it is ridiculous. As though al of one fellowship or brotherhood be alwaies equal; or as though there were not order and gouernment, superiorietie and inferioritie,

Al Chatholike Preachers and Pastours must communicate with Peter and his Successours

The heretikes ridiculous argument against Peter's preeminence.

ferioritie, in euery ſocietie wel appointed. And they might perceiue by this whole paſſage, that Peter was the ſpecial, and in more ſingular ſort the Apoſtle of the Iewes, though Iames and Iohn were alſo: as S. Paul is alſo calléd in more ſingular ſort the Apoſtle and Doctour of the Gentils then S. Barnabas, and yet they were both a-like taken here into this ſocietie, as they were both at once and a-like ſegregated into this miniſterie, and ordered together *Act.* 13. It is a poore reaſon then to ſay or thinke, S. Peter not to be aboue S. Barnabas neither, becauſe of this ſocietie and fellowship vnto which he was receiued together with S. Paul.

11. *I reſiſted him.*) Wicked Porphyrie (as S. Hierom writeth) chargeth S. Paul of enuie & malapert boldnes, and S. Peter of errour *Proœm. Comment. in Galat.* Euen ſo the like impious ſonnes of Cham, for this, and for other things, gladly charge S. Peter, as though he had committed the greateſt crimes in the world. For, it is the propertie of Heretikes and il men, to be glad to ſee the Saints reprehended and their faults diſcouered, as we may learne in the writings of S. Auguſtin againſt Fauſtus the Manichee, who gathered out al the acts of the holy Patriarches, that might ſeeme to the People to be worthy blame. Whom the ſaid holy Doctour defendeth at large againſt him: as both he, and before him S. Cyprian, find here vpon this Apoſtles reprehenſion, much matter of praiſing both their vertues: S. Paules great zeale, & S. Peters wonderful humilitie: that the one in the cauſe of God would not ſpare his Superiour, and that the other, in that excellent dignitie, would not take it in il part, nor by allegation of his Supremacie diſdaine or refuſe to be controled by his Iunior. Which of the two they count the greater grace and more to be imitated. *For neither Peter* (ſaith S. Cyprian) *whom our Lord choſe the firſt, and vpon whom he built the Church, when Paul diſputed with him of circumciſion, chalenged inſolently or arrogantly tooke any thing to himſelf, ſaying that he had the Primacie, and therfore the later Diſciples ought rather to obey him.* ep. 71. ad Quintum nu. 2. And S. Auguſtin ep. 19. c. 2. in fine. *That* (ſaith he) *which was done of Paul profitably by the libertie of charitie, the ſame Peter tooke in good part by holy and benigne Godlines of humilitie, and ſo he gaue vnto poſteritie a more rare and holy example, if at any time perhaps they did amiſſe, to be content to be corrected of their Iuniors, then Paul, to be bold and confident: yea the inferiours to reſiſt their betters for defending the truth of the Ghoſpel, brotherly charitie alwaies preſerued.* By which notable ſpeaches of the Doctours we may alſo ſee how friuolouſly the Heretikes argue hereupon, that S. Peter could not be Superiour to S. Paul, being ſo reprehended of him: wheras the Fathers make it an example to the Superiours, to beare with humilitie the correption or controlement euen of their inferiours. Namely by this example S. Auguſtin (*li. 2. de Bapt. c. 1.*) excellently declareth, that the B. Martyr S. Cyprian, who walked awry touching the rebaptizing of them that were chriſtned of Heretikes, could not, nor would not haue been offended to be admonished & reformed in that point by his fellowes or inferiours, much leſſe by a whole Councel. *We haue learned,* ſaith he, *that Peter the Apoſtle, in whom the Primacie of the Apoſtles by excellent grace is ſo preeminent, when he did otherwiſe concerning circumciſion then the truth required, was corrected of Paul the later Apoſtle. I thinke* (*without any reproch vnto him*) *Cyprian the Biſhop may be compared to Peter the Apoſtle; howbeit I ought rather to feare leſt I be iniurious to Peter. For who knoweth not that the principalitie of Apoſtleſhip is to be preferred before any dignitie of Biſhop whatſoeuer? But if the grace of the Chaires or Sees differ, yet the glorie of the Martyrs is one.* And who is ſo dull that can not ſee, that the inferiour though not by office and iuriſdiction, yet by the law of brotherly loue and fraternal correption, may reprehend his ſuperiour? Did euer any man wonder that a good Prieſt or any vertuous perſon ſhould tel the Pope, or any other great Prelate, or greateſt Prince in earth, their faults? Popes may be reprehended, & are iuſtly admonished of their faults, & ought to take it in good part, and ſo they doe & euer haue done, when it commeth of zeale & loue, as of S. Paul, Iræneus, Cyprian, Hierom, Auguſtin, Bernard: But of Simon Magus, Nouatus, Iulian, Wiclefe, Luther, Caluin, Beza, that doe it of malice, & raile no leſſe at their vertues then their vices, of ſuch (I ſay) God's Prelates muſt not be taught nor corrected, though they muſt patiently take it, as our Sauiour did the like reproches of the malitious Iewes; and as Dauid did the malediction of Semei. 2. *Reg.* 16.

The Heretikes malitiouſly derogate from S. Peter.

Paules reprehenſion of Peter teacheth vs the zeale of the one, and humilitie of the other.

It proueth nothing againſt Peter's ſuperioritie, that he was reprehended.

The ſuperiour may be reprehended or admonished of the inferiour. Heretikes reprehenſion of Catholike Biſhops is rather railing.

11. *Reprehenſible.*) The Heretikes hereof againe inferre, that Peter thé did erre in faith, and therfore the Popes may faile therin alſo. To which we anſwer, that howſoeuer other Popes may erre in their priuate teachings or writings, wherof we haue treated before in the Annotation vpon theſe words, *That thy faith faile not*: it is certaine that S. Peter did not

S. Peter's errour was not in faith, but in conuerſation or behauiour.

not here faile in faith, nor erre in doctrine or knowledge. For it was *conuersationis, non prædicationis vitium*, as Tertullian saith *de præscrip. cap.* 7. It was a default in conuersation, life, or regiment, which may be committed of any man, be he neuer so holy, and not in doctrine. S. Augustin and whosoeuer make most of it, thinke no otherwise of it. But S. Hierom and * many other holy Fathers deeme it to haue been no fault at al, nor any other thing then S. Paul himself did vpon the like occasion: and that this whole combat was a set thing agreed vpon between them. It is a schoole point much debated betwixt S. Hierom and S. Augustin *ep.* 9. 11. 19. *apud Augustin.* Luce 22. 32. * See S. Chrysost. Theoph. &c.

CHAP. III.

By their owne conuersion at the first, 6. and by the example of Abraham, and promise made to him, he sheweth that the way to obtaine the benediction, is to seeke vnto God by faith in Christ, 10. Seeing also that the Law curseth euery one that hath not euermore kept the Law. 15. And, that the Law was not giuen to alter God's Testament, 19. but to conuince the Iewes of sinne, 23. and so to be their pedagogue or leader vnto Christ, 25. and then to cease.

:: For any people or person to forsake the faith of their first Apostles & conuersion, at the voice of a few nouellaries, seemeth to wise men a very bewitching and senfles brutishnes. Such is the case of our poore countrie, Germanie, and others.

O Senses Galatians, who hath :: bewitched you, not to obey the truth, before whose eyes IESVS Christ was proscribed, being crucified among you? 2. This only I would learne of you: By the workes of the Law, did you receiue the Spirit, or by the hearing of the faith? 3. Are you so fooliſh, that wheras you began with the Spirit, now you wil be consummate with the flesh? 4. Haue you suffered so great things without cause? if yet without cause. 5. He therfore that giueth you the Spirit, and worketh miracles among you; by the workes of the Law, or by the hearing of the faith doeth he it? 6. As, *Abraham beleeued God, and it was reputed to him vnto iustice.* Gen. 15. 6. Ro. 4. 3.

:: This faith whereby Abraham, was iustified, and his children the Gentils beleeuing in Christ, implieth al Christian vertues; of which the first is faith the ground and foundatiō of al the rest, and therfore here and elswhere often named of the Apostle.

7. Know ye therfore that they that are :: of faith, the same are the children of Abraham. 8. And the Scripture fore-seeing that God iustifieth the Gentils by faith, shewed vnto Abraham before, *That in thee shal al Nations be blessed.* Gen. 12. 3. 9. Therfore they that are of faith, shal be blessed with the faithful Abraham. 10. For whosoeuer are of the workes of the Law, are vnder curse. For it is written: " *Cursed be euery one that abideth not in al things that be written in the booke of the Law, to doe them.* Deut. 27. 26. 11. But that in the Law no man is iustified with God, it is manifest, because *the iust " liueth by faith.* Abac. 2. Rom. 1. 12. But the Law is not by faith: but, *He that doeth those things, shal liue in them.* 13. Christ hath redeemed vs from the curse of the Law, being made a curse for vs (because it is written: *Cursed is euery one that hangeth on a tree*) Leu. 18. Deut. 21. 14. that on the Gentils the blessing of Abraham might be made in Christ IESVS: that we may receiue the promise of the Spirit by faith.

15. a Brethren (I speake according to man) yet a man's testament being confirmed no man despiseth, or further disposeth. 16. To Abraham were the promises said, and to his seed. He saith not, *And to seeds*, as in many: but as in one, *And to thy seed*, which is Christ. Gen. 22. 18. 17. And this I say, the

a The Epistle vpon the 13. Sunday after Pentecost.

testament

testament being confirmed of God, the Law which was made after foure hundred and thirtie yeares, maketh not void to frustrate the promise. 18. For if the inheritance be of the Law, now not of promise. But God gaue it to Abraham by promise. 19. Why was the Law then? It was put for trãsgressions, vntil the seed came to whõ he had promised: ordeined by Angels in the hand of a Mediatour. 20. And a Mediatour is not of one: but God is one. 21. Was the Law then against the promises of God? God forbid. For if there had been a Law giuen that could iustifie, vndoubtedly iustice should be of the Law. 22. But the Scripture *hath concluded al things vnder sinne: that the promise by the faith of IESVS Christ might be giuen to them that beleeue. ✠ 23. But before the faith came, vnder the Law we were kept shut vp, vnto that faith which was to be reuealed. 24. Therfore the Law was our Pedagogue in Christ: that we may be iustified by faith. 25. But when the faith came, now we are not vnder a Pedagogue. 26. For you are al the children of God by faith in Christ IESVS. 27. For as many of you as are baptized in Christ, " haue put on Christ. 28. There is not Iew nor Greek, there is not bond nor free, there is not male nor femal. For al you are one in Christ IESVS. 29. And if you be Christs, then are you the seed of Abraham, heires according to promise.

Ro. 2, 9. 11, 32.

ANNOTATIONS

CHAP. III.

10. *Cursed be*) By this place the Heretikes would proue that no man is iust truely before God, al being guiltie of damnation and God's curse, becausse they keep not euery iot of the Law. Where indeed the Apostle meaneth not such as offend venially (as it is plaine by the place of Deuteronomie whence he reciteth this text) but only such as commit great & damnable crimes: and so by grieuous and mortal transgressions wholy breake God's precepts, and thereby incurre the curse of the Law; from which the said Law could not deliuer them of it-self, nor by any other meanes, but by the faith and grace of CHRIST IESVS. Notwithstanding venial sinnes, men are truly iust, and may keep the cõmandemẽts.

11. *Liueth by faith.*) It is neither the Heretikes special presumption and confidence, nor the faith of Diuels, nor faith without workes, which is dead in it-self as S. Iames saith, that can giue life to the iust: For that which is dead, can not be the cause of life: But it is the Catholike faith, as S. Augustin writeth, which worketh by charitie (according to the Apostles owne explication of this whole passage) by which the iust liueth. *Li. 3. c. 5. cont. duas ep. Pelag.* See the Annotation vpon the same word's. *Rom. 1.* Not only faith.

Iac. 2.

27. *Haue put on Christ.* Here the Aduersaries might haue seen, if they were not blinded by contentious striuing against God's Church, that when iustification is attributed to faith without mention of good workes or other Christian vertues & Sacraments, it is not meant to exclude any of the same from the working of iustice or saluation. For here we learne that by the Sacrament of Baptisme also we put on Christ, which is to put on faith, hope, charitie, & al Christian iustice. By the same we proue also that the Sacramẽts of the new law gaue grace, for that the receiuers therof put on Christ. And the Aduersaries euasion, that it is faith which worketh in the Sacrament, and not the Sacrament it-self, is plainely false: Baptisme giuing grace and faith it-self to the infant that had none before. Baptisme giueth grace and iustification, not faith only.

CHAP.

CHAP. IIII.

That the Law was fit for the time of nonnage: but being now come to ful age, to desire such seruitude is absurd, specially for Gentils. 12 And that he writeth this not of any displeasure, but to tel them the truth, remembring how passingly they honoured him when he was present, and exhorting them therfore not to harken to the false Apostles in his absence. 21. By the allegorie also of Abraham's two sonnes, shewing, that the children of the Iewes Synagogue shal not inherit, but we who are the children of the free-woman; that is of the Cath. Church of Christ.

The Epistle vpon Twelfth eue.

AND I say, as long as the heire is a litle one, he differeth nothing from a seruant, although he be Lord of al, 2. But is vnder tutours and gouernours vntil the time limited of the Father: 3. so we also, when we were litle ones, were" seruing vnder the :: elements of the world. 4. But when the fulnes of time came, God sent his Sonne made of a woman, made vnder the Law: 5. that he might redeem them that were vnder the Law; that we might receiue the adoption of sonnes. 6. And becaufe you are sonnes,* God hath sent the Spirit of his sonne into your harts crying: Abba, Father. 7. Therfore now he is not a seruant, but a sonne. And if a sonne, an heire also by God. ✠ 8. But then indeed not knowing God, you serued them that by nature are not Gods. 9. But now when you haue knowen God, or rather are knowen of God, how turne you againe to the" weake & poore elements, which you wil serue againe? 10." You obserue daies, and months, and times, and yeares. 11. I feare you, lest perhaps I haue laboured in vaine among you. 12. Be ye as I, becaufe I also am as you: Brethren, I beseech you, you haue hurt me nothing. 13. And you know that by infirmitie of the flesh I euangelized to you heertofore: 14. and your tentation in my flesh you despised not, neither reiected, but :: as an Angel of God you receiued me, as Christ IESVS. 15. Where is then your blessednes? for I giue you testimonie that if it could be done, you would haue plucked out your eyes and haue giuen them to me. 16. Am I then become your enemie, telling you the truth? 17. They emulate you not wel: but they would exclude you, that you might emulate thē. 18. But doe you emulate the good in good alwaies: and not only when I am present with you.

Rom.8,15.

:: That is, the rudiments of religion, wherin the carnal Iewes were trained vp: or the corporal creatures, wherin their manifold Sacrifices, Sacraments, & rites did consist.

:: So ought al Catholike people receiue their Teachers in religion, with al duetie, loue, and reuerence.

19. My litle children, whom I trauail withal againe, vntil Christ be formed in you. 20. And I would be with you now and change my voice: becaufe I am confounded in you. 21. Tel me, you that wil be vnder the law, haue you not read the Law? 22. For it is written that* Abraham had two sonnes: one of the bond-woman, and one of the free-woman. 23. But he that of the bond-woman, was borne according to the flesh: and he that of the free-woman, by the promise. 24. Which things are said" by an allegorie. For these are the two Testaments

The Epistle vpon the 4. Sunday in Lēt.

Gen.16, 15,21,2.

ments. The one from mount Sina, gendring vnto bondage; which is Agar, (25. for Sina is a mountaine in Arabia, c which hath affinitie to that which now is Hierusalem) and serueth with her children. 26. But that Hierusalem which is aboue, is free; which is our mother. 27. For it is written: *Reioyce thou barren, that beares not: breake forth and crie, that trauailest not: because many are the children of the desolate, more then of her that hath a husband.* 28. But * we, Brethren, according to Isaac, are the children of promise. 29. But :: as then he that was borne according to the flesh, persecuted him that was after the spirit; so now also. 30. But what saith the Scripture? *Cast out the bond-woman and her sonne. For the sonne of the bond-woman shal not be heire with the sonne of the free-woman.* 31. Therfore, Brethren, we are not the children of the bond-woman, but of the free: by the // freedom wherewith Christ hath made vs free.

ὅστις ἐστὶν
Es. 54, 1
Ro 9, 8.
Gen. 21, 20.

:: This mutual persecution is a figure also of the Church iustly persecuting Heretikes, and contrariwise of Heretikes (which be the children of the bond woman) vniustly persecuting the Catholike Church. *Aug. ep.* 48.

ANNOTATIONS.

CHAP. IIII.

3. *Seruing.*) There can be no external worship of God nor association of men in religion, either true or false, without the vse of corporal things or elements. The Heathen so vsed the creatures of elements that they serued them as their Gods. The Iewes, of whom the Apostle here speaketh, serued not the creatures themselues which they occupied in their ceremonies, but they serued the only true God vnder the elements: that is to say, being seruilely clogged, yoked, kept occupied & in awe, with innumerable fleshly, grosse, & combersom offices about creatures. The Christians neither serue elements, as the one, nor be kept in seruile thraldom thereby as the other; but occupie only a few exceeding easie, sweet, seemely, and significant, for an agreable exercise both of body and mind. Whereof S. Augustin saith thus, li. 3. c. 9. de doct. Christ. *Some few for many, most easie to be done, most honourable for signification, and most cleane & pure for to be obserued and kept, hath our Lord himself and the Apostolical discipline deliuered.* And li. de ver. relig. c. 17. *Of the Wisedom of God it self man's nature being taken, whereby we were called into libertie, a few Sacraments most holsom were appointed and instituted, which might conteine the societie of Christian people, that is, of the free multitude vnder one God.* And againe, cont. Faust. li 19. c. 13. *The Sacraments are changed: they are made easier, fewer, holsommer, happier.* The same he hath in the 118. epistle c. 1. and many other places besides. By which you may see, it is not al one to vse elements, visible Sacraments or ceremonies, and to serue them as the Pagans doe, or to serue vnder them as the Iewes did; wherewith the Heretikes calumniously charge the Christians. And as touching the final number, facilitie, efficacie, and signification, wherin the said holy Father putteth the special difference; who seeth not that for so many busie Sacrifices, we haue but one: for Sacraments wel-neer infinit, but seuen: al so easie, so ful of grace, so significant, as can be possible, as of euery one in their seueral places is proued?

External worship of God by vse of creatures, necessarie: & how the Heathen, Iewes & Christians differ in the same

The vse of external elemēts in the Sacraments.

ep. 118. c. 1. & in Ps 103. conc. 1.

Our Sacramēts few & easie, in respect of the Iewes.

Here, let the good Readers take heed of a double deceit vsed by the Aduersaries about S. Augustines places alleaged. First, in that they say he made but two Sacraments, which is vntrue. For, although treating of the difference between the Iewish Sacraments and ours, he namely giueth example in Baptisme and the Eucharist (as sometimes also for example he nameth but one) yet he hath no word nor signe at al that there should be no moe. But contrariewise in the foresaid epistle 118. he insinuateth, that besides those two, there be other of the same sort in the Scriptures. Yea, with water and bread, which be the elements of the two foresaid Sacraments, he expresly nameth oile also (*li. 2. cont. lit. Petil. c.* 104) the element or matter of the Sacrament of Confirmation: which in the same place he maketh to be a Sacrament as Baptisme is. So doth he affirme of the Sacrament of Orders *li. 1 de bapt. c. 1.* and also of Matrimonie *li de bono coniug. c. 24.* of Penance likewise, he speaketh as of Baptisme, which he calleth Reconciliation, *li. 1. de adult. coniug. c. 28.* Lastly by the

S. Augustin falsely alleaged of the Heretikes for two Sacraments only.

The other Sacraments proued out of S. Augustin.

by the booke *de visitatione infirmorum* in S. Augustin *li.2.c.4.* by *Prosper de praedictionibus p 2. c.19.* S. Innocentius ad Eugubinum *to.1. Conc. ep. ad Eugub. c.8.* S. Cyril, *li.2. in Leuiticum*, and S. Chrysostom *li.3. de Sacerdotio*, * *Extreme vnction* is proued to be a Sacrament. It is false then that the Heretikes affirme of S. Augustin, by whose doctrine it is plaine that though the elements or Sacraments of the new law be but few and very few in comparison of those in the old law, yet there be no fewer then seuen specified by him. Which number of seuen the holy Councels of Florence and Trent doe expresly define to haue been instituted by Christ, against these late Heretikes. See more of these Sacraments in their places, Act 8. 1. Tim. 4. Io. 20. Ia. 5. Eph. 5.

* *Aug. ser. 215. de temp. & de vtilit. cath. conuers.*

S. Augustin falsely alleaged against the ceremonies of the Church.

The other forgerie of the Aduersaries concerning the elements or ceremonies, is, that S. Augustin (ep. 119. c. 19.) should affirme, that the Church and Christian people in his daies (whervpon they inferre that it is so much more now) were so loaden with obseruation of vnprofitable ceremonies, that they were in as great seruilitie and subiectiō to such things as the Iewes. He saith so indeed of some particular presumptions, inuentions, and vsages of certaine persons; as that some made it a heinous matter to touch the ground with their bare feet within their own octaues, & such like vanities. Wherby some simple sokes might be infected, which this holy Doctour specially misliked, & wisheth such things (as they may, without scandal) to be taken away. But that he wrote or meant so of any ceremonie that the Church vseth, either appointed by Scripture, or Councel, or custom of the Catholike Church, himself denieth it in expresse termes in the same place, and in sundrie other: where he alloweth al the holy ceremonies done in the ministration of the Sacraments and els-where. Whereby it is cleare, that the Churches most comely orders and significant rites pertaine not to the yoke of the old law, much lesse to the superstition of Gentilitie, as Heretikes affirme; but to the sweet yoke of Christ and light burden of his law, to order, & decencie, and instruction of the faithful, in al libertie, loue, faith, grace, and Spirit.

9. *Weake and poore.*) Whether he meane of the creatures which the Gentils serued, (as it may seeme by the words before of seruing strange Gods) so the elements were most base and beggerly; or of the Iudaical ceremonies and sacraments (as most expound it) euen so their elements were weake and poore in themselues, not giuing life, saluation, and remission of sinnes, nor being instruments or vessels of grace, as the 7. Sacraments of the new law be.

The Heathenish and Iudaical obseruatiō of daies Heretically compared with the Christian obseruation of festiuities and holy-daies, &c.

10. *You obserue daies.*) That which S. Paul speaketh against the Idololatrical obseruation of daies, months, and times, dedicated by the Heathen to their false Gods, and to wicked men or spirits, as to Iupiter, Mercurie, Ianus, Iuno, Diana, and such like, or against the superstitious differences of daies, fatal, fortunate, or dismol, and other obseruations of times for good luck or il luck in man's actions, gathered either by particular fansie, or popular obseruation, or curious & vnlawful arts, or (lastly) of the Iudaical festiuities that were then ended & abrogated, vnto which notwithstanding certain Christiā Iewes would haue reduced the Galatians against the Apostles doctrine: al that (I say) doe the Heretikes of our time falsely and deceitfully interpret against the Christian holy-daies, & the sanctificatiō & necessarie keeping of the same. Which is not only cōtrarie to the Fathers exposition, but against the very Scriptures, and the practise of the Apostles and the whole Church. *Aug. cont. Adimant. c. 16. Ep. 118. c.7. Hiero. in hunc locum.* In the Apocalypse c. 1. there is plaine mention of the Sunday, that is, our Lordes day (*Dominicus dies*) into which the Iewes Sabboth was altered, their Pasch into our Easter, their Pentecost into our Whitsontide: which were ordained & obserued of the Apostles themselues. And the antiquitie of the feasts of Christes Natiuitie, Epiphanie, & Ascension is such, that they can be referred to no other origine but the Apostles institution: who (as S. Clement testifieth *li.8. const Apost. c.39*) gaue order for celebrating their fellow Apostles, S. Steuens & other Martyrs daies after their death: and much more no doubt did they giue order for Christes festiuities. According to which, the Church hath kept not only his, but S. Steuens, & the B. Innocents, euen on the same daies they be now solemnely kept, & his B. Mothers, & other Saints, (as the Aduersaries themselues confesse) aboue 1300. yeares, as appeareth in the Barbarous combates betweene Westphalus the Lutheran, & Caluin, & by the writings betwixt the Puritans & Protestants.

Sunday, Easter, whitsontide. The festiuities of Christ.

Other holy-dayes of Saints.

Orig. hō. 3 in dim. Aug. ep. 28. & Ser. de Sanctis. Fulgent. Leo

For which purpose, see also how old the holy-day of S. Polycarpe is in *Euseb. li. 4. c. 14.* of the * Assumption of our Ladie or her dormition in S. Athanasius, S. Augustin, S. Hierom,

* *See the*

Annot. Act. 1. v. 14.

S. Hierom, S. Damasc. and both of that feast and of her Natiuitie in S. Bernard, who professeth *he receiued them of the Church, & that they ought to be most solemnely kept. ep.* 174. Wherin we can not but wonder at the new Church of England, that (though against the pure Caluinistes wil and doctrine) keep other Saints and Apostles daies of their death, and yet haue abolished this special feast of our Ladies departure, which they might keep, though they beleeued not her Assumption in body (wherof yet S. Denys giueth so great testimonie) being assured she is departed at the least: except they either hate her, or thinke her worthy of lesse remembrance then any other Saint,* herself prophecying the contrarie of al Catholike Generations, that they should blesse her. And indeed the Assumption is her proper day, as also the feast of her Natiuitie: the other of the Purification and the Annunciation, which they keep in England, being not so peculiar to her, but belonging rather to Christes Presentation in the Temple, and his Conception. To conclude, we may see in S. Cyprian. *ep.* 34. Origen *ho. 3. in diuers.* Tertullian *de cor. mil.* S. Gregorie Nazianzen *de amore pauperum*, the Councel of Gangres, yea and in the Councel of Nyce it-self giuing order for Easter and the certaine celebrating therof, that Christian Festiuities be holy, ancient, & to be obserued on prescript daies and times, and that this is not Iudaical obseruation of daies as Aërius taught, for which he was condemned of Heresie, as S. Epiphanius witnesseth. But of holy-daies S. Augustin sheweth both the reason and his liking, in these memorable words. First for the feasts belonging to our Lord, thus: *We dedicate and consecrate the memorie of God's benefits with solemnities, feasts, and certaine appointed daies, lest by tract of times there might creep in ingrateful and vnkind oblivion.* Of the festiuities of Martyrs thus: *Christian people celebrate the memories of Martyrs with religious solemnitie, both to moue themselues to imitation of them, and that they may be partakers of their merits, and be holpen with their praiers.* Cons. *Faust. li.* 20. *c.* 21. And of al Saints daies, thus: *Keep ye and celebrate with sobrietie the Natiuities of Saints, that we may imitate them which haue gone before vs, and they may reioyce of vs which pray for vs.* In *Ps.* 88 *Conc. 2. in fine.*

Festiuities of our B. Ladie.

See S. Grego. li. 7. ep. 29. of Martyrs feasts al the yeare, & Masses in the same.

S. Augustines words of Festiuities and holy-daies.

Conc. Gang. c. 20.

Epiph. Hær. 75. Aug de Ciuit. Dei l. 10. c. 16.

*Hilar. prolog. in Psal. explan. Epiph. hær. 75. & in fine li. 3. ch. hær. *Cypri. de Orat. Dom. 35.

And as is said of prescript daies of feasts, so the like is to be said* of fasts, which elswhere we haue shewed to be of the Apostles ordinance. And so also of the Ecclesiastical diuision of the yeare into Aduent, Septuagesme, &c. the week into so many Feries, the day into Houres of prayers, as the Prime, Third, the Sixth, the None, &c. Wherof see * S. Cyprian, who deriueth these things by the Scriptures from the Apostles also, and counteth these things which the wicked Heretikes reproue, to be ful of mysterie. Like vnto this also is it, that the holy Scriptures were so disposed of, and deuided, that certaine peeces (as is alwaies obserued and practised vntil this day) should be read at one time, & others at other times and seasons, throughout the yeare, according to the diuersitie of our Lordes actions and benefits, or the Saints stories then recorded. Which the Puritane Caluinists also condemne of Superstition, desiring to bring in hellish horrour and al disorder. See Conc. Carthag. 3. c. 47. and pag. 259. of this booke.

Prescript fasting-daies. Canonical houres. Reading of the Scriptures according to the time of the yeare.

24. *By an allegorie.*) Here we learne that the holy Scriptures haue beside the litteral sense a deeper spiritual and more principal meaning: which is not only to be taken of the holy words, but of the very facts and Persons reported: both, the speaches and the actions being significatiue ouer and aboue the letter. Which pregnancie of manifold senses if S. Paul had not signified himself in certaine places, the Heretikes had been lesse wicked and presumptuous in condemning the holy Fathers allegorical expositions almost wholy: who now shew themselues to be mere brutish and carnal men, hauing no sense nor feeling of the profunditie of the Scriptures which our holy Fathers the Doctours of God's Church saw.

The Scriptures haue an allegorical sense beside the litteral.

31. *Freedom.*) He meaneth the libertie and discharge from the old ceremonies, Sacraments, and the whole bondage of the Law, and from the seruitude of sinne, and the Diuel, to such as obey him: but not libertie to doe what euery man list, or to be vnder no obedience of spiritual or temporal lawes and Gouerners: not a licence neuer to pray, fast, keep holy-day, or work-day, but when and how it seemeth best to euery man's phantasie. Such a dissolute licentious state is farre from the true libertie which Christ purchased for vs.

True Christiã libertie.

CHAP.

CHAP. V.

Against the lie of the false Apostles, he protesteth his mind of Circumcision; 13. and testifieth, that they are called to libertie. But yet lest any misconster Christian libertie, he telleth them that they shal not inherit the kingdom, vnles they abstaine from the workes of the flesh, which are al mortal sinnes; and doe the fruitful workes of the spirit, fulfilling al the commandements of the Law by Charitie.

STAND, and be not holden in againe with the yoke of seruitude. 2. Behold I Paul tel you that if you be circumcised, Christ shal profit you nothing. 3. And I testifie againe to euery man circumciding himself, that he is a debter to doe the whole Law. 4. You are euacuated from Christ, that are iustified in the Law: you are fallen from grace. 5. For we in spirit, by faith, expect the hope of iustice. 6. For in Christ IESVS* neither circumcision auaileth ought, nor prepuce: but" faith that worketh by charitie. 7. You ranne wel, who hath hindred you not to obey the truth? 8. The persuasion is not of him that calleth you. * 9. A litle leauē corrupted the whole paste. 10. I haue confidence in you in our Lord, that you wil be of no other mind: but he that troubleth you, shal beare the iudgement, whosoeuer he be. 11. And as for me, Brethren, if as yet I preach circumcision, why doe I yet suffer persecution? then is the scandal of the crosse euacuated. 12. I would they were also cut-off that trouble you.

Gal. 6. 15.

1. Co. 5. 6.

13. For you, Brethren, are called into libertie: only make not this" libertie an occasion to the flesh, but by charitie serue one another. 14. a For al the Law is fulfilled in one word: *Thou shalt loue thy neighbour as thy self.* 15. But if you bite and eate one another, take heed you be not consumed one of another. 16. And I say, walke in the spirit, and the lusts of the flesh you shal not accomplish. 17. For the flesh lusteth against the spirit, and the spirit against the flesh: for these are aduersaries one to another: " that not what things soeuer" you wil, these you doe. 18. But if you be led by the spirit, you are not vnder the Law.

Lev. 19. 18.

19. And the workes of the flesh be manifest, which are fornication, vncleannes, impudicitie, lecherie, 20. seruing of Idols, witch-crafts, enmities, contentions, emulations, angers, brawles, dissensions, sects, 21. enuies, murders, ebrieties, commessations, and such like. Which I fore-tel you, as I haue fore-told you, that they which doe c such things, shal not obteine the Kingdom of God. 22. But the fruit of the Spirit is, Charitie, ioy, peace, patience, benignitie, goodnes, longanimitie, 23. mildnes, faith, modestie, continencie, chastitie. Against such there is no law. 24. And they that be Christs, haue crucified their flesh with the vices and concupiscences. ℣ 25. b If we liue in the spirit, in the spirit also let vs walke. 26. Let vs not be made desirous of vaine glorie, prouoking one another, enuying one another.

a The Epistle vpō the 14. Sunday after Pentecost.

" Here men thinke (saith S. Augustin) the Apostle denieth that we haue free libertie of wil: not vnderstāding that this is said to thē, if they wil not hold fast the grace of faith cōceiued, by which only they can walke in the spirit, & not accōplish the concupiscences of the flesh. *in c 5. Gal.* c S. Augustin sheweth hereby that not only infidelitie is a damnable sinne

b The Epistle vpō the 15. sunday after Pentecost.

ANNOTATIONS.

CHAP. V.

6. *Faith.*) This is the faith working by charitie, which S. Paul meaneth els-where, when he saith that faith doth iustifie. And note wel that by these termes, Circumcision and Prepuce not auailable to iustification, it is plaine that in other places he meaneth the workes of Circumcision and Prepuce (that is, of the Iewes and Gentils) without faith, which auaile not, but faith working by charitie: as who should say, faith & good workes, not workes without faith.

Iustification by faith only, disproued by conference of Scriptures.

Againe note here, that if the Protestants who pretend conference of places to be the best or only way to explicate hard speaches of the holy Scriptures, had followed but their own rule, this one text would haue interpreted & cleared vnto them al other whereby iustice and saluation might seeme to be attributed to faith alone: the Apostle here so expresly setting downe, the faith which he commendeth so much before, not to be alone, but with charitie: not to be idle, but to be working by Charitie; as S. Augustin noteth. *de fid. & op. c.* 14. Further the good Reader most obserue, that wheras the Protestants some of them confesse, that Charitie and good workes be ioyned and requisit also, and that they exclude them not, but commend them highly, yet so that the said Charitie or good workes are no part of our iustice or any cause of iustification, but as fruits and effects of faith only, which they say doth al, yea though the other be present: this false glosse also is reproued euidently by this place, which teacheth vs cleane contrarie: to wit, that faith hath her whole actiuitie and operation toward iustice and saluation, of charitie, and not contrariewise: without which it can not haue any act meritorious or agreable to God for our saluation. For which cause S. Augustin saith, *li.* 13. *de Trin. c.* 18. *Fidem non facit vtilem nisi charitas, nothing maketh faith profitable but charitie.* But the Heretikes answer, that where the Apostle saith, *worketh by charitie*, he maketh charitie to be the instrument only of faith in wel working, and therfore the inferiour cause at the least. But this also is easily refuted by the Apostles plaine testimonie, affirming that charitie * is the greater vertue, & that if a man had al faith & lacked charitie, he were worth nothing. And againe, * that Charitie is the perfection and accomplishment of the Law (as faith is not) which can not agree to the instrumental or inferiour cause. And therfore whē it is said that faith worketh by charitie, it is not as by an instrumēt, but as the body worketh by the soul, the matter by the forme, without which they haue no actiuitie. Wherupon the Schooles cal Charitie, the forme or life of faith, that is to say, the force, actiuitie, and operatiue qualitie therof, in respect of merit and iustice. Which S. Iames doth plainely insinuate, when he maketh faith without Charitie, to be as a dead corps without soul or life, and therfore without profitable operation. c. 2. v. 26.

Charitie is more principal then faith in iustification.

1. Cor. 13.

Rom. 13.

1. Tim. 1.

How faith worketh by charitie.

13. *Libertie an occasion.*) They abuse the libertie of the Ghospel to the aduantage of their flesh, that vnder pretense therof, shake of their obedience to the lawes of man, to the decrees of the Church and Councels, that wil liue and beleeue as they list, and not be taught by their Superiours, but fornicate with euery Sect-maister that teacheth pleasant & licentious things: and al this vnder pretense of spirit, libertie, and freedom of the Ghospel. Such must learne that al heresies, schismes, and rebellions against the Church & their lawful Prelates, be counted heer among the workes of the flesh. See S. Augustin *de fid. & op. c.* 24. 25.

True libertie, not carnal and fleshly.

CHAP. VI.

If any doe sinne, the rest that doe the workes of the Holy Ghost, must not therfore take pride in themselues, but rather make humilitie of it, partly by fearing their owne fal, partly by looking straitly to their owne workes. 6. He exhorteth earnestly to good workes, assuring them that they shal reap none other then heer they sow. 11. With his owne hand he writeth, telling them, the true cause why those false Apostles preach Circumcision, to be only to please the Iewes: 17. and a plaine argument that he preacheth it not, to be this, that he is persecuted of the Iewes.

BRETHREN, and if a man be preoccupated in any fault, you that are spiritual, instruct such an one in the spirit of lenitie, considering thine owne self, lest thou also be tempted. 2. Beare ye one anothers burdens: and so you shal fulfil the law of Christ. 3. For if any man esteeme himself to be some-thing, wheras he is nothing, he seduceth himself. 4. But let euery one proue his owne worke, and so in himself only shal he haue the glorie and not in another. 5. For euery one shal beare his owne burden. 6. And let * him that is cathechized in the word, communicate to him that catechizeth him, in al his goods. 7. Be not deceiued, God is not mocked. 8. For what thīgs a mā shal sow, those also shal he reap. For he that soweth in his flesh, of the flesh also shal reap corruption. But he that soweth in the spirit, of the spirit shal reap life euerlasting. 9. And * doing good, let vs not faile. For in due time we shal ¶ a reap not failing. 10. Therfore whiles we haue time, let vs worke good to al, but ‖ especially to the domesticals of the faith. ✠

11. See with what manner of letters I haue written to you with mine owne hand. 12. Whosoeuer wil please in the flesh, they force you to be circumcised, only that they may not suffer the persecution of the crosse of Christ. 13. For neither they that are circumcised, doe keep the Law: but they wil haue you to be circumcised, that they may glorie in your flesh. 14. b But ¶ c God forbid that I should glorie, saving in the crosse of our Lord IESVS Christ; by whom the world is crucified to me, and I to the world. 15. For in Christ IESVS neither Circumcision auaileth ought, nor Prepuce, but ‖ a new creature. 16. And whosoeuer shal follow this rule, peace vpon them, and mercie, and vpon the Israel of God. 17. From hence-forth let no man be troublesome to me. For I beare the markes of our Lord IESVS in my body. 18. The grace of our Lord IESVS Christ be with your spirit, Brethren. Amen. ✠

1. Cor. 9, 7.

2. Thes. 3, 13.

a The workes of mercie be the seed of life euerlasting, and the proper cause therof, and not faith only.

b The Epistle for S. Francis, Octob. 4.

c Christ (saith S. Augustin) chose a kind of death, to hang on the Crosse, and to fixe or fasten the same crosse in the foreheads of the faithful; that the Christian may say, God forbid that I should glorie saving in the crosse of our Lord IESVS CHRIST. *Expos. in Euang. Io. tract. 43.*

ANNO.

ANNOTATIONS,

CHAP. VI.

6. *Communicate.* The great duety & reſpect that we ought to haue to ſuch as preach or teach vs the Cath. faith: and not in regard only of their paines taken with vs, and deſeruing of vs by their doctrine; but that we may be partakers of their merits, we ought ſpecially to doe good to ſuch, or (as the Apoſtle ſpeaketh) communicate with them in al our temporal goods, that we may be partakers of their ſpiritual. See S. Auguſtin *li.* 2. *Exing. quæſt. q.* 8.

Duety to our ſpiritual Teachers.

10. *Eſpecially.*) In giuing almes, though we may doe wel in helping al that are in neceſſitie, as farre as we can, yet we are more bound to ſuccour Chriſtians, then Iewes or Infidels; and Catholikes, then Heretikes. See S. Hierom *q.* 1. *ad Hedibiam.*

In almes whom to preferre.

15. *A new creature.*) Note wel that the Apoſtle calleth that here a new creature, which in the laſt chapter he termed, *faith working by charitie*, & (1. Cor. 7, 19.) *the obſervation of the commandements of* God. Wherby we may learne that vnder the name of faith, is conteined the whole reformation of our ſoules and our new creation in good workes: and alſo that Chriſtian Iuſtice is a very qualitie, condition, & ſtate of vertue and grace reſident in vs, and not a phantaſtical apprehenſion of Chriſt's iuſtice only imputed to vs. Laſtly, that the faith which Iuſtifieth, ioyned with the other vertues, is properly the formal cauſe, & not the efficient or inſtrumental cauſe of iuſtification: that is to ſay, theſe vertues put together, being the effect of God's grace, be our new creature and our iuſtice in Chriſt.

Iuſtice an inherent qualitie in vs.

Faith with the other vertues is the formal cauſe of iuſtification.

THE ARGVMENT OF THE EPISTLE OF S. PAVL TO THE EPHESIANS.

OF *S. Paules first comming to Ephesus, and short abode there, we read Act.* 18. *And immediately Act.* 19. *of his returning thither according to his promise, what time he abode there* three moneths, speaking to the Iewes in the Synagogue. *Act.* 19. v. 8. *and afterward apart from them (because they were obstinate)* two yeares *in a certaine schoole*, so that al that dwelt in Asia, heard the word of our Lord, Iewes and Gentils. *Act.* 19. v. 10. *The whole time himself calleth* three yeares, *in his exhortation at Miletum to the Clergie of Ephesus. Act.* 20. v. 31.

Eph. 3. v. 1. & 4. v. 1. Eph. 6. v. 20.

After al this he writeth this Epistle vnto them from Rome (as it is said) being then prisoner *and* in chaines : *and that as it seemeth, not the first time of his being in bonds there, wherof we read Act.* 28. *but the second time, wherof we read in the Ecclesiastical Stories afterward : because he saith in this Epistle c.* 6. v. 21. Tychicus wil certifie you of al things, whom I haue sent to you. *Of whom againe in the* 2. *to Tim. c.* 4. v. 12. *he saith :* Tychicus I haue sent to Ephesus. *And the said* 2. *Epistle to Timothee (no doubt) was written very litle before his death; for in it thus he saith :* I am euen now to be sacrificed, & the time of my resolution is at hand. 2. *Tim.* 4, 6.

In the three first chapters, he commendeth vnto them the grace of God, in calling of the Gentils no lesse then the Iewes, and making one blessed Church of both. Wherin his intention is to moue them to perseuer (for otherwise they should be passing vngrateful) and specially not to be moued with his trouble, who was their Apostle knowing (belike) that * *it would be a great tentation vnto them, if they should heare soone after, that he were executed : therfore also arming them in the end of the Epistle, as it were in complete harnesse.*

* See Act. 20. v. 25. 32.

In the other three chapters he exhorteth them to good life, in al points, and al states, as it becommeth Christians : and afore al other things that they be most studious to continue in the vnitie of the Church, and obedience of the Pasteurs therof, whom Christ hath giuen to continue and to be our stay against al Heretikes, from his Ascension, euen to the ful building vp of his Church in the end of the world.

THE

THE EPISTLE OF S. PAVL TO THE EPHESIANS.

CHAP. I.

He magnifieth the grace of Gods eternal predeſtination and temporal vocatian, 11. both of the Iewes, 13. and alſo of the Epheſians being Gentils. 15. For whoſe excellēt faith and charitie he reioyceth, and continually praieth for their increaſe, that they may ſee more clearely the greatnes both of the inheritance in heauen, & alſo of God's might which helpeth them therunto: 20. an example of which might they may behold in the ſupereminent exalting of Chriſt.

PAVL an Apoſtle of IESVS Chriſt by the wil of God: to al the Saints that are at Epheſus; & to the faithful in Chriſt IESVS. 2. Grace to you and peace from God our Father, and our Lord IESVS Chriſt.

3. Bleſſed be God and the Father of our Lord IESVS Chriſt, which hath bleſſed vs in al ſpiritual bleſſing in celeſtials, in Chriſt: 4. as he choſe vs in him before the cōſtitution of the world, that we ſhould be holy and immaculate :: in his ſight in charitie. 5. Who hath predeſtinated vs vnto the adoption of ſonnes, by IESVS Chriſt, vnto himſelf; according to the purpoſe of his wil: 6. vnto the praiſe of the glorie of his grace, wherin he hath c gratified vs in his beloued Sonne. 7. In whom we haue redemption by his bloud (the remiſſion of ſinnes) according to the riches of his grace. 8. Which hath ſuperabounded in vs in al wiſedom and prudence, 9. that he might make knowen vnto vs the ſacrament of his wil, according to his good pleaſure, which he purpoſed in himſelf, 10. in the diſpenſation of the fulnes of times, to c perfit al things in Chriſt, that are in heauen and in earth, in him. 11. In whom we alſo are called by lot: predeſtinate according to the purpoſe of him that worketh al things, according to the counſel of his wil: 12. that we may be vnto the praiſe of his glorie, which before haue hoped in Chriſt: 13. in whom you alſo, when you had heard the word of truth (the Ghoſpel of your ſaluation:) in which alſo beleeuing you were :: ſigned with the holy Spirit of promiſe, 14. which is the pledge of our inheritance, to the redemption of acquiſition, vnto the praiſe of his glorie.

:: We learne here that by God's grace men be holy and immaculate, not only in the ſight of men, nor by imputation, but truely and before God: contrarie to the Doctrine of the Caluiniſtes.

:: Some referre this to the grace of Baptiſme, but to many

learned it seemeth that the Apostle alludeth to the giuing of the Holy Ghost in the Sacrament of Confirmation, by signing the baptized with the signe of the Crosse & holy Chrisme. For that was the vse in the Apostles time, as elswhere we haue proued. Annot. *Act. 8.*

15. Therfore I also hearing your faith that is in our Lord IESVS, and loue toward al the Saints, 16. cease not to giue thankes for you, making a memorie of you in my praiers, 17. that God of our Lord IESVS Christ, the Father of glorie, giue you the spirit of wisedom and of reuelation, in the knowledge of him, 18. the eyes of your hart illuminated, that you may know what the hope is of his vocation, and what are the riches of the glorie of his inheritance in the Saints, 19. and what is the passing greatnes of his power toward vs that beleeue: according to the operation of the might of his power, 20. which he wrought in Christ, raising him vp from the dead, and setting him on his right hand in celestials 21. aboue" al Principalitie & Protestate & Power, and Domination, & euery name that is named not only in this world, but also in that to come. 22. And he hath * subdued al things vnder his feet: and hath made him" Head ouer al the Church, 23. which is his body, the :: fulnes of him, which is filled al in al.

Ps. 8, 8.

:: Christ is not ful, whole, and perfect without the Church no more then the head without the body.

ANNOTATIONS.

CHAP. I.

21. *Al Principalitie.*) The Fathers vpon this, and other places of the old and new Testament, where they find the orders of holy Angels or Spirits named, agree that there be nine orders of them. Of which some be here counted and called, as we see: in the Epistle to the Colossians, the order of Thrones is specified, which maketh fiue: to which if we adde these foure Cherubim, Seraphim, Angels and Archangels, which are commonly named in holy writ, in al there be nine. *S. Denys cel. Hier. c. 7. 8, 9. & Ec. Hier. c. 1. S. Athan. li. de Communi essent. in fine. Gregor. Moral. li. 32. c. 18.* Therfore good Reader, make no account of * Caluins and others infidelitie, which blasphemously blame and condemne the holy Doctours diligence in this point, of curiositie and impietie. The whole endeauour of these Heretikes is, to bring al into doubt, and to corrupt euery Article of our Religion.

Nine orders of Angels.

Cal. vpon this place.

22. *Head.*) It maketh a high proofe among the Protestants, that no man can be Head of the Church, because it is a calling and dignitie proper to Christ. But in truth by as good reason there should be no King nor Lord, because *He is King and Lord*: neither should there be Bishop or Pastour, because he is *the Bishop and Pastour of our soules*: nor Pontifex, nor Apostle, for by those titles S. Paul termeth him Heb. 3. none should be piller, foundation, rock, light, or Maister of the Church or truth, because Christ is properly al these. And yet our new Doctours (though they be exceeding seditious and would for the aduantage of their Sect be gladly ridde of Kings and al other Superiours temporal, if they feared not the sword more then God, and would find as good Scriptures to be deliuered of them, as they now find to discharge themselues of obedience to Popes.) yet (I say) they wil not deny, al the former titles and dignities (notwithstanding Christes soueraigne right in the same) to be giuen and communicated to the Princes and Magistrates of the earth both spiritual and temporal. Though Christ in a more diuine, ample, absolute, excellent, and transcendent sort, haue al these things attributed or appropriated to himself. So then, though he be the Head of the Church, and the only Head in such soueraigne and Principal manner, as no earthly man or mere creature euer is or can be, and is ioyned to the Church in a more excellent sort of coniunction, then any King is to his subiects or Countrie, or any Pope or Prelate to the Church wherof he is Gouernour, euen so farre that it is called his body Mystical: life, motion, spirit, grace issuing downe from him to it and the members of the same, as from the head to the natural body: Though in this sort (we say) no man can be Head but Christ, nor the Church be body to any but to Christ; yet the Pope may be the ministerial Head, that is to say, the cheefe Gouernour, Pastour, and Prelate of the same, and may be his Vicar or Viceregent in the regiment of that part which

As Christ is King, and yet men are Kings also: so Christ is Head of the Church, and yet man may be Head therof also.

Apo. 19 1 Pet. 2. 25.

Christ is Head of his Church in a farre more excellent sort, then any man can be.

Hier. ep. 123. 1. Cor. 12,21. which is in earth: as S. Hierom calleth Damasus the Pope, *Summum Sacerdotem, the cheefe and higheſt Prieſt*: and the Apoſtle ſaith of this miniſterial Head, *The head can not ſay to the feet, you are not neceſſarie for me.* For therin alſo is a great difference between Chriſt and euery mortal Prelate, that (as the Apoſtle here ſaith) hs is Head of the whole Church, meaning of the triumphant (& of al Angels alſo, though in another ſort) no leſſe then of the Church militant. So Peter was not, nor any Pope, nor any man can be. Where you muſt obſerue, that for this ſoueraigne preeminence of Chriſt in this caſe, the Church is not called the body myſtical of any Gouernour, Peter, Paul, or what Prelate or Pope ſoeuer.

CHAP. II.

He puteth them in mind of their vnworthines before they were Chriſtians; that al the praiſe may be giuen to the grace of God: 11. *and of the enmitie that was then between the Iew and the Gentil,* 15. *vntil now that Chriſt by his Croſſe hath made both one, taking away the ceremonies of the Law, and making one body, and building one holy Temple of al in his Catholike Church.*

AND you when you were dead by your offenſes and ſinnes, 2. wherin ſometime you walked according to the courſe of this world, according to the * Prince of the power of this aire, of the ſpirit that now worketh on the children of diffidence, 3. in whom alſo we al conuerſed ſometime in the deſires of our fleſh, doing the wil of the fleſh and of thoughts, and were by nature the children of wrath as alſo the reſt: 4. but God (which is rich in mercie) for his exceeding charitie wherwith he loued vs, 5. euen when we were dead by ſinnes, quickned vs together in Chriſt, (by whoſe grace you are ſaued,) 6. and raiſed vs vp with him, and hath made vs ſit with him in the celeſtials in Chriſt IESVS, 7. that he might ſhew in the worlds ſucceeding, the aboundant riches of his grace, in bountie vpon vs in Chriſt IESVS. 8. For by " grace you are ſaued through faith (and that not of your ſelues, for it is the guift of God) 9.:: not of workes, that no man glorie. 10. For we are his worke, created in Chriſt IESVS in good workes, which God hath prepared that we should walke in them.

Eph. 6, 12.

11. For the which cauſe be mindful that ſometime you were Gentils in the fleſh, who were * called prepuce of that which is called circumciſion in the fleſh, made with hand: 12. who were at that time without Chriſt alienated from the conuerſation of Iſrael, and * ſtrangers of the Teſtaments, hauing no hope of the promiſe, and without God in this world. 13. But now in Chriſt IESVS, you that ſometime were farre off, are made nigh in the bloud of Chriſt. 14. For he is our peace, who hath made both one, and diſſoluing the middle wal of the partition, the enmities in his fleſh: 15. euacuating the law of commandements c in decrees: that he may create the two in himſelf into one new man, making peace, 16. and may reconcile both in one body to God by the croſſe, killing the enmities in himſelf.

i. Reg. 17,26. Ezec. 44,7. Ro. 9,4.

c τὸν νόμον.

:: It is ſaid, not of workes, as thine, of thy-ſelf being vnto thee, but as thoſe in which God hath made, formed, and created thee. *Aug. de gr. & lib. arbit. c. 8. & ſeq.*

17. And comming he euangelized peace to you that were farre off, and peace to them that were nigh. 18. For * by him we haue acceſſe both in one Spirit to the Father. 19. Now then you are not ſtrangers and forreiners: but you are c citizens of the Saints, and the domeſticals of God, 20. " built vpon the foundation of the Apoſtles and Prophets, IESVS Chriſt himſelf being the higheſt corner-ſtone: 21. in whom al building framed together, groweth into an holy Temple in our Lord, 22. in whom you alſo are built together into an habitation of God in the holy Ghoſt. ✠

Ro. 5, 2.

συμπολῖται.

The Epiſtle for S. Thomas the Apoſtle, Decemb. 21.

ANNOTATIONS

CHAP. II.

Our firſt iuſtificatiō of mere grace, & faith the foundation therof.

8. By *grace you are ſaued through faith.*) Our firſt iuſtification is of God's grace, and not of our deſeruing: becauſe none of al our actions that were before our iuſtification, could merit or inſtly procure the grace of iuſtification. Againe, he ſaith, *through faith*: for that faith is the beginning, foundation, and root of al iuſtification, and the firſt of al other vertues, without which it is impoſſible to pleaſe God.

The Church builded vpon Chriſt, and yet vpon the Apoſtles alſo.

20. *Built vpon the fundation.*) Note againſt the Heretikes that thinke it dishonourable to Chriſt, to attribute his titles or callings to mortal men, that the faithful (though builded firſt, principally, and properly vpon Chriſt) yet are ſaid here to be built alſo vpon the Apoſtles and Prophets. Why may not the Church then be builded vpon Peter?

CHAP. III.

For witneſsing the vocation of the Gentils, as being the Apoſtle of the Gentils, he is in priſon: 13. wherin the Gentils therfore haue cauſe to reioyce, rather then to ſhrinke. So he ſaith, 14. and alſo praieth to God (who is Almightie) to confirme their inward man, though the outward be infirmed by perſecution.

FOR this cauſe, I Paul the priſoner of IESVS Chriſt, for you Gentils: 2. if yet you haue heard the diſpenſation of the grace of God, which is giuen me toward you. 3. becauſe according to reuelation the ſacrament was made knowen to me, as I haue writen before in briefe: 4. according as you reading may vnderſtand my wiſedom in the myſterie of Chriſt, 5. which vnto other Generations was not knowen to the ſonnes of men, as now it is reuealed to his holy Apoſtles, and Prophets in the Spirit. 6. The Gentils to be coheires and concorporate and comparticipant of his promiſe in Chriſt IESVS by the Ghoſpel: 7. wherof I am made a Miniſter according to the guift of the grace of God, which is giuē me according to the operatiō of his power. 8. To me * the leaſt of al the Saints is giuē this grace, amōg the Gētils to euangelize the vnſearcheable riches of Chriſt, 9. & to illuminate al men what is the diſpenſation of the ſacrament hidden from worlds in God, who

1. Cor. 15, 9.

ἀπὸ τῶν αἰώνων c that is the eternal præfinitio

who created al things: 10. that the manifold wisedom of God, may be notified to the Princes & Potestates in the Celestials by the Church, 11. according to the c prefinition of worlds, which he made in Christ IESVS our Lord 12. In whom we haue affiance and accesse in confidence by the faith of him. 13. For the which cause I desire that you faint not in my tribulations for you, which is your glorie.

c That is, *for euer before.*

The Epistle vpon the 16. Sunday after Pentecost.

14. For this cause I bow my knees to the Father of our Lord IESVS Christ, 15. of whom al paternitie in the Heauens and in earth is named, 16. that he giue you according to the riches of his glorie, power to be fortified by his Spirit in the inner man. 17. Christ "b to dwel by faith in your harts rooted and founded c in charitie, 18. that you may be able to comprehēd with al the Saints, what is the bredth, and length, and height and depth, 19. to know also the charitie of Christ, surpassing knowledge, that you may be filled vnto al the fulnes of God. 20. And* to him that is able to doe al things more aboundantly then we desire or vnderstand, according to the power that worketh in vs: 21. to him be glorie in the CHVRCH, and in Christ IESVS, vnto al Generations world without end. Amen.

Ro.16, 25.

"b Christ dwelleth in vs by his guifts, and we be iust by those his guifts remaining and resident in vs, & not by Christes proper iustice only, as the Heretikes affirme.

c Not faith only must be in vs, but charitie which accomplisheth al vertues.

CHAP. IIII.

He exhorteth them to keep the vnitie of the Church most carefully with al humilitie, bringing them many motiues therunto: 7. & answering that euen the diuersitie it-self of offices is not for diuision, as being the guist of Christ himself, but to build vp the Church, and to hold al in the vnitie therof against the suttle circumuentions of Heretikes: that vnder Christ the Head, in the Church being the body, euery member may prosper. 17. Neither (as touching life) must we liue like the Heathen, but as it becommeth Christiās, laying off al our old corrupt manners, & increasing daily in al goodnes.

The Epistle vpon the 17. Sunday after Pentecost. And in a Votiue Masse against Schisme.

I Therfore prisoner in our Lord, beseech you, that you walke worthy of the vocation in which you are called, 2. with al humilitie and mildnes, with patience, supporting one another in charitie, 3. careful to keep the vnitie of the spirit in the bond of peace. 4. One body & one spirit: as you are called in one hope of your vocation.

Malac. 2.10. Ro.12,4 1.Cor. 12,4. Ps.67. 19.

5. One Lord," one faith, one Baptisme. 6. * One God and Father of al, which is ouer al, and by al, & in al vs. 7. But* to euery one of vs is giuen grace according to the measure of the donation of Christ. 8. For the which he saith: *Ascending on high he lead captiuitie captiue: he haue guists to men.* (9. And that he ascended, what is it, but because he descēded also first into the c inferiour parts of the earth? 10. He that descēded, the same is also he that is ascended aboue al the Heauens, that he might fil al things.) 11. And

The Epistle vpō Ascension euc. And vpon SS. Simon and Iudes day.

c He meaneth specially of his descending to Hel.

1.Cor. 12,28.

* he gaue," some Apostles, & some Prophets, & other-some Euāgelists & other-some Pastours & Doctours, 12. to the consummation of the Saints, vnto the worke of the Ministerie, vnto the edifiying of the body of Christ:

13. vntil

13. vntil we meet al into the vnitie of faith and knowledge of the Sonne of God into a perfect man, into the measure of the age of the fulnes of Christ: ✠ 14. that now we be not children wauering, and caried about " with euery wind of doctrine in the wickednes of men, in craftines to the circumuention of errour. 15. But doing the truth in charitie, let vs in al things grow in him which is the Head, Christ: 16. of whō the whole body being compact and knit together by al iuncture of subministratiō, according to the operation in the measure of euery member, maketh the increase of the body vnto the edifying of it-self in charitie.

17. This therfore I say and testifie in our Lord: that now you walke not as also the* Gentils walking in the vanitie of their sense, 18. hauing their vnderstanding obscured with darkenes, alienated from the life of God by the ignorance that is in them, because of the blindnes of their hart, 19. who despairing,* haue giuen vp themselues to impudicitie, vnto the operation of al vncleannes, vnto auarice. 20. But you haue not so learned Christ: 21. if yet you haue heard him, & haue been taught in him, (as the truth is in IESVS.) ✠ 22.* Lay you away according to the old conuersatiō the old man which is corrupted according to the desires of errour. 23. And " be renewed in the spirit of your mind: 24. and put on the new man which according to God is created in iustice, and holinesse of the truth. 25. For the which cause laying away lying,* speake ye truth euery one with is neighbour, because we are members one of another.

26.* Be angrie and sinne not. Let not the sunne goe downe vpon your anger. 27. Giue not place to the Diuel. 28. He that stole, let him now not steale: but rather let him labour in working with his hands that which is good, that he may haue whence to giue vnto him that suffereth necessitie. ✠ 29. Al naughtie speach let it not proceed out of your mouth: but if there be any good to the edifying of the faith, that it may giue grace to the hearers. 30. And contristate not the holy Spirit of God: in which you are signed vnto the day of redemption. 31. Let al bitternes and anger, and indignation, and clamour, and blasphemie be taken away from you with al malice. 32. And be gentle one to another, merciful, pardoning one another, as also God in Christ hath pardoned you.

1 Pet. 4, 3. Ro. 1, 21.

Ro. 1, 14.

Coloss. 3, 8. Heb. 12, 1.

Zach. 8, 16.

Ps. 4, 5.

The epistle vpō the 19. Sunday after Pentecost.

" The Apostle teacheth vs not to apprehend Christ's iustice by faith only, but to be renewed in our selues truly, & to put on vs the man formed & created in iustice and holines of truth. By the which, free wil also is proued to be in vs, to worke with God, or to consent vnto him in our sanctification.

ANNOTATIONS.

CHAP. IV.

Vnitie of the Cat. Church.

5. *One faith.*) As rebellion is the bane of ciuil Common-wealths and Kingdoms, and peace, and concord, the preseruation of the same: so is Schisme, diuision, and diuersitie of faith or fellowship in the seruice of God, the calamitie of the Church: and peace, vnitie, vniformitie, the speeial blessing of God therein: and in the Church aboue al Common-wealths, because it is in al points a Monarchie tending euery way to vnitie: But one God, but one Christ, but one Church, but one hope, one faith, one baptisme, one head, one body. Wherof S. Cyprian *lib. de vnit. Eccles. nu.* 3. saith thus: *One Church the Holy Ghost in the person of our Lord designeth & saith, One is my doue. This vnitie of the Church he that holdeth not, doth he thinke he holdeth the faith? He that withstandeth and resisteth the Church, he that forsaketh Peters chaire vpon which the Church was built, doth he trust that he is in the Church? When the blessed Apostle S. Paul also sheweth this Sacrament of vnitie, saying: One body & one*

& one Spirit &c. Which vnitie we *Bishops specially that rule in the Church, ought to hold fast and maintaine, that we may proue the Bishoply function also it self to be one and vndiuided, &c.* And a-
Ep 40. gaine, *There is one God, and one Christ, and one Church and one Chaire, by our Lordes voice founded vpon Peter. Another altar to be set-vp, or a new Priesthood to be made, besides one altar, & one Priesthood, is impossible. Whosoeuer gathereth els-where, scattereth. It is adulterous, it is impious, it is sacrilegious, whatsoeuer his instituted by man's furie to the breach of Gods diuine disposition. Get ye farre from the contagion of such men, & fly from their speaches as a canker and pestilence, our Lord hauing premonished and warned before-hand, They are blind, leaders of the blind &c.* Whereby we learne that this vnitie of the Church commended so much vnto vs, consisteth in the mutual fellowship of al Bishops with the See of Peter. S. Hilarie also (*li. ad Cinstant. August.*) thus applieth this same place of the Apostle against the Arians, as we may doe against the Caluinists. *Perilous and miserable it is,* saith he, *that there are now so many faiths as wils, and so many doctrines as manners; whiles either faiths are so written as we wil, or as we wil, so are vnderstood: and whereas according to one God, and one Lord, and one Baptisme, there is also one faith, we fal away from that which is the only faith, and whiles moe faiths be made, they begin to come to that, that there is none at al.*

Schisme detestable.

Among heretikes as many faiths as wils.

11. *Some Apostles.*) many functions that were euen in the Apostles time, are not here named: which must be noted against the Aduersaries that cal here for Popes. As though the names of Bishops, Priests, or Deaeons were not as wel left out as Popes: whom yet they can not deny to haue been in vse in S. Paules daies. And therfore they haue no more reaso out of this place to dispute against the Pope, thē against the rest of the Ecclesiastical functions. Neither is it necessarie to reduce such as be not specified here, to these here named: though indeed both other Bishops and Prelates and specially Popes may be conteined vnder the names of Apostles, Doctours and Pastours. Certes the room and dignitie of the Pope is a very continual Apostleship, and S. Bernard calleth it *Apostolatum. Bern. ad Eugen. lib. 4. c. 4. & c. 6. in fine.*

The Heretikes foolish negatiue argumēt against the Pope answered.

The Popes office is called an Apostleship.

13. *Vntil we meet.*) The Church of God shal neuer lack these spiritual functions, or such as be answerable to them, according to the time and state of the Church, til the worlds end. Whereby you may proue, the Catholike Church, that is to say, that visible companie of Christians which hath euer had, and by good recordes can proue they haue had, a continual ordinarie succession of Bishops, Pastours, and Doctours, to be the only true Church: and these other good fellowes that for many worlds or Ages together can not shew that they had any one Bishop, or ordinarie yea or extraordinarie officer for them and their Sect, to be an adulterous Heretical Generation. And this place of the Apostle assuring to the true Church a perpetual visible continuance of Pastours and Apostles or their Successours, warranted the holy Fathers to trie al Heretikes by the most famous succession of the Popes of Rome. So did S. Irenæus *li. 3. c. 3.* Tertullian, *in præscript.* Optatus *li. 2. cont. Parmen.* S. Augustin, *in ps. cons part. Donat. & cont. ep. Manic. c. 4. & Ep. 165.* Epip. *hæres. 27.* and others.

Continual succession of Bishops, an euident argument of the true visible Church.

The Fathers refuted Heretikes by the succession of the Bishops of Rome.

14. *With euery wind.*) The special use of the spiritual Gouernours is, to keep vs in vnitie and constancie of the Catholike faith, that we be not caried away with the blast or wind of euery heresie. Which is a very proper note of Sects and new doctrines that trouble the infirme weaklings of the Church, by certaine seasons of diuers Ages: as sometime the Arians, then the Manichees, another time the Nestorians, then the Lutherans, Caluinists, and such like: who at diuers times in diuers places, haue blowen diuers blasts of false doctrine.

Heretical blasts carie away the inconstant only.

CHAP.

CHAP. V.

He continueth his exhortation to good life, 5. assuring them against al deceiuers, that no committer of mortal sinne shal be saued: considering that for such sinnes it is that the Heathen shal be damned: 8. & that Christians must rather be the light of al others. 22. Then he commeth in particular and exhorteth husbands and wiues to doe their duty one towards the other, by the example of Christ and his obedient and beloued Spouse the Church.

The Epistle vpō the 3. Sunday in Lent.

BE ye therfore followers of God, as most deare children: 2. and * walke in loue, as Christ also loued vs, and deliuered himself for vs an oblation and host to God in an odour of sweetnes. 3. But * fornication and al vncleannes, or auarice let it not so much as be named among you as it becōmeth Saints: 4. or filthines, or foolish talke, or scurrilitie, being to no purpose: but rather giuing of thankes. 5. For vnderstanding know you this that no fornicatour, or vncleane, or couetous person (which is :: the seruice of Idols) hath inheritance in the Kingdom of Christ and of God.

* See the heretical corruptiō of this place in the Annotatiō Col. 3. v. 5.

6. Let no man seduce you with vaine words. For, for these things commeth the anger of God vpon the children of diffidence. 7. Become not therfore partakers with them. 8. For you were sometime darknes, but now light in our Lord. Walke as children of the light, (9. for the fruit of the light is in al goodnes, and iustice, and veritie) 10. prouing what is wel pleasing to God: 11. and communicate not with the vnfruitful workes of darknes, but rather reproue them. 12. For the things that are done of thē in secret, it is shame euen to speake. 13. But al things that are reproued, are manifested by the light. For al that is manifested, is light. 14. For the which cause he saith: *Rise thou that sleepest, & arise from the dead: and Christ wil illuminate thee.* 15. See therfore, Brethren, how you walke warily. Not as vnwise, but * as wise: 16. redeeming the time, because the daies are euil. 17. Therfore become not vnwise, but * vnderstanding what is the wil of God. 18. And be not drunke with wine wherin is riotousnes, but be filled with the Spirit, 19. speaking to your selues in Psalmes & hymnes, and spiritual canticles, chanting and singing in your harts to our Lord: 20. giuing thankes alwaies for al things, in the name of our Lord IESVS Christ to God and the Father. 21. Subiect one to another in the feare of Christ.

The Epistle vpon the 20. Sunday after Pentecost.

22. Let * women be subiect to their husbands, as to our Lord: 23. because * the man is the Head of the woman: as Christ is the Head of the :: CHVRCH. Himself, " the Sauiour of his body. 24. But as the CHVRCH is subiect to Christ, so also the women to their husbands in al things. 25. Husbands, loue your wiues, as Christ also " loued the CHVRCH, and deliuered himself for it: 26. that he might sanctifie

The Epistle in a votiue masse for marriage.

:: It is much to be noted, that in the first English Bibles there is

Ro. 11. 33.

Col. 3. 5.

Es. 9. 60. Col. 4. 5. Ro. 13. 1. Co. 5. 18. Ti. 2. 5. 1 Pet. 3. 1. Gen. 3. 16. 1 Cor. 11. 3.

sanctifie it, cleansing it by the lauer of water in the Word, 27. that he might present to himself a glorious CHVRCH, not hauing spot or wrinkle, or any such thing, but that it may be holy and vnspotted. 28. So also men ought to loue their wiues as their owne bodies. He that loueth his wife, loueth himself. 29. For no man euer hated his owne flesh: but he nourisheth and cherisheth it," as also Christ the CHVRCH: 30. because we be the members of his body, of his flesh, and of his bones. 31. *For this cause shal man leaue his father and mother: and shal cleaue to his wife, and they shal be two in one flesh.* 32." This is a great Sacrament. But I speake in Christ & in the CHVRCH. 33. Neuertheles you also euery one, let each loue his wife as himself: and let the wife feare her husband. H

Gen. 2. 24. Mat. 19. 5.

not once the name of CHVRCH in al the Bible, but insteed therof, *Congregatiõ*. Which is so notorious a corruption, that thẽselues in the later Bibles correct it for shame, but yet suffer the other to be read and vsed stil. See the Bible printed in the yeare. 1562.

ANNOTATIONS.

CHAP. V.

23. *Saviour of his body.*) None hath saluation or benefit by Christ, that is not of his body the Church: and what Church that is, S. Augustin expresseth in these words: *The Catholike Church only is the body of Christ, wherof he is Head. Out of this body the Holy Ghost quickneth no man.* And a litle after: *He that wil haue the Spirit, let him beware he remaine not out of the* CHVRCH. *Let him beware he enter not into it feinedly.* August. epist. 50. ad Bonifacium Comitem in fine.

No saluation out of the Cat. Church.

24. *Subiect to Christ.*) The CHVRCH is alwaies subiect to Christ, that is, not only vnder him, but euer obedient to his words and commandement. Which is an euident and inuincible demonstration that she neuer rebelleth against Christ, neuer falleth from him by errour, Idolatrie, or false worship, as the Heretikes now, and the Donatists of old did teach.

The Church neuer erreth.

25. *Loued the Church.*) Loe Christes singular loue of the CHVRCH, for which only & the members therof he effectually suffered his Passion, and for whose continual cleansing & purifying in this life, he instituted holy Baptisme and other Sacraments: that at length in the next life it may become without al spot, wrinkle, or blemish. For in this world by reason of the manifold infirmities of diuers her members, she can not be wholy without sinne, but must say alwaies: *Dimitte nobis debita nostra, Forgiue vs our debts.* Aug. li 2. Retract. c. 18.

Christ's loue toward his Church
The Church triumphant without spot and wrinkle.

29. *As Christ the Church.*) It is an vnspeakeable dignitie of the CHVRCH, which the Apostle expresseth oftẽ els-where, but specially in this whole passage, to be that creature only for which Christ effectually suffered, to be washed & embrued with water & bloud issuing out of his holy side, to be nourished with his owne body (for so doth S. Irenæus expound lib. 5. in principio) to be his members, * to be so ioyned vnto him as the body and members of the same flesh, bone and substance, to the head; to be loued and cherished of him as wife of husband, yea to be his wife and most deare Spouse, taken and formed (as S Augustin often saith) out of his owne side vpon the Crosse, as Eue our first father Adam's spouse was made of his ribbe. *In Psal 126. & in Psal. 127. & tract. 9. in Ioan & tract. 120.* In respect of which great dignitie and excellencie, the same holy Father affirmeth the CHVRCH to be the principal creature, and therfore named in the Creed next after the Holy Ghost. And he proueth against the Macedonians, the Holy Ghost to be God, because he is named before the Church in the confession of our faith. Of which incomparable excellencie of the Church, so beloued of Christ, and so inseparately ioyned in marriage with him, if the Heretikes of our time had any sense or consideration, they would neither thinke their contemptible companie or congregation to be the glorious Spouse of our Lord, nor teach that the Church may erre, that is to say, may be diuorced from her Spouse for Idolatrie, Superstition, Heresie, or other abominations: Wherupon one of these absurdities would ensue, that either Christ may sometimes be without

* Aug. li. 1. de Sym. ad Catech. c. 7.

The manifold dignitie of the Church.

The Church is the principal creature.
The Church can not erre.

be without a Church & Spouse in earth (as he was al the while there were no Caluinists, if their Church be the spouse of Christ) or els if the Catholike Church only is and hath been his wife, and the same haue such errours as the Heretikes falsely pretend, that his wife so deare and so praised here, is notwithstanding a very whoore. Which horrible absurdities proue and conuince to any man of common sense, both that the Catholike Church alwaies is, and that it teacheth truth alwaies, and to honour God truely and sincerely alwaies; whatsoeuer the adulterous Generation of Heretikes thinke or blasphemc.

Absurdities, that follow, if the Church may erre.

52. *This is a great Sacrament.* Marriage a great Sacrament of Christ and his Church prefigured in the first parents. *Adam* (saith S. Augustine *tract.* 15. *in* Io) *who was a forme or figure of him that was to come, yea rather God in him, gaue vs a great token of a Sacrament. For both he deserued sleeping to take a wife, and of his ribbe his wife was made vnto him: because of Christ sleeping on the Crosse the Church was to be made out of his side.* In another place he maketh matrimonie a Sacrament of Christ and his Church: in that, that as the married man must forsake father and mother and cleaue vnto his wife, so Christ as it were left his father, exinaniting himself by his incarnation, and left the Synagogue his mother & ioyned himself to the Church *Li. 12. c. 8. cont. Faust.* In diuers other places he maketh it also a Sacrament, specially in that it is an inseparable bond betwixt two, & that can neuer be dissolued but by death: signifying Christ's perpetual and indissoluble coniunction with the Church his one only Spouse. *de Gen. ad lit. li. 9. c. 7. cont. Pelag. de pec. ori. li. 2. c. 34. De fid. & op. c. 7. De bono coniug. 7 & 18.* And in another place, *The good of Marriage* (saith he) *among the people of God is in the holines of a Sacrament.* De bono coniugali. c. 24.

MATRIMONIE a Sacrament.

Who would haue thought such mysteries & Sacraments to be in Marriage, that the ioyning of man & wife together should represent so great a mysterie, if the Apostle himself, & after him this holy Father and others, had not noted it? or who can maruel that the holy Church taketh this to be a Sacrament, and to giue grace of sanctification to the parties married, that they may liue together in mutual fidelitie, bring vp their children in faith and feare of God, and possesse their vessel (as the Apostle speaketh) in sanctification and honour, and not in passion of lust and ignominie, as the Heathen doe which know not God, and as our brutish new Maisters seeme to doe that commend marriage aboue al things so farre as it feedeth their concupiscences, but for grace, Sacrament, mysterie, or sanctification thereby, they care no more then the Heathen or brute beasts doe? And thus we gather that Matrimonie is a Sacrament, and not of the Greek word *Mysterie* only as Caluin falsely saith, nor of the Latin word *Sacrament*, both which we know haue of their nature a more general signification, and that in the Scriptures also: but whereas these names are here giuen to Matrimonie by the Apostle, & are not giuen in the Scriptures to Baptisme and the Eucharist, let them tel vs why they also apply these words from their general signification to signifie specially & peculiarly those two Sacraments neuer so named expresly in Scripture, and doe not likewise follow the Catholike Church in calling matrimonie by the same name, which is here so called of the Apostle, specielly whereas the signification in it, is as great as in any other of the Sacraments, and rather greater.

1 Thes. 4.

The grace giuen by this Sacrament.

μυστήριον Sacramentum.

The Protestats fleshly estimation of marriage.

CHAP. VI.

Likewise children and parents he exorteth, 5. item seruants and maisters. 10. Then that al take courage in the might of God, but so, that withal they arme themselues (considering what mightie enemies they haue) with al peeces of spiritual armour, 18. praying alwaies feruently, and for him also.

CHILDREN, obey your parents in our Lord. For this is iust. 2. *Honour thy father & thy mother* (which is the first cõmandment in the promise) 3. *that it may be vvel with thee & thou maiest be long-liued vpon the earth.* 4. And you fathers, prouoke not your children to anger: but bring them vp in the discipline & correption of our Lord.

Col. 3, 20. Exo. 20, 12. Deut. 5. 16. Col. 3, 21. Tit. 2, 9.

5. * Seruants, be obedient to your Lords according to the flesh, with feare and trembling, in the simplicitie of your hart as to Christ: 6. not seruing to the eye, as it were pleasing men, but as the seruants of Christ doing the wil of God from the hart, 7. with a good wil seruing, as to our Lord and not to men. 8. Knowing that euery one what good soeuer he shal doe, that shal he c receiue of our Lord, whether he be bond, or free. 9. And you Maisters, doe the same things to them, b remitting threatnings: knowing that both their Lord and yours is in Heauen: and *acceptation of Persons is not with him.

c God leaueth no good worke vnrewarded.

10. Hence-forth, Brethren, be strengthned in our Lord, and in the might of his power. 11. Put you on the c armour of God, that you may stād against the deceits of the Diuel. 12. For our wrestling is not against flesh and bloud: but against Princes and Potestates, against the * Rectours of the world of this darknes, against the spirituals of wickednes in the celestials. 13. Therfore take the armour of God, that you may resist in the euil day, and stand in al things perfect. 14. Stand therfore hauing your loines girded in truth, and :: clothed with the breast-plate of iustice, 15. & hauing your feet shod to the preparation of the Ghospel of peace: 16. in al things taking the shield of faith, wherwith you may extinguish al the firie darts of the most wicked one. 17. And take vnto you the * helmet of saluation: and the sword of the spirit (which is the word of God) ✠ 18. in al praier and supplication praying at al time in spirit: and in the same watching in al instance and supplication for al the Saints: 19. and for me, that speach may be giuen me in the opening of my mouth with confidence; to make knowen the mysterie of the Ghospel, 20. for the which I am a Legate in this chaine, so that in it I may be bold according as I ought, to speake.

The Epistle vpon the 21. Sunday after Pentecost.

:: If man could not be truely iust or haue iustice in himself, how could he be clothed with iustice?

21. And that you also may know the things about me, what I doe, Tychicus my deerest Brother and faithful Minister in our Lord, wil make you vnderstand al things: 22. whom I haue sent to you for this same purpose, that you may know the things about vs, and he may comfort your harts. 23. Peace to the Brethren and :: charitie with faith from God the Father, and our Lord IESVS Christ. 24. Grace with al that loue our Lord IESVS Christ in incorruption. Amen.

:: S. Augustin noteth in sundrie places vpon this same text, that faith without charitie serueth not to saluatiō. *li. 50. ho. hom. 7.*

THE

THE ARGVMENT OF THE EPISTLE OF S. PAVL TO THE PHILIPPIANS.

HOW S. Paul *was called by a vision into Macedonia, we read Act.* 16. *and how he came to Philippi being the first citie therof, and of his preaching, miracles, and suffering there. And againe Act.* 19. Paul purposed in the Spirit, when he had passed through Macedonia and Achaia, to goe to Hierusalem, saying: After I haue been there, I must see Rome also. *Which purpose he executed Act.* 20. *taking his leaue at Ephesus. And being afterward come into Achaia,* he had counsel to returne through Macedonia, *and so at length from Philippi he began his nauigation toward Hierusalem, and from Hierusalem being caried prisoner to Rome (Act.* 28.) *he wrote from thence this Epistle to the Philippians: or rather in his second apprehension; about* 10. *yeares after the first.*

Eph. 3. *In it he confirmeth them (as he did* the Ephesians also about the same time) against the tentation that they might haue in hearing that he were executed. Therfore he first*

Phil. 1. v. 12. 23. 26. *saith:* And I wil haue you know, Brethren, that the things about me, are come to the more furtherance of the Ghospel: so that my bands were made manifest in Christ in al the Court &c. *Secondly he signifieth that his desire is,* to be dissolued and to be with Christ. *But yet (lest they should be discomforted) that he hopeth* to come againe *to them. Wherof, notwithstanding that he hath yet no certaintie, he signifieth in saying:* I hope to send Timothee vnto you immediately as I shal see the things that concerne me. *Thirdly therefore he prepareth them against the worst, saying:* I hope to come againe to you: but and if I be immolated, vpon the sacrifice and seruice of your faith, I reioyce and congratulate with you al, and the-self-same thing doe you also reioyce and congratulate with me.

Phil. 3. *Moreouer he partly warneth them (as he had done before) of those Iudaical False-Apostles who preached circumcision and Moyses law to the Christian Gentils: partly he exhorteth them to suffer persecution, to liue wel, and specially to humble themselues one to another, rather then by any pride to breake the peace & vnitie of the Church.*

THE

THE EPISTLE OF S. PAVL TO THE PHILIPIANS.

CHAP. I.

Hauing signified that he vseth to thanke God for their vertue, 9. and also to pray for their increase; 12. he certifieth them (for their confirmation & comfort) what good was come through his trouble at Rome, 24. & that he doubteth not (though he rather desire martyrdom) but to come againe vnto them, 27. exhorting them to liue as they ought to doe, 28. and namely not to shrinke for persecution.

PAVL and Timothee the seruants of IESVS Christ; to al the Saints in Christ Iesvs that are at Philippi, with the " Bishops and Deacons. 2. Grace to you and peace from God our Father, and our Lord IESVS Christ.

3. I giue thankes to my God in al memorie of you (4. alwaies in al my praiers for al you, with ioy making petition) 5. for your communicating in the Ghospel of Christ from the first day vntil now. 6. trusting this same thing, that he which hath begun in you a good worke, wil perfit it vnto the day of Christ IESVS. 7. As it is reason for me, this to thinke for al you, for that I haue you in hart, & in my bands, and in the defense, and the confirmation of the Ghospel, al you to be partakers of my ioy. 8 For God is my witnes, how I couet you al in the bowels of IESVS Christ. 9. And this I pray, that your charitie may more and more abound in knowledge and in al vnderstanding: 10. that you may approue the better things, that you may be sincere and without offence vnto the day of Christ, 11. repleniſhed with the fruit of iustice by IESVS Christ, vnto the glorie and praise of God. ℣

The Epistle vpon the 22. Sunday after Pentecost.

12. And I wil haue you know, Brethren, that the things about me are come to the more furtherance of the Ghospel: 13. so that my bands were made manifest in Christ in al the court, and in al the rest, 14. that many of our Brethren in our Lord, hauing confidence in my bands, were bold more aboundantly without feare to speake the

word of God 15. Some indeed euen for enuie and contention: but some also for good wil preach Christ. 16. Some of charitie: knowing that I am set vnto the defence of the Ghospel. 17. And some of contention preach Christ not sincerely: supposing that they raise affliction to my bands. 18. But what? So that by al meanes, whether by occasion, or by truth, Christ be preached: in this also I reioyce, yea & wil reioyce. 19. For I know that this shal fal out to me vnto saluation by your praier and the submiistration of the Spirit of IESVS Christ, 20. according to my expectation & hope; because in nothing shal I be confounded, but in al confidence as alwaies, now also shal Christ be magnified in my body, whether it be by life, or by death. 21. For vnto me, to liue is Christ: and to die is gaine. 22. And if to liue in the flesh, this vnto me be the fruit of the worke, and what I shal choose I know not. 23. And I am straitned of the two: hauing desire to be dissolued & to be with Christ, a thing much more better. 24. But to abide in the flesh, 'necessarie' for you. 25. And trusting this, I know that I shal abide and continue with you al, vnto your furtherance and ioy of the faith: 26. that your gratulation may abound in Christ IESVS in me, by my comming againe to you.

27. Only * conuerse ye worthie of the Ghospel of Christ: that whether when I come and see you, or els be absent, I may heare of you that you stand in one Spirit, of one mind labouring together to the faith of the Ghospel. 28. And in nothing be ye terrified of the Aduersaries, which to them is b cause of perdition: but to you of saluation, & this of God: 29. for to you c it is giuen for Christ, not only that you beleeue in him, but also that you suffer for him, 30. hauing the same combat like as you haue seen in me, and now 'haue heard' of me.

' more necessarie.

Eph. 4.1

b ἔνδειξις, A manifest proofe and euidence.

c ἐχαρίσθη, doe beare.

ANNOTATIONS.

CHAP. I.

Bishops and Priests alwaies distinct functions.

1. *Bishops and Deacons*) Wicleffe and other Heretikes would proue by this that Priests are not here named; & for that there could not be many Bishops of this one towne, that there is no difference betwixt a Bishop and a Priest, which was the old heresie of Aerius, of which matter, * in other places. For this present it is enough to know that in the Apostles time there were not obserued alwaies proper distinct names of either function, as they were quickly afterward, though they were alwaies diuers degrees & distinct functions. *See S. Chrysostom, Oecumenius, Theophylactus, and the rest of the Gracians vpon this place.*

* See Annot. Tit. 1. v. 5.

CHAP.

CHAP. II.

He exhorteth them most instantly to keep the vnitie of the Church, and to humble themselues for that purpose one to another, 5. by the example of the maruelous humilitie of Christ, 9. specially seeing how maruelously he is now exalted for it. 12. Item to obedience, feare, and perseuerance. 17. Insinuating (lest it should afterwards trouble them) that he may be martyred at this time. 19. Timothee he hopeth to send, whom he highly commendeth: 25. as also Epaphroditus, whom he presently sendeth.

IF therfore there be any consolation in Christ, if any solace of charitie, if any societie of spirit, if any bowels of commiseration; 2. fulfil my ioy, that you be of one meaning, hauing the same charitie, of one mind, agreeing in one. 3. Nothing by contention, neither by vaine glorie: but in humilitie, * each counting other better then themselues: 4.* euery one not considering the things that are the ir owne, but those that are other mens. 5. For this thinke in your selues, which also in Christ IESVS; 6. who when he was in the forme of God, thought it no robberie, himself to be equal to God: 7. but he exinanited himself, taking the forme of a seruant, made into the similitude of men, and in shape found as a man. 8. He* humbled himself, made obedient vnto death: euen the death of the crosse. 9. " For the which thing God also hath exalted him, and hath giuen him a name which is aboue al names: 10. that* in the " name of IESVS euery knee bow of the celestials, terrestrials, and infernals: 11. and euery tongue confesse that our Lord IESVS Christ is in the glorie of God the Father.

12. Therfore, my Deerest, (as you haue alwaies obeied) not as in the presence of me only, but much more now in my absence, " with feare and trembling worke your saluation. 13. For it is God that " worketh in you both to wil and to accomplish, according to his good wil. 14. And doe ye al things without murmurings and staggerings: 15. that you may be without blame, and the simple children of God, without reprehension in the middes of a crooked and peruerse Generation. Among whom you shine as lights in the world: 16. conteining the word of life :: *a* to my glorie in the daie of Christ, because I haue not runne in vaine, nor in vaine laboured. 17. But and if I be :: *b* immolated, vpon the " sacrifice and seruice of your faith, I reioyce and congratulate with you al. 18. And the self-same thing doe you also reioyce, and congratulate with me.

19. And I hope in our Lord IESVS, to send Timothee vnto you quickly, that I also may be of good comfort, when I know the things pertaining to you. 20. For I haue no man so of one mind that with sincere affection is careful for you. 21. For :: *c* al seeke the things that are their owne; not the things that are IESVS Christs. 22. And know ye an experiment of him, that as a sonne the Father, so hath he serued with

Ro. 12, 10. 1. Cor. 10, 24.

Heb. 2, 9

Es. 45, 14. Ro. 14, 11.

The Epistle vpon Palme Sunday. And vpon Holy Rood day, May. 3.

The Epistle vpon Holy Rood day Septemb. 14. And in a Votiue Masse of the Holy Crosse.

:: *a* Such as haue by their preaching gained any to Christ, shal ioy and glorie therin exceedingly at the day of our Lord.

:: *b* Pastours ought to be so zelous of the saluation of their flock, that with S. Paul they should offer themselues to death for the same.

:: *c* Many forsake their Tea-

thers when they see them in bands and prison for their faith, because most men preferre the world before Christ's glorie

with me in the Ghospel. 23. This man therfore I hope to send vnto you, immediately as I shal see the things that concerne me. 24. And I trust in our Lord that my self also shal come to you quickly. 25. But I haue thought it necessarie to send to you Epaphroditus my brother and coadiutour and fellow-souldiar, but your Apostle, and minister of my necessitie. 26. Because indeed he had a desire toward you al: and was pensiue, for that you had heard that he was sicke. 27. For indeed he was sicke euen to death: but God had mercie on him: and not only on him, but on me also, lest I should haue sorrow vpon sorrow. 28. Therfore I sent him the more speedily: that seeing him, you may reioyce againe, and I may be without sorrow. 29. Receiue him therfore with al ioy in our Lord: and such intreat with honour. 30. becaus for the worke of Christ, he came to the point of death: yealding his life, that he might fulfil that which on your part wanted toward my seruice.

ANNOTATIONS.

CHAP. II.

Caluin's blasphemie against Christ's owne merit.

9. *For the which.*) Caluin doth so abhorre the name of merit in Christian men toward their owne saluation, that he wickedly and vnlearnedly denieth Christ himself to haue deserued or merited any thing for himself: though these words (which he shamefully writheth from the proper and plaine sense, to signifie a sequele and not a cause of his exaltation) and diuers other in holy writ, proue that he merited for himself according to al learned mens iudgement. As Apoc. 5. *The Lamb that was slaine, is worthie to receiue power and Diuinitie.* And Heb. 2. *We see IESVS for the passion of death, crowned with glorie and honour.* See S. Augustin vpon these words of the Psalme 109. *propterea exaltabit caput.*

The Protestants wil haue no reuerence done at the name of IESVS.

How Catholikes honour the name of IESVS, and other things pertaining to him.

10. *Name of* IESVS.) By the like wickednes they charge the faithful people for capping or kneeling when they heare the name of IESVS. As though they worshipped not our Lord God therin, but the syllables or letters or other material elements wherof the word written or spoken consisteth; and al this, by sophistication to draw the people from due honour and deuotion toward CHRIST IESVS, which is Satans drift by putting scruples into poore simple mens minds about his Sacraments, his Saints, his Crosse, his name, his image, & such like, to abolish al true religion out of the world, and to make them plaine Atheists. But the Church knoweth Satans cogitations, and therfore by the Scriptures and reason, warranteth and teacheth al her children to doe reuerence when so-euer IESVS is named. Because Catholikes doe not honour these things nor count them holy, for their matter, colour, sound, and syllables, but for the respect and relation they haue to our Sauiour, bringing vs to the remembrance and apprehension of Christ, by sight, hearing, or vse of the same signes: els why make we not reuerence at the name of Iesus the sonne of Sirach, as wel as of IESVS CHRIST? And it is a pitieful case to see these prophane subtelties of Heretikes to take place in religiõ, which were ridiculous in al other trade of life. When we heare our Prince or Soueraigne named, we may without these scruples doe obeisance, but towards Christ it must be superstitious.

Veine securitie of saluation.

S. Augustin answereth the obiection against free-wil.

12. *With feare and trembling*) Against the vaine presumption of Heretikes that make men secure of their predestination and saluation, he willeth the Philippians to worke their saluation with feare and trembling, according to that other Scripture, *Blessed is the man that alwaies is fearful.* Prouerb. 28, v. 14.

13. *Worketh in you.*) Of this thus saith S. Augustin: *Not because the Apostle saith, it is God that worketh in you both to wil and worke, must we thinke he taketh away our free wil. For if it were so, then would he not a litle before haue willed them to worke their owne saluation with*

feare

feare and trembling. For when they be commanded to worke, their free-wil is called vpon: but, with trembling and feare, is added, lest by attributing their wel-working to themselues, they might be proud of their good deeds as though they were of themselues. August. de gratia & lib. arbit. c. 9.

17. *The Sacrifice.*) The obedience of faith and Martyrdom be so acceptable actes to God, when they be voluntarily referred to his honour, that by a metaphore they be called Sacrifice & pleasant Hosts to God. Martyrdom.

CHAP. III.

He warneth them of the False-Apostles, 4. shewing that himself had much more to brag of in Iudaisme then they: but that he maketh price of nothing but only of Christ, and of Christian iustice, and of suffering with him (12. wherin yet he acknowledgeth his imperfection) 17. exhorting them to beare Christes Crosse with him, and not to imitate those belly-Gods.

FROM hence-forth, my Brethren, reioyce in our Lord. To write the same things vnto you, to me surely it is not tedious, and to you it is necessarie. 2. See the dogs, see the euil workers, see the c concision. 3. For we are the c circumcision, which in spirit serue God: and we glorie in Christ IESVS, and not hauing confidence in the flesh, 4. albeit I also haue confidence in the flesh. If any other man seeme to haue confidence in the flesh, I more, 5. circumcised the eight day of the stocke of Israel, of the tribe of Beniamin,* an Hebrew of Hebrewes: *according to the Law, a Pharisee: 6. according to emulation, persecuting the Church of God: according to the iustice that is in the Law, conuersing without blame. 7. a But the things that were gaines to me, those haue I esteemed for Christ, detriments. 8. Yea but I esteeme al things to be detriment for the passing knowledge of IESVS Christ my Lord: for whom I haue made al things as detriment, and doe esteeme them as dung, that I may gaine Christ: 9. and may be found in him not hauing my iustice which is of the Law, but that which is of the faith of Christ, which is of God, iustice in faith: 10. to know him, and the vertue of his resurrection, and the societie of his passions, configured to his death, 11. b if by any meanes I may come to the resurrectiō which is from the dead. 12. Not that now I haue receiued, or now am perfect: but I pursue, if I may comprehend, wherin I am also comprehēded of Christ IESVS. 13. Brethren, I doe not account that I haue comprehended. Yet one thing: forgetting the things that are behind, but stretching forth my self to those that are before, 14. I pursue to the marke, c to the prize of the supernal vocation of God in Christ IESVS. 15. Let vs therfore as many as are perfect, be thus minded: and if you be any other wise minded, this also God hath reuealed to you. 16. Neuertheless wherunto we are come, that we be of the same mind, let vs continue in the same rule.

17. c Be followers of me, Brethren, & obserue them that walke so as you haue our forme. 18. For * many walke whom often I told you of (and

c By allusion of words, he calleth the carnal Christiā Iewes that yet boasted in the circumcision of the flesh, *concision*; & himself & the rest that circuncided their hart and senses spiritually, the true *circumcision*. S. Chryf. Theophylact.

a The Epistle for S. Paul the Eremit: and for a Confessour that is not a Bishop.

b If S. Paul ceased not to labour stil, as though he were not sure to come to the marke without continual endeauour; what securitie may we poore sinners haue of Heretikes persuasions & promises of securitie and saluation by only faith?

c The Epistle vpon the 23. Sunday after Pentecost. And for S. Clement, Nouemb. 23.

(and now weeping also I tel you) the enemies of the crosse of Christ: 19. Whose end is destruction: whose God, is the belly: and their glorie in their confusion, which mind worldly things. 20. But our conuersation is in Heauen: whence also we expect the Sauiour, our Lord IESVS Christ, 21. who wil reforme the body of our humilitie, configured to the body of his glorie, according to the operation whereby also he is able to subdue al things to himself.

may so say to his flocke. Neither is it any deregation to Christ, that the people should imitate their Apostles life & doctrine, & other holy men, *S. Augustin, S. Benedict, S. Dominike, S. Francis.*

ANNOTATIONS

CHAP. III.

The obiection against inherent iustice, answered.

9. *My iustice.*) Diuers Lutherans in their translations doe shamefully mangle this sentence by transposing the words, and false pointing of the parts therof, to make it haue this sense, That the Apostle would haue no iustice of his owne, but only that iustice which is in Christ. Which is a false and heretical sense of the words, and not meant by S. Paul: who calleth that a man's owne iustice, which he chalengeth by the workes of the Law or nature without the grace of Christ: and that God's iustice (as S. Augustine expoundeth this place) not which is in God, or by which God is iust, but that which is in man from God and by his guift. *li. 5. cont. 2. ep Pelag. c. 7. de Sp & lit. c. 9.* *Magdeburg. cent 1. li. 2. c. 4. pag. 112*

Double perfection: here, and in the life to come.

12. *Not that now.*) No man in this life can attaine the absolute perfectnes either of iustice or of that knowledge which shal be in heauen: but yet there is also another perfectnes, such as according to this state a man may reach vnto, which in respect of the perfection in glorie, is smal, but in respect of other lesse degrees of man's iustice and knowledge in this life, may be called perfectnes. And in this sense the Apostle in the next sentence calleth himself and others perfect, though in respect of the absolute perfectnes in Heauen, he saith here, he is not yet perfect nor hath yet attained therunto.

The heretikes foolish defense of their dissensions and diuisions among themselues.

15. *Otherwise minded.*) When Catholike men now a-daies charge Heretikes with their horrible diuisions, dissensions, combates, contentions, and diuersities among themselues, as the Catholikes of al other Ages did chalenge their Aduersaries most truely and iustly for the same, (both becausse where the Spirit of God is not, nor any order or obedience to Superiours, there can be no peace nor vnitie, and specially for that it is, as S. Augustin saith (*li. de agone Christ. c. 29.*) the iust iudgement of Gods, that they which seek nothing els but to diuide the Church of Christ, should themselues be miserably diuided among themselues) therfore (I say) when men charge the Protestants with these things, they fly for their defence to this, that the old Fathers were not al of one iudgement in euery point in religion: that S. Cyprian stood against others, that S. Aug. and S. Hier. wrote earnestly in a certaine matter one against another, that our Dominicans and Franciscans, our Thomists & Scotists be not al of one opinion in diuers matters, and therfore diuisions and contentions should not be so preiudicial to the Zuinglians and Lutherans, as men make it. Thus they defend themselues: but ridiculously and against the rule of S. Paul here, acknowledging that in this imperfection of mens science in this life, euery one can not be free from al errour, or thinke the same that another thinketh: wherupon may rise differences of vnderstanding, opinion, and iudgement, in certaine hard matters which God hath not reuealed or the Church determined, and therfore that such diuersitie is tolerable and agreable to our humane condition and the state of the way that we be in: alwaies prouided, that the controuersie be such and in such things, as be not against the set knowen rule of faith, as he here speaketh, & such as breake not mutual societie, fellowship, & communion in praier, seruice, Sacraments, and other offices of life and religion. For such diuisions and differences come neuer but of Schisme or Heresie; and such are among the Heretikes, not only in respect of vs Catholikes, but among themselues: as they know that be acquainted with the writings of Luther against Zwinglius, or Westphalus against Caluin, or the Puritans against the Protestants, not only charging one another with Heresie, Idolatrie, Superstition, and atheisme, but also

The difference between the disagreeing of ancient Fathers or other Catholikes, and the Heretikes dissensiõs among themselues.

The spiteful writings of Heretikes, one Sect against another.

alſo cõdemning each others ceremonies or manner of adminiſtratiõs, til it come to excõmunication, and banishment, yea ſometimes burning one of another. Thus did not S. Cyprian, S. Auguſtin, S. Hierom, the Dominicans, Franciſcans, Thomiſts, Scotiſts, who al agree in one rule of faith, al of one communion, al moſt deare one to another in the ſame, al (thankes be to God) come to one holy Maſſe & receiue the ſame Sacraments, and obey one Head throughout al the world. S. Auguſtin *li. 2. de Bapt. c. 3.* shal make vp this matter with this notable ſentence: *We are men* (ſaith he) *and therfore to thinke ſomewhat otherwiſe then the thing is, is an hamane tentation: but by louing our owne ſentence too much, or by enuying our betters, to proceed vnto the ſacriledge of diuiding the mutual ſocietie, and of making ſchiſme, or hereſie, is diuelish preſumption: in nothing to haue other opinion then the truth is, that is Angelical perfection.* And a litle after: *If you be any otherwiſe minded, this God wil reueale: but to them only* (ſaith he) *that walke in the way of peace, and that ſtray aſide into no diuiſion or ſeparation.* Which saying would God al our deare Countrie-men would marke, and come into the Church, where only, God reuealeth truth.

A notable place of S. Auguſtin.

CHAP. IIII.

He exhorteth them to perſeuerance, and certaine by name to vnitie, 5. to modeſtie, 6 to peace without ſolicitude or careful anxietie, 8. to al that good is, 9. to ſuch things as they ſee in himſelf. 10. That he reioyced in their contribution, not for his owne need, but for their merit.

THEREFORE, my deareſt Brethren and moſt deſired, my " ioy and my crowne: ſo ſtand in our Lord, my deareſt. 2. 'Euchodia' I deſire and Syntyche I beſeech to be of one mind in our Lord. 3. Yea and I beſeech thee my " ſincere Companion, help thoſe women that haue laboured with me in the Ghoſpel with :: Clement, and the reſt my Coadiutours, whoſe names are in the booke of life. ✠ 4. b Reioyce in our Lord alwaies; againe I ſay reioyce. 5. Let your modeſtie be knowen to al men. Our Lord is nigh. 6. Be nothing careful: but c in euery thing by praier & ſupplication with thankes-giuing let your petitions be knowen with God. 7. And the peace of God which paſſeth al vnderſtanding, keep your harts and intelligences in Chriſt IESVS. ✠

8. For the reſt, Brethren, what things ſoeuer be true, whatſoeuer honeſt, whatſoeuer iuſt, whatſoeuer holy, whatſoeuer aimable, whatſoeuer of good fame, if there be any vertue, if any praiſe of diſcipline, theſe things thinke vpon. 9. Which you haue both learned, and receiued, and heard, & ſeen in me; theſe things doe ye, and the God of peace ſhal be with you. 10. And I reioyced in our Lord exceedingly, that once at the length you haue c reflouriſhed to care for me, as you did alſo care: but you were occupied. 11. I ſpeake not as it were for penurie. For I haue learned, to be content with the things that I haue. 12. I know both to be brought low, I know alſo to abound: (euery-where, and in al things I am inſtructed) both to be ful, & to be hungrie, both to abound, and to ſuffer penurie. 13. I can al things in him that ſtrengthneth me. 14. Neuertheleſſe you haue done wel, communicating to my tribulation.

'Euodia

εἰς πᾶσαν τὴν προσευχήν.

:: This Clement was afterward the 4. Pope of Rome from S. Peter, as S. Hierom writeth, according to the cõmon ſupputation.

b The Epiſtle vpon the 3. Sunday in Aduent.

c This reflouriſhing is the reuiuing of their old liberalitie, which for a time had been ſlacke & dead. S. Chryſ.

15. And you also know, ô Philippians, that in the beginning of the Ghospel, when I departed from Macedonia, no Church communicated vnto me in the account of guift and " receit, but you only: 16. For vnto Thessalonica also, once and twise you sent to my vse. 17. Not that I seeke the guift, but I seeke the fruit abounding in your account. 18. But I haue al things, and abound: I was filled after I receiued of Epaphroditus the things that you sent, an odour of sweetnes, an " acceptable Hoste, pleasing God. 19. And my God supply al your c lack according to his riches in glorie, in Christ IESVS. 20. And to God & our Father be glorie world without end. Amen.

" He counteth it not mere almes or a free guift that the people bestoweth on their Pastours or Preachers, but a certaine mutual traffike as it were, and enterchange: the one giuing spiritual, the other rẽdering, tẽporal things for the same.

c χρείαν

21. Salute ye euery Saint in Christ IESVS. 22. The Brethren that are with me, salute you. Al the Saints salute you: but especially they that are of Cæsars house. 23. The grace of our Lord IESVS Christ be with your spirit. Amen.

ANNOTATIONS.

CHAP. IIII.

The reward of Preachers.

1. *My ioy.*) He calleth them his ioy and crowne, for that he expected the crowne of euerlasting life as a reward of his labours towards them. Wherby we may learne also, that besides the essential glorie which shal be in the vision and fruition of God, there is other manifold felicitie incident in respect of creatures.

Suspitious translation.

3. *Sincere companion.*) The English Bibles with one consent interpret the Greek words, *faithful yoke-fellow*, perhaps to signifie (as some would haue it) that the Apostle here speaketh to his wife: but they must vnderstãd that their Maisters Caluin & Beza mislike that exposition, and * al the Greek Fathers almost much more reiect it: and it is against S. Paules owne words speaking to the vnmarried, That it is good for them to remaine so, euen as himself did. 1. Cor. 7, 8. Whereby it is euident he had no wife, and therfore meaneth here some other his coadiutour & fellow-labourer in the Ghospel.

S. Chrys. Theodore. Oecum. Theophyl.

S. Paul had no wife.

Almes giuen religiously.

18. *Acceptable*) How acceptable almes are before God, we see here: namely when it is giuen for religion to deuout persons for a recõpense of spiritual benefits. For so it putteth on the condition of an oblation or Sacrifice offered to God, and is most acceptable and sweet in his sight.



THE ARGVMENT OF THE EPISTLE OF S. PAVL TO THE COLOSSIANS.

THE Epistle to the Colossians is not only in sense, but almost in words also, al one with the Epistle to the Ephesians, and was sent also by the same messenger Tychicus. c. 4. v. 7. And in it he maketh like mention of his bands and sufferings. c. 1 v. 24. and c. 4. v. 3, 18. And therfore no doubt it was written at Rome at the same time, to wit, in his last apprehension, yet before he knew of his martyrdom.

This difference there is, that he had himself preached to the Ephesians, but with the Colossians he had neuer been, as he signifieth c. 2. v. 1. Therfore although in matters of exhortatiõ he be here briefer then to the Ephesians, yet in matters of doctrine he is longer. And generally he assureth them that to be the truth, which their Apostle Epaphras had taught them, but namely he giueth them warning both of the Iudaical False-apostles, who sought to corrupt thẽ with some ceremonies of Moyses law; & also of the Platonike Philosophers, who reiected Christ (who is indeed the Head of the Church and the Mediatour to bring vs to God) and instead of him, brought in certaine Angels as more excellent then he, whom they termed, Minores Dij, teaching the people to sacrifice vnto them (calling that, humilitie) that they might bring them to the great God. With which falsehood the heresie of Simon Magus a long time deceiued many, as we read in Epiphan. haref. 21.

Against such therfore S. Paul telleth the Colossians, that Christ is the Creatour of al the Angels, God in person, the Head of the Church, the principal in al respects: that he is the Redeemer, Mediatour, and pacifier between God and men, and therfore by him we must goe to God, so that whether we pray our selues, or desire any other in earth or in Heauen to pray for vs, al must be done (as the Cath. Church in euery Collect doth) Per Christum Dominum nostrum', that is, through Christ our Lord. or, per Do. nostrum Iesum Christum filium tuum, qui tecum viuit & regnat, &c Whereby the Church professeth continually against such seductions, both the Mediatourship, and the Godhead of Christ.

THE

THE EPISTLE OF S. PAVL TO THE COLOSSIANS.

CHAP. I.

Saying, that he thanketh God for their excellent faith and charitie, and continually praieth for their encrease, he doeth withal giue witnes to the preaching of their Apostle Epaphras, and extolleth the grace of God in bringing them to Christ, who is their aboue al & peace-maker by his bloud. This is the Ghospel not of Epaphras alone, but of the vniuersal Church, and of Paul himself who also suffereth for it.

PAVL an Apostle of IESVS Christ by the wil of God, and Brother Timothee: 2. to them that are at Colossa Saints and faithful Brethren in Christ IESVS.

3. Grace to you and peace from God our Father and our Lord IESVS Christ.

We giue thankes to God and the Father of our Lord IESVS Christ alwaies for you, praying: 4. hearing your faith in Christ IESVS, and the loue which you haue toward al the Saints, 5. for the hope that is laid vp for you in Heauen, which you haue heard in the word of the truth of the Ghospel, 6. that is come to you, as also :: a in the whole world it is, and fructifieth, and groweth, euen as in you since that day that you heard and knew the grace of God in truth, 7. as you learned of Epaphras our deareſt fellow-seruant, who is a faithful Minister of IESVS Christ for you, 8. who also hath manifested to vs your loue in spirit. 9. Therfore b we also from the day that we heard it, cease not praying for you and desiring, that you may be filled with the knowledge of his wil, in al wisedom, and spiritual vnderstanding: 10. that you may walke c worthie of God, in al things pleasing: Fructifying in c al good worke, & increasing in the knowledge of God: 11. in al power strengthned according to the might of his glorie, in al patience and longanimitie with ioy 12. giuing thankes to God and the Father, who hath made vs :: worthy vnto the part of the lot of the Saints in the light: 13. Who hath deliuered vs from the power of darkenes, and hath translated vs into the Kingdom of the Sonne of his loue, 14. in whom we haue redemption

c ἀξίως τοῦ κυρίου

:: a He sheweth that the Church and Christes Ghospel should daily grow and be spred at length through the whole world. Which can not stand with the heretikes opinion of the decay therof so quickely after Christes time, nor agree by any meanes to their obscure Conuenticles. See S. Augustin ep. 80. *in fine*.

b The Epistle vpon the 24. Sunday after Pentecost.

c So S. Ambr. & the Gr. Doctours, or thus *worthily pleasing God, &c.*

c Many things requisit, and diuers things acceptable to God beside faith.

:: We are not only by accep-

Heb.1,3. Ioa.1,1.

demption, the remission of sinnes: 15. who is the * Image of the inuisible God, the first-borne of al creature: 16. because * in him were created al things in Heauen, and in earth, visible, and inuisible, whether Thrones or Dominiations, or Principalities, or Potestates: al by him & in him were created: 17. and he is before al, and al consist in him. 18. And he is the Head of the body, the CHVRCH, who is the beginning, First-borne of the dead: that he may be in al things holding the primacie: 19. because in him it hath wel pleased, al fulnes to inhabit: 20. and by him to reconcile al things vnto himself, pacifying by the bloud of his crosse, whether the things in earth, or the things that are in Heauen. 21. And you, wheras you were sometime alienated and enemies in sense, in euil workes: 22. yet now he hath reconciled in the body of his flesh by death, to present you holy & immaculate, and blameles before him: 23. if yet ye continue in the faith, grounded and stable, and vnmoueable from the hope of the Ghospel which you haue heard, which is preached among al creatures that are vnder Heauen, wherof I Paul am made a Minister. 24. Who now reioyce in suffering for you, and " doe accomplish those things that want of the passions of Christ, in my flesh for his body which is the CHVRCH: 25. wherof I am made a Minister according to the dispensation of God, which is giuen me toward you, that I may fulfil the word of God, 26. the mysterie that hath been hidden from worlds and Generations, but now is manifested to his Saints, 27. to whom God would make knowen the riches of the glorie of this Sacrament in the Gentiles, which is Christ, in you the hope of glorie, 28. whom we preach, admonishing euery man, and teaching euery man in al wisedō, that we may present euery man perfect in Christ IESVS. 29. Wherin also I labour striuing according to his operation which he worketh in me in power.

tation or imputation partakers of Christes benefits, but are by his grace made worthie therof & deserue our saluation condignely.

ANNOTATIONS.

CHAP. I.

24. *Doe accomplish that wanteth.*) As Christ the Head and his body make one person mystical & one ful Christ, the Church being therfore his plenitude, fulnes, or complement *Ephes.* 1: so the passions of the Head and the afflictions of the body & members make one complete masse of passions. With such difference for al that, between the one sort and the other, as the preeminence of the Head (and specially such a Head) aboue the body, requireth and giueth. And not only those passions which he suffered in himself, which were fully ended in his death, & were in themselues fully sufficient for the redemption of the world & remission of al sinnes, but al those which his body and members suffer, are his also, and of him they receiue the condition, qualitie, and force to be meritorious and satisfactorie. For though there be no insufficiencie in the actions or passions of Christ the Head, yet his wisedom, wil, and iustice requireth and ordaineth, * that his body and members should be fellowes of his passions, as they looke to be fellowes of his glorie: that so suffering with him & by his exāple, they may applie to thēselues and others the general medicine of Christes merits and satisfactiōs, as it is effectually also applied to vs by Sacramēts, Sacrifice, and other waies also: the one sort being no more iniurious to Christes

There is no want in Christes passions which he suffred in himself as Head: but there is want in those passiōs of christ which he daily suffereth in his body the Church & the members therfore.

Ro.8.17 Leoser. 19. de passione.

How Christ's merits are applied to vs, without any iniurie to his death

Christes death then the other, notwithstanding the vaine clamours of the Protestants, that would vnder pretence of Christes passion take away the valure of al good deeds. Hereupon it is plaine now, that this accomplishment of the wants of Christes Passions, which the Apostle and other Saints make vp in their flesh, is not meant but of the penal & satisfactorie workes of Christ in his members, euery good man adding continually (and specially Martyrs) som-what to accomplish the ful measure therof: and these be the plenitude of his passions and satisfactions, as the Church is the plenitude of his person: and therfore these also through the communion of Saints & the societie that is not only between the Head & the body, but also between one member & another are not only satisfactorie and many waies profitable for the sufferers themselues, but also for other their fellow-members in Christ. For though one member can not merit for another properly, yet may one beare the burden and discharge the debt of another, both by the Law of God and nature. And it was a ridiculous Heresie of Wicleffe to deny the same. Yea (as we see here) the passions of Saints are alwaies suffered for the common good of the whole body, and sometimes withal by the sufferers special intention they are applicable to special persons one or many: as here the Apostle ioyeth in his passions for the Colossians, in another place his afflictions be for the saluation of the Corinthians, sometimes he wisheth to be *Anathema*, that is according to Origens exposition (*in li. Nu. ho.* 10. & 24. a Sacrifice for the Iewes, and he often speaketh of his death as of a libation, host, or offering, as the Fathers doe of al Martyrs passions. Al which dedicated & sanctified in Christes bloud and Sacrifice, make the plenitude of his Passion, and haue a forcible crie, intercession, & satisfaction for the Church & the particular necessities therof. In which, as some doe abound in good workes & satisfactions (as S. Paul, who rekneth vp his afflictions and glorieth in them 2. Cor. 11. and Iob, who auoucheth that his penalties farre surmounted his sinnes; and our Ladie much more, who neuer sinned, and yet suffered so great dolours) so other-some doe want, and are to be holpen by the aboundance of their fellow-members.

2 Cor. 1, 6. Ro. 9, 1. Phil. 2. 2 Tim. 4 Iob 6.

The workes of one may satisfie for another.

The ground of Indulgences or pardons.

Which entercourse of spiritual offices and the recompense of the wants of one part by the store of the other, is the ground of the old libels of Indulgence, wherof is treated before out of S. Cyprian (See the Annotations 2 Cor. 2. v. 10.) and of a indulgences or pardons, which the Church daily dispenseth with great iustice and mercie, by their hands in whō Christ hath put the word of our recōcilement, to whom he hath committed the keies to keep and vse, his sheep to feed, his mysteries and al his goods to dispense, his power to bind and loose, his commission to remit and reteine, and the stewardship of his familie to giue euery one their meat and sustenance in due season.

CHAP. II.

He is careful for them though he were neuer with them: that they rest in the wonderful wisedom which is in Christian religion, and be not caried away either with Philosophie, to leaue Christ and to sacrifice to Angels; or with Iudaisme, to receiue any ceremonies of Moyses law.

Heretikes doe most commonly deceiue the people with eloquēce namely such as haue it by the guift of nature, as the Heretikes of al Ages had, & lightly al seditious persōs which draw the vulgar sort to sedition by

FOR I wil haue you know, Brethren, what manner of care I haue for you and for them that are at Laodicia, and whosoeuer haue not seen my face in the flesh: 2. that their harts may be comforted, instructed in charitie, and vnto al the riches of the fulnes of vnderstanding, vnto the knowledge of the mysterie of God the Father of Christ IESVS, 3. in whom be al the treasures of wisedom and knowledge hid. 4. But this I say " that no man deceiue you in loftines of words. 5. For although I be absent in body, yet in Spirit I am with you; reioycing, and seeing your order, and the constancie of that your faith which is in Christ. 6. Therfore as you haue receiued

ceiued IESVS Christ our Lord, walke in him, 7. rooted and built in him and confirmed in the faith, as also you haue learned, abounding 'in him' in thanks-giuing.

8. Beware lest any man deceiue you " by Philosophie, & vaine fallacie; according to the tradition of men, according to the elements of the world, and not according to Christ. 9. For in him dwelleth al the fulnesse of the Godhead corporally: 10. and you are in him replenished, who is the Head in al principalitie and power: 11. in whom al you are circũcised with circumcision not made by hand in spoiling of the body of the flesh, in the circunncisiõ of Christ, 12. buried with him in Baptisme: in whom also you are risen againe by the faith of the operation of God, who raised him vp from the dead. 13. And you * when you were dead in the offenses and the prepuce of your flesh, did he quicken together with him; pardoning you al offenses, 14. wyping out the hand-writing 'of decree' that was against vs, which was contrarie to vs. And the same he hath taken out of the way, fastning it to the crosse: 15. and spoiling the Principalities & Potestates, c hath lead them confidently in open shew, triumphing them in himself. 16. Let no man therfore iudge you " in meat or in drinke, or in part of a festiual day, or of the New-moon, or of Sabboths: 17. which are a shadow of things to come, but the body Christs.

18. Let no man seduce you, b willing in the humilitie and " religion of Angels, walking in the things which he hath not seen, in vaine puffed vp by the sense of his flesh, 19. and " not holding the Head, wherof the whole body by ioynts and bands being cserued and compacted, groweth to the increase of God. 20. If then you be dead with Christ, from the elemẽts of this world; " why doe you yet c decree as liuing in the world? 21. Touch not, tast not, handle not: 22. which things are al vnto destruction by the very vse, according to the precepts and doctrines of men. 23. Which are indeed " hauing a shew of wisedom in superstition and humilitie, and not to spare the body, not in any honour to the filling of the flesh.

'in ih'

Eph. 2, 1

'by decree'

εδογμα-τίζεσθε,

allurement of their tongue. Nothing (saith S. Hierom, *ep. 2. ad Nepotian.* is so easie as with volubilitie of tongue to deceiue the vnlearned multitude, which whatsoeuer it vnderstandeth not, doth the more admire & wonder at the same. The Apostle here calleth it, πιθανολογίαν, persuasible speach.

b That is, wilful or selfwilled in voluntarie religiõ. For that is, θέλων ἐν θρησκείᾳ wherof commeth the word following ἐθελοθρησκεία, *Superstition v. 23. See Annot. v. 21.*

c ἐπιχορηγούμενον, That is taking submiministration of spiritual life & nourishmẽt by grace from Christ the head,

ANNOTATIONS

CHAP. II.

8. *By Phylosophie.*) Philosophie and al humane science, so long as they be subiect and obedient to Christ (as they be in the Schooles of Christian Catholike men) be not forbidden, but are greatly commended and be very profitable in the Church of God. Otherwise where secular learning is made the rule of religion and commandeth faith, there it is pernicious & the cause of al heresie & infidelitie. For the which, S. Hierom & before him Tertul. cal Philosophers, *the Patriarkes of Heretikes*, & declare that al the old heresies rose only by too much admiring of prophane Philosophie. *Hier. ad Ctesiph. cont. Pelag. c. 1. Tertul. de præs. & cõt. Hermo. & cont. Marcio. l. 5.* And so doe these new Sects no doubt in many things. For, other argnmẽts haue they none against the presence of Christ in the B. Sacramẽt but such as they borow of Aristotle & his like, cõcerning quantitie, accidents, place, position, dimensions, senses, sight, tast, and other straits of reason, to which they bring Christes mysteries.

Philosophie & other humane sciences how profitable or hurtful to the Church of God.

The Protestãts abuse Philosophie against the B. Sacrament.

mysteries. Al Philosophical arguments therfore against any article of our faith be here condemned as deceitful, and are called also here, *the tradition of men, and the elements of the world.* The better to resist which fallacies and traditions of Heathen men, the Schoole learning is necessarie, which keepeth Philosophie in awe and order of faith, and vseth the same to withstand the Philosophical and sophistical deceits of the Heretikes and Heathen. So the great Philosophers S. Denys. S. Augustin, Clemens Alexandrinus, Iustine, Lactantius and the rest, vsed the same to the great honour of God and benefit of the Church. So came S. Cyprian, S. Ambrose, S. Hierom, and the Greek Fathers, furnished with al secular learning vnto the studie of Diuinitie, wherof see S. Hierom. *ep.* 84. *ad Magnum Oratorem.*

Schoole learning.

16. *In meate.*) The Protestants wilfully or ignorantly applie al these kinds of forbearing meats, to the Christian fasts: but it is by the circumstãce of the text plaine (as S. Augustin also teacheth) that the Iudaical obseruation and distinction of certaine cleane and vncleane meats is forbidden to the Colossians, who were in danger to be seduced by certaine Iewes, vnder pretence of holines to keep the Law touching meats & festiuities & other like, which he Apostle sheweth were only shadowes of things to come: which things are come, & therfore the said shadowes to cease. Where he nameth the Sabboth & feasts of the new moone, that no mã need to doubt but that he speaketh only of the Iewish daies & kinds of fasts and feasts, and not of Christian holidaies or fasting daies at al.

Scriptures abused by the Protestants against Christian fasting, and holydaies.

Aug. ep. 59. ad Paulin. in solu. 7. quæs.

18. *Religion of Angels.*) By the like false application of this text as of the other before, the Heretikes abuse it against the inuocation or honour of Angels vsed in the Catholike Church, where the Apostle noteth the wicked doctrine of Simon Magus & others (See S. Chryf. *ho.* 7. *in hunc locum*, and *Epiph. hær.* 21.) who taught, Angels to be our Mediatours and not Christ, *non tenens Caput, not holding the Head*, as the Apostle speaketh, & prescribed Sacrifices to be offered vnto them, meaning indifferently as wel the il Angels as the good. Which doctrine the said Heretike had of Plato, who taught, that spirits (which he calleth *dæmones*) were to be honoured as Mediatours next to God. Against which S. Augustin disputeth *li.* 8. 9. & 10. *de ciuit.* as he condemneth also the same vndue worship *li.* 10. *confes. cap* 42. S. Hierom (q. 10. ad algasiam) expoundeth this also of al spirits or Diuels, whom he proueth (out of S. Steuen's sermon *Act.* 7.) hat the Iewes did worship, auouching that they serue them stil, so many of them and so often as they obserue the Law. Of which Idolatrie also to Angels Theodoret speaketh vpon this place, declaring, that the Iewes defended their superstition towards Angels by that, that the Law was giuen by them, deceitfully at once inducing the Colossians, both to keep the law, & to honouring of the Angels as the giuers of the same. Wherby diuers of the faithful were so seduced, that they forsooke Christ and his Church and seruice, and committed idolatrie to the said Angels. Against which abominations the Councel of Laodicea Cap. 35. tooke order, accursing al that forsooke our Sauionr and cõmitted idolatrie to Angels, & contemning Christ, kept conuenticles in the name of spirits and Idols. Of which kind of worship of Angels and Diuels see Clemens Alexand. Strom. 3. Tertullian (*li.* 5. *cont. Marc*) expoundeth this place of the false Teachers that feined themselues to haue reuelation of Angels, that the Law should be kept touching difference of cleane and vncleane meats. Which is very agreable to that* in the Epistle to Timothee, where S. Paul calleth abstaining from meats after the Iewish or heretical manner, *the doctrine of Diuels*: wherof see more in the annotation vpon that place. Haimo a godly ancient Writer, vpon this place, saith further, that some Philosophers of the Gentils and some of the Iewes also taught, that there were foure Angels Presidents of the foure elements of man's body, and that in feined hypocrisie (which the Apostle here calleth humilitie) they pretended to worship by Sacrifice the said Angels. Theophylact expoundeth this feined humilitie, of certaine Heretikes, that pretẽding the mediatourship to be a derogation to Christ's maiestie, worshipped Angels as the only Mediatours. Al which we set downe with more diligence, that the Heretikes may be ashamed to abuse this place against the due reuerence & respect or praiers made to the holy Angels. Whom the Scriptures record so often to offer our praiers vp to God, & to haue been lawfully reuerẽced of the Patriarkes, neuer as Gods, but as God's Ministers and messengers. *Ios.* 1. 14. *Tob.* 12. *Gen.* 48. 16. *Angelus qui eruit me.* 1. *Tim.* 5 21. And that they may be praied vnto, & can help & heare vs, see S. Hierom *in cap.* 10. *Danielis.* S. Ambrose *in Ps.* 118 *serm.* 1. S. Augustin *li.* 10. *de ciuit. Dei c.* 12. Bede *li.* 4. *de Cantic. c.* 24.

S. Paules place concerning religion of Angels, explicated and that the Protestãts wickedly abuse it against the due honour & inuocation the Angels.

1 Tim. 4. 1.

19. Not

19. *Not holding the Head*) Because he hath much adoe with such false Preachers as taught the people to preferre the Angels which gaue the Law, or other whatsoeuer, before Christ, in this Epistle and to the Ephesians, he often affirmeth Christ to be our Head, yea and to be exalted farre aboue al creatures, Angels, Potestates, Principalities, or whatsoeuer.

20. *Why doe you*) A maruelous impudet translation of these words in the English Bibles thus: *Why are you burdned with traditions?* Whereas the Greek hath not that signification: but to make the name of Tradition odious here they put it of purpose, not being in the Greek & in other places where Traditions are cõmended (1. *Cor.* 11. & 2. *Thes.* 2.) & where the Greek is so most flatly (παραδόσεις) there they translate it, *Instructions, Ordinances.* &c. Heretical translation

δογματίζετε.

21. *Touch not.*) The Heretikes (as before and alwaies) very vainely alleage this against the Catholike fastings: when it is most cleer that the Apostle reprehendeth the foresaid false Teachers that thought to make the Christians subiect to the obseruation of the ceremonies of the old Law, of not eating hogs, conies, hares-flesh, and such like, not to touch a dead corps nor any place where a woman in her floures had sittẽ, & other infinit doctrines of touching, tasting, washing, eating, and the rest, either commanded to the old people by God, or (as many things were) voluntarily taken vp by themselues, sometime cleane against God's ordinance, & often friuolous and superstitious. Which sort as Christ in the Ghospel, so here S. Paul calleth the precepts and doctrines of men, and superstitiõ, and (as the Greek word signifieth)* voluntarie worship, that is inuented by Heretikes of their owne head without the warrant of Christ in the Scriptures, or the Holy Ghost in the Church, or any lawful authoritie of such whom Christ commandeth vs to obey. Against such Sect-maisters therfore as would haue yoked the faithful againe with the Iewish or Heretical fasts of Symon Magus and the like, S. Paul speaketh, and not of the Churches fasts or doctrines. Scriptures abused against the Churches fasts

ἐθελοθρησκία.

23. *Hauing a shew.*) Againe the Heretikes of our time obiect, that these foresaid false Teachers pretended holines, wisedom, & chastisement of their bodies (for so S. Paul saith) by forbidding certaine meats according to the Iewes obseruation, euen as the Catholikes doe: It is true they did so, and so doe most vices imitate vertues. For if chastising of mens bodies & repressing their cõcupiscences & lustes were not godly, and if abstinence frõ some meats were not laudably & profitably vsed in the Church for the same purpose, no Heretikes (to induce the abolished obseruations & differences of meats of the Iewes, or the condemnation of certaine meats & creatures as abominable, according to others) would haue falsely pretended the chastisement of their flesh, or made other shew of wisedom and pietie, to found their vnlawful Heretical or Iudaical superstition concerning the same. The Catholike Church & her children, by the example of Christ, S. Iohn Baptist, the Apostles, and other blessed men, doe that lawfully, godly, religiously, & sincerely indeed to the end a foresaid, which these false Apostles only pretended to doe. So * S. Paul did chastise his body indeed, by watching, fasting, and many other afflictions, and that was lawful, and was true wisedom and pietie indeed. The foresaid Heretikes not so, but to induce the Colossians to Iudaisme & other abominable errours, did but pretend these things in hypocrisie. The hypocritical abstinence of old Heretikes, maketh nothig against true & sincere fasting, but cõmendeth it.

1 Cor. 9, 27. 2 Cor. 11. 27.

CHAP. III.

He exhorteth to mortifie & put off al corrupt manners of the old man, & to put on such vertues as are for the new man. 18. *In particular also, wiues and husbands, children and parents and maisters, each sort to doe their duetie.*

IF THEREFORE you be risen with Christ, seeke the things that are aboue; where Christ is sitting on the right hand of God. 2. Mind the things that are aboue, not the things that are vpon the earth. The Epistle vpon Easter eue,

3. For you are dead; and your life is hidde with Christ in God. 4. When Christ shal appeare, your life; then you also shal appeare with

with him in glorie. ✠

5. * Mortifie therfore your members that are vpon the earth, fornication, vncleaneſſe, luſt, euil concupiſcence, and" auarice, which is c the ſeruice of Idols. 6. For which things the wrath of God commeth vpon the children of incredulitie. 7. In which you alſo walked ſometime, when you liued in them. 8. But now lay you alſo away anger, indignation, malice, blaſphemie, filthie talke out of your mouth. 9. Lie not one to another: * ſpoiling your ſelues of the old man with his actes, 10. and " doing on the new, him that is renewed vnto knowledge, * according to the image of him that created him. 11. Where there is not, Gentile & Iew, circumciſion and prepuce, Barbarous and Scythian, bond and free: but al, and in al Chriſt.

Eph.5,3.

Eph.4, 22. Gen.1, 26.

The Epiſtle vpon the 5. Sunday after the Epiphanie.

12. Put ye on therfore as the elect of God, holy, and beloued, * the bowels of mercie, benignitie, humilitie, modeſtie, patience, 13. ſupporting one another, & pardoning one another, if any haue a quarel againſt any man. As alſo our Lord hath pardoned vs: ſo you alſo. 14. But aboue al theſe things haue charitie, which is the band of perfection: 15. and let the peace of Chriſt c exult in your harts, wherin alſo you are called in one body: and be thankeful. 16. Let the word of Chriſt dwel in you aboūdantly, in al wiſedom: teaching and admoniſhing your owne ſelues, with pſalmes, hymnes, and ſpiritual canticles, in grace ſinging in your harts to God. 17. Al whatſoeuer you doe in word or in worke, al things in the name of our Lord IESVS Chriſt, giuing thankes to God and the Father by him. ✠

Eph.4, 32.

c βραβευέτω, triumph and haue the victorie.

18. * Women be ſubiect to your husbands, as it behoueth in our Lord. 19. * Men, loue your wiues and be not bitter toward them. 20. * Children obey your parents in al things: for that is wel pleaſing to our Lord. 21. Fathers prouoke not your children to indignation; that they become not diſcouraged. 22. * Seruants, obey in al things your Maiſters according to the fleſh, not ſeruing to the eye, as pleaſing men, but in ſimplicitie of hart, fearing God. 23. Whatſoeuer you doe, worke it from the hart as to our Lord, and not to men: 24. knowing that you ſhal receiue of our Lord the" retributió of inheritance. Serue our Lord Chriſt. 25. For he that doeth iniurie, ſhal receiue that which he hath done vniuſtly: and * there is not acception of perſons with God.

Ep.5, 22. 1.Pet.3, 7. Eph.6,1. Eph.6,5 Tit.2,9. 1.Pet.2, 18.

Deu.10, 17.Ro. 2, 11. Gal.2,6

" Retribution or reward for good workes: ἀνταπόδοσις, which ſignifieth rendring one for another.

ANNOTATIONS.

CHAP. III.

Heretical and foolish tranſlation.

5. *Auarice, which is the ſeruice of Idols.*) Here is a maruelous impudent and foolish corruptiō in the vulgar English Bible printed the yere 1577. and (as it ſeemeth) moſt authoriſed. Where for their errour againſt the Images of Chriſt and his Saints, and to make image and Idol, alone; the tranſlatour, for that which the Apoſtle ſaith in Greek, *Couetouſnes is idolatrie*, maketh him to ſay in English *Couetouſnes is worshipping of Images*: as alſo Eph. 5. 4. he tranſleteth thus, *The couetous perſon is a worshipper of images*: for that which the

the Apostle saith: *The couetous man is an idolater*, meaning spiritual idolatrie, because he maketh money his God. In which sense to cal this spiritual idolatrie, worshipping of images, is too ridiculous, and must needs proceed of blind heresie.

9. *Doing on the new.*) By this and the whole discourse of this chapter conteining an exhortation to good life, and to put on the habit of the new man with al vertues, we may see, our iustice in Christ to be a very qualitie and forme inherent in our soul, adorning the same, and not an imputation only of Christes righteousnes, or a hiding only of our sinnes and wickednes, which the Heretikes falsely affirme to remaine in vs after Baptisme and alwaies during life. See S. Augustin *de pec. mer. & remis. li.2.c.7. & cont. Iulian. lib. 6. c.7.* Iustice an inherent qualitie in vs.

CHAP. IIII.

He exhorteth to instance in praier, 5 and to wisedom in behauiour. 7 He sendeth Tychicus 10. He doeth commendations, 15 and inioyneth to be done.

YOV Maisters, that which is iust and equal, doe to your seruants: knowing that you also haue a Maister in heauen. 2. * Be instant in praier; watching in it in thanks-giuing, 3. * praying withal :: for vs also, that God may open vnto vs the doore of speach to speake the mysterie of Christ (for the which also I am bound) 4. that I may manifest it, so as I ought to speake. 5. * Walke with wisedom toward them that be without; redeeming the time. 6. Your talke alwaies, in grace let it be seasoned with salt: that you may know how you ought to answer euery man.

Luc. 18. 1
Eph. 6. 18. 2. Thes. 3. 1
Eph. 5. 15.

:: S. Paul euer much desireth the praiers of the faithful: whereby we learne the great efficacie of them.

7. The things that are about me, Tychicus, our deerest Brother, and faithful Minister, & fellow-seruant in our Lord, wil make you vnderstand al, 8. whom I haue sent to you for this same purpose, that he may know the things that concerne you, and may comfort your harts, 9. with * Onesimus, the most deare and faithful Brother who is of you. Al things that are done here, shal they doe you to vnderstand.

Philem. 10.

10. Aristarchus my fellow-prisoner saluteth you, & Marke the cosin-german of Barnabas (concerning whom you haue receiued commandements, If he come to you, receiue him) 11. and Iesus that is called Iustus: who are of the Circumcision. These only are my coadiutours in the Kingdom of God: which haue been a confort to me. 12. Epaphras saluteth you who is of you, the seruant of Christ IESVS, alwaies careful for you in prayers, that you may stand perfect and ful in al the wil of God. 13. For I giue him testimonie that he hath much :: labour for you, & for them that be at Laodicia, and that are at Hierapolis. 14. * Luke, the most deare physicion, saluteth you; and Demas. 15. Salute the Brethren that are at Laodicia; and Nymphas, and the Church that is in his house. 16. And when the epistle shal be read with you, make that it be read also in the Church of the Laodicians: and that you read that which is of the Laodicians. 17. And say to Archippus: See the Ministerie which thou hast receiued of our Lord, that thou fulfil it. 18. The salutation: with mine owne hand, Paules. Be mindful of my bands. Grace be with you. Amen.

2. Tim. 4. 10. 11.

:: He did not only pray, but tooke other great paines to procure God's grace for the Colossians: perhaps by watching, fasting, & doing other pennance of body; that God would not suffer them to fal from their receiued faith to the Sect of Simon Magus or the Iudaizing Christians.

THE ARGVMENT OF THE FIRST EPISTLE OF S. PAVL TO THE THESSALONIANS.

HOW S. Paul with Silas (or Syluanus) and Timothee according to a vision calling him out of Asia in Macedonia, came to Philippi being the first citie therof, we read Act. 16. And how againe from Philippi, after scourging and imprisoning there, he came to Thessalonica being the head citie of that countrie, we read act. 17. where after 3. weekes preaching, the Iewes stirred the citie against them, and pursued them also to Berœa: so that Paul was conueied from thence to Athens, where he expected the comming of Silas & Timothee from the foresaid Berœa in Macedonia, but receiued them (as we haue Act. 18.) at Corinth in Achaia.

Hauing therefore left the Thessalonians in such persecution, and being careful to know how they did in it, he was desirous to returne vnto them, as he signifieth in the 2. chapter of this Epistle v. 17. But (as he there addeth) Satan hindred vs. Therefore tarying himself at Athens, he sendeth Timothee vnto them. At whose returne vnderstanding their constancie, he is much comforted, as he declareth c. 3. So then they are al three together at the writing of this Epistle, as also we haue in the title of it: Paul and Syluanus and Timothee to the Church of the Thessalonians. And therefore it seemeth to haue been written at Corinth, not at Athens: because after the sending of Timothee to Thessalonica, they met not at Athens againe, but at Corinth.

The first three chapters of it are, to confirme and comfort them against the tentations of those persecutions. The other two are of exhortation, to liue according to his precepts, namely in sanctification of their bodies, & not in fornication: to loue one another: about their freinds departed, with the doctrine of the Resurrection, and with continual preparation to die: the laietie to obey, and the Clergie to be diligent in euery point of their office.

THE

THE FIRST EPISTLE OF S. PAVL TO THE THESSALONIANS.

CHAP. I.

He thanketh God for them, 4 and gathereth that they are elect, because his preaching at their first conuersion was with diuine power, and they on the otherside receiued it with al ioy, notwithstanding the great persecution that was raised against them.

PAVL and Syluanus and Timothee to the Church of the Thessalonians in God the Father, and our Lord IESVS Christ. Grace to you and peace.

2. We giue thankes to God alwaies for al you; making a memorie of you in our praiers without intermission, 3. mindful of the worke of your faith and labour, and of the charitie, & of the enduring of the hope of our Lord IESVS Christ, before God and our Father: 4. knowing, Brethren beloued of God, your election: 5. that our Ghospel hath not been to you in word only, but in power & the holy Ghost, & in much fulnesse, as you know what manner of men we haue been among you for your sakes. 6. And you became" followers of vs, & of our Lord; receiuing the word in much tribulation, with ioy of the Holy Ghost: 7. so that you were made a paterne to al that beleeue in Macedonia & in Achaia. 8. For from you was bruited the word of our Lord: not only in Macedonia and in Achaia, but also in euery place, your faith which is to God-ward, is proceeded, so that it is not necessarie for vs to speake any thing. 9. For they themselues report of vs what manner of entring we had to you; and how you are turned to God :: from Idols, to serue the liuing and true God, 10. and to expect his Sonne from Heauen (whom he raised vp from the dead) IESVS, who hath deliuered vs from the wrath to come. ℣

The Epistle vpō the 6. Sunday after the Epiphanie.

:: In this & the like places the Heretikes maliciously and most falsely translate, construe, and apply al things meant of the Heathen idols, to the memories and images of Christ and his Saints, namely the English Bibles of the yeares 1562. 1577. See the Annotation 1. Io. 5, 21.

ANNOTATIONS. CHAP. I.

6. *Followers of vs*) S. Paul is bold to commend them for imitation of him, yea and to ioyne himself in that point with Christ, to be their paterne to walke after. Where without curiositie he nameth himself first, and our Lord afterward, because he was a more neer and ready obiect then Christ, who was not nor could not be followed but through the preaching and conuersation of the Apostle, who was in their sight or hearing. And this imitation of some holy man or other, hath made so many Religious men of diuers Orders and Rules, al tending to the better imitation of Christ our Lord. See the like words of the Apostle, 1. *cor.* 11, 1 *and Philip.* 3, 17.

Religious persons imitation of diuers holy men is the imitation of Christ himself.

CHAP. II.

He calleth euen themselues to witnes, that his preaching vnto them was as he said, in most commendable manner. 13 And againe on the other side he thanketh God for their manner of receiuing it: that is, with al ioy, notwithstanding the persecution of their owne citizens.

FOR your selues know, Brethren, our entrance vnto you, that it was not vaine: 2. but c hauing suffered before and * been abused with contumelies (as you know) at Philippi, we had confidence in our God, to speake vnto you the Ghospel of God in much carefulnes. 3. For our exhortation was not of errour, nor of vncleannesse, nor in deceit: 4. but as we were approued of God that the Ghospel should be committed to vs, so we speake: not as pleasing men, but God, who proueth our harts. 5. For neither haue we been, at any time in the word of adulation, as you know; nor in occasion of auarice, God is witnes: 6. nor seeking glorie of men, neither of you, nor of others. 7. Wheras we might haue been a burden to you, as the Apostles of Christ; but we became 'children' in the middes of you, as if a nource should cherish her children: 8. ' milde so hauing a desire to you, we would gladly deliuer vnto you not only the Ghospel of God, but also our owne soules: because you are become most deare vnto vs. 9. For you are mindful, Brethren, of* our labour and toile. Day and night working, lest we should charge any of you, we preached among you the Ghospel of God. 10. You are witnesses and God, how holily, and iustly & without blame, we haue been to you that did beleeue. 11. As you know in what manner we desiring and conforting you, haue adiured euery one of you (as a father his children) that you would walke worthie of God, who hath called you into his Kingdome and glorie.

12. Therfore we also giue thankes to God without intermission: because that when you had receiued of vs the word of the hearing of God, you receiued it not as the word of men, but (as it is indeed)" the word of God, who worketh in you that haue beleeued. 13. For you, Brethren, are become followers of the Churches of God that be in Iewrie, in Christ IESVS: for you also haue suffered the same things of your owne lineage, as they also of the Iewes, 14. who both killed our Lord IESVS, and the Prophets, and haue persecuted vs, and please not God, and are aduersaries to al men, 15. prohibiting vs to speake to the Gentils that they may be saued, to make vp their sinnes alwaies. For the wrath of God is come vpon them euen to the end. ℣ 16. But we, Brethren, c deprined of you for a short time, in sight, not in hart; haue hastned the more aboundantly to see your face with much desire. 17. For we would haue come to you, I Paul certes, once and againe: but Satan hath hindred vs. 18. For what is our hope, or ioy, or crowne of glorie? :: Are not you, before our Lord IESVS Christ in his comming? 19. For you are our glorie and ioy.

c A notable example for Catholike Preachers, and passing comfortable, when in the middes of persecutions and reproches they preach sincerely, to please God & not men.

The Epistle for many Martyrs. Aug. 8.

" If the Apostle without iniurie to God, in right good sense cal his scholers the Thessalonians, his hope, ioy, glorie; why blaspheme the Protestans the Cath. Church and her children for terming our B Ladie or other Saints, their hope, for the special confidence they haue in their praiers?

Act. 16, 12, 23.

Act. 20, 34, 1. Cor. 4, 12. 2. Thes. 3.

c ἀποροφανισθέντες

ANNOTATIONS.

ANNOTATIONS.

CHAP. II.

13. *The word of God.*) The Aduersaries wil haue no word of God but that which is written and conteined in the Scripture: but here they might learne that al Paules preaching before he wrote to them, was the very word of God. They might also learne that whatsoeuer the lawful Apostles, Pastours, and Priestes of God's Church preach in the vnitie of the same Church, is to be taken for God's owne word, & ought not to be reputed of them for doctrines of men or Pharisaical traditions, as they falsly cal canons, precepts, and decrees of holy Church.

Not only the written word is the word of God.

CHAP. III.

Because he could not come himself, as he desired, he sent Timothee. 6 At whose returne now vnderstanding that they stand stil steadfast, notwithstanding al those persecutions, he reioyceth exceedingly: 10 praying that he may see them againe, 12 and for their increase in charitie.

FOR the which cause forbearing no longer, it pleased vs to remaine at Athens, alone. 2. And we sent Timothee our Brother, & the Minister of God in the Ghospel of Christ, to confirme you and exhort you for your faith, 3. that no man be moued in these tribulations: for your selues know, that we are appointed to this. 4. For euen when we were with you, we fore-told you that we should suffer tribulations, as also it is come to passe, and you know. 5. Therfore I also forbearing no longer, sent to know your faith: lest perhaps he that tempteth, hath tempted you, and our labour be made vaine. 6. But now * Timothee comming vnto vs from you, and reporting to vs your faith and charitie, and that you haue a good remembrance of vs alwaies, desiring to see vs, as we also you: 7. therfore we are comforted, Brethren, in you, in al our necessitie, & tribulation, by your faith, 8. because now we liue, if you stand in our Lord. 9. For what thankes-giuing can we render to God for you, in al ioy wherwith we reioyce for you before our God, 10. night and day more aboundantly praying that we may :: see your face, and may accomplish those things that want of your faith?

Act. 18. 5.

:: Though letters or epistles in absence giue great comfort & confirmation in faith, yet it is preaching in presence by which the faith of Christ and true religion is alwaies both begun and accomplished.

11. And God himself and our Father, & our Lord IESVS Christ direct our way to you. 12. And our Lord multiplie you, & make your charitie abound one to another, and toward al men: as we also in you, 13. to confirme your harts without blame, in holinesse, before God and our Father, in the comming of our Lord IESVS Christ with al his Saints. Amen.

CHAP. IIII.

He exhorteth them to liue as he taught them: and namely to abſteine from al fornication, 9 to loue one another, 11. to meddle only with their owne matters, 12. to behaue themſelues wel toward the Infidels. 13. Touching their freinds departed he comforteth them, ſhewing that they ſhal meet againe at the Reſurrection, and be with Chriſt for euer.

The Epiſtle vpō the 2. Sunday in Lent.

FOR the reſt therfore, Brethren, we deſire and beſeech you in our Lord IESVS, that as you haue receiued of vs how you ought to walke, and to pleaſe God, as alſo you doe walke, that you abound more. 2. For you know what precepts I haue giuen to you by our Lord IESVS. 3. For this is the wil of God, your ſanctification: that you abſtaine from fornication, 4. that euery one may know to poſſeſſe his veſſel in ſanctification and honour: 5. not in the paſſion of luſt, as alſo the Gentils that know not God, 6. and that no man ouer-goe, nor circumuent his brother in buſineſſe: becauſe our Lord is reuenger of al theſe things, as we haue fore-told you, and haue teſtified. 7. For God hath not called vs into vncleanneſſe, but into ſanctification. ✠ 8. Therfore he that deſpiſeth theſe things, deſpiſeth " not man but God, who alſo hath giuen his holy Spirit in vs.

c Al Catholike Chriſtians make one Fraternitie or Brotherhood.

9. But concerning the charitie of the c Fraternitie, we haue no need to write to you: For * your ſelues haue learned of God to loue one another. 10. Yea and you doe it toward al the Brethren in al Macedonia. But we deſire you, Brethren, that you :: abound more: 11. and that you employ your endeauour to be quiet, and that you doe your owne buſineſſe, and worke with your owne hands, as we haue commanded you: 12. and that you walke honeſtly toward them that are without; and need nothing of any man's.

Io. 13, 35. 15, 17. Heb. 13. 1

:: Chriſtian men ought to proceed and profit continually in good workes and iuſtification.

13. And we wil not haue you ignorant, Brethren, concerning them that " ſleep, that you be not ſorrowful, as alſo others that haue no hope. 14. For if we beleeue that IESVS died and roſe againe, ſo alſo God them that haue ſlept by IESVS wil bring with him. 15. For this we ſay to you in the word of our Lord, * that :: we which liue, which are remaining in the aduent of our Lord, ſhal not preuent them that haue ſlept. 16. For our Lord himſelf in commandement, and in the voice of an * Archangel, & in the trompet of God wil deſcend from heauen: and the dead that are in Chriſt, ſhal riſe againe firſt. 17. Then we that liue, that are left, withal ſhal be taken vp with them in the clouds to meet Chriſt, into the aire, and ſo alwaies we ſhal be with our Lord. 18. Therfore comfort ye one another in theſe words. ✠

I. Cor. 15, 23. Mt. 24, 31. 1. Cor. 13, 51.

The Epiſtle in a Maſſe for the dead vpon the day of the burial or depoſition.

:: He ſpeaketh in the perſon of thoſe that ſhal be aliue when our Sauiour returneth to iudgement.

ANNOTATIONS.

ANNOTATIONS.

CHAP. IIII.

8. *Not man but God*) He that despiseth the Churches or her lawful Pastours precepts, offendeth no lesse then if he contemned God's expresse commandements. For they be of the Holy Ghost, and are not to be counted among the commandements of men only. The precepts of the Church.

13 *Sleep.*) Some Heretikes peruersly inferred of this that the soules did sleep til the day of iudgement: where it is meant of the bodies only.

CHAP. V.

To talke of the time of the Resurrection is not necessarie, but to prepare our selues against that time so sodaine, and so terrible to the vnprepared. 12 He beseecheth the layetie to be obedient, 14 and the Clergie to be vigilant, with many short precepts moe.

AND of the times and momentes, Brethren, you need not that we write to you. 2. For your selues know perfectly that the day of our Lord shal so come as * a theefe in the night. 3. For when they shal say, peace & securitie; then shal sodaine destruction come vpon them, as the paines to her that is with child, and they shal not escape. 4. But you, Brethren, are not in darkenesse; that the same day may as a theefe ouer-take you.

Mt. 24, 44. 2. Pet. 3, 10. Apoc. 3, 3. 16, 15.

5. For al you are the children of light, and children of the day: we are not of the night nor of darkenesse. 6. Therfore let vs not sleep as also others: but let vs watch & be sober. 7. For they that sleep, sleep in the night; & they that be drunke, be drunke in the night. 8. But we that are of the day, are sober, * hauing on, the breast-plate of faith and :: charitie, and a helmet, the hope of saluation. 9. For God hath not appointed vs vnto wrath, but vnto the purchacing of saluation by our Lord IESVS Christ, 10. who died for vs: that whether we watch, or sleep, we may liue together with him. 11. For the which cause comfort one another: and edifie one another, as also you doe.

Esa. 59, 17. Eph. 6, 17.

:: A christian man's whole armour is not faith only, but al the three vertues here named.

12. And we beseech you, Brethren, that you wil know them that labour among you, and that gouerne you in our Lord and admonish you: 13. that you haue them more aboundantly in charitie for their worke. Haue peace with them. 14. b And we beseech you, Brethren, admonish the vnquiet, comfort the weake-minded, beare vp the weake, be patient to al. 15. See that * none render euil for euil to any man: but alwaies that which is good pursue toward each other, & towards al. 16. Alwaies reioyce. 17. c Pray * without intermission. 18. In al things giue thankes. For this is the wil of God in Christ IESVS in al you. 19. The Spirit extinguish not. 20. Prophecies despise not. 21. But " proue al things hold that which is good. 22. From al appearance of euil refraine your selues.

Pro 17, 13. Ro. 12. 1. Pet. 3. 9. Luc. 18, 1.

b the Epistle vpon the Imber Saturday in Lent.

c to desire eternal life of him that only can giue it, is to pray without intermission: but because that desire is oftē by worldly cares cooled, certaine houres & times of vocal praier were appointed. *See S. Aug. ep. 121, ad Probam.*

23. And the God of peace himself sanctifie you in al things: that your whole spirit, and soule and body without blame may be preserued in the comming of our Lord IESVS Christ. ✠ 24. He is faithful, that hath called you, who also wil doe it. 25. Brethren pray for vs. 26. Salute al the Brethren in a holy kisse. 27. I adiure you by our Lord that this epistle be read to al the holy Brethren. 28. The grace of our Lord IESVS Christ be with you. Amen.

ANNOTATIONS.

CHAP. V.

Not rashly to credit euery spirit.

10. *But proue.*) Though we may not extinguish the spirit, nor comtemne the Prophets, yet we must beware we be not deceiued by giuing too light credit to euery one that vanteth himself of the spirit, as Arch-heretikes euer did. We must trie them by the doctrine of the Apostles and the Spirit of the Catholike Church, which can not beguile vs.

THE ARGVMENT OF THE SECOND EPISTLE OF S. PAVL TO THE THESSALONIANS.

THE second to the Thessalonians hath in the title as the first: Paul and Syluanus and Timothee, *&c. And Therfore it seemeth to haue been*

Act. 18. v. 11. *written in the same place, to wit, at Corinth, where they remained* a* yeare and sixe months, *& straight vpon their answer to the first epistle. First he thanketh God for their increase, and perseuerance (comforting them againe in those persecutions) and praieth for their accomplishment. Secondly he assureth them, that the day of Iudgement is not at hand, putting them in remembrance what he told them therof by word of mouth, when he was present (as therfore he biddeth them*

2. c. 2. v. 15. *afterward* to hold his Traditions vnwritten, no lesse then the the written) to wit, that al those persecutions and heresies, raised then, and afterward against the Catholike Church, were but the mysterie of Antichrist, & not Antichrist himself. But that there should come at length a plaine Apostasie, & then (the whole fore-running mysterie being once perfitly wrought) should follow the reuelation of Antichrist himself in person (as after al the mysteries of the old Testament Christ* IESVS *our Lord came himself in the fulnes of time.) And then at length after al this, the day of Iudgement and second comming of Christ shal be at hand, and not before, whatsoeuer pretense of vision, or of some speach of mine (saith S. Paul) any make to seduce you withal, or of my former epistle, or any other. For which cause also, in the end of this epistle, he biddeth them to know his hand,* which is a signe in euery epistle.

Lastly he requesteth their praiers, and requireth them to keep his commandements and Traditions: namely that the poore which are able, get their owne liuing with working, as he also gaue them example, though he were not bound thereto.

THE

THE SECOND EPISTLE OF S. PAVL TO THE THESSALONIANS,

CHAP. I.

He thanketh God for their increase in faith and charitie, and constancie in persecution (assuring them that they merit thereby the Kingdom of God, as their persecutours doe damnation:) 11 and also praieth for their accomplishment.

PAVL and Syluanus and Timothee, to the Church of the Thessalonians in God our Father and our Lord IESVS Christ.

2. Grace to you and peace from God our Father and our Lord IESVS Christ.

3. We ought to giue thankes alwaies to God for you, Brethren, so as meet is, becauſe your faith increaſeth exceedingly, and the charitie of euery one of you aboundeth towards each other: 4. ſo that we our ſelues alſo glorie in you in the Churches of God, for your patience, and faith in al your perſecutions and tribulations, which you ſuſtaine 5. for an example of the iuſt iudgement of God, that ::a you may be c counted worthie of the Kingdom of God, for the which alſo you ſuffer. 6. If yet it be iuſt with God to repay tribulation, to them that vexe you: 7. and to you that are vexed, reſt with vs in the reuelation of our Lord IESVS from Heauen with the Angels of his power, 8. in flame of fire, giuing reuenge to them that know not God, and that obey not the Ghoſpel of our Lord IESVS Christ. 9. Who ſhal ſuffer eternal paines in deſtruction, from the face of our Lord and from the glorie of his power: 10. when he ſhal come to be ::b glorified in his Saints, and to be made maruelous in al them that haue beleeued, becauſe our teſtimonie concerning you was credited in that day. 11. Wherin alſo we pray alwayes for you, that our God c make you worthie of his vocation, and accompliſh al the good pleaſure of his goodneſſe & the worke of faith in power, 12. that the name of our Lord IESVS Christ may be glorified in you, and you in him, according to the grace of our God, and of our Lord IESVS Christ.

καταξιωθῆναι ὑμᾶς

1. Theſ. 4, 16.

ἐκζήωσιν

:: a Note that by conſtant and patient ſuffering of afflictions for Christ men are made worthie (ſo the Greek ſignifieth, as the Aduerſaries themſelues tranſlate v. 11.) of the crowne or Kingdom of Heauen: and ſo doe merit and deſerue the ſame. *See Anno. Lu. 30. 2 f.* And the Apoſtle here ſaith that it is God's iuſtice no leſſe to repay glorie to the afflicted, then to réder punishmét to them that afflict, becauſe of their contrarie deſerts or merits.

:: b Christ shal be glorified in his Saints, that is, by the great and vnſpeakable honour and exaltation of them he shal be honoured, as now he is: the honour which the Church doth to them, not diminiſhiug Christ's glorie (as the Aduerſaries foolishly pretend) but exceedingly augmenting the ſame.

CHAP.

CHAP. II.

He requireth them, in no case to thinke that Domes-day is at hand, 3 repeating vnto them that there must before come first a reuolt, secondly the reuelation also of Antichrist himself in person, and that Antichrist shal not permit any God to be worshipped but only himself: that also with his lying wonders he shal winne to him the incredulous Iewes. But Christ shal come then immediately in maiestie, and destroy him and his. 13 Therfore he thanketh God for the faith of the Thessalonians, 15 and biddeth them stick to his Traditions both written and vnwritten, and praieth God to confirme them.

The Epistle on the Imber Saturday of Aduent.

AND we desire you, Brethren, by the comming of our Lord IESVS Christ, & of our congregation into him; 2. that you be not easily moued from your sense, nor be terrified, neither by spirit, nor by word, nor by epistle as sent by vs, " as though the day of our Lord were at hand. 3. Let no man seduce you by any meanes, for " vnlesse there come c a reuolt first, & " the man of sinne be reuealed, the sonne of perdition, 4. which is an aduersarie & is " extolled :: a aboue al that is called God, or that is worshipped, so that he sitteth " in the Temple of God, shewing himself as though he were God. 5. Remember you not, that when I was yet with you, I told you these things? 6. And now " what letteth, you know: that he may be reuealed in his time. (7. For now the mysterie of iniquitie worketh: only that he which now holdeth, doe hold, vntil he be taken out of the way.) 8. And then that wicked one shal be reuealed * whom our Lord IESVS shal kil with the spirit of his mouth; and shal destroy with the manifestation of his aduent, him, 9. whose comming is according to the operation of Satan, " in al power, and lying signes and wonders, 10. and in al seducing of iniquitie to them that perish, for that they haue not receiued the charitie of the truth that they might be saued. 11. Therfore :: b God wil send them the operation of errour, to beleeue lying: 12. that al may be iudged which haue not beleeued the truth, but haue consented to iniquitie.

13. But we ought to giue thankes to God alwaies for you, Brethren beloued of God, that he hath chosen you first-fruits vnto saluation, in sanctification of spirit and faith of the truth: 14. into the which also he hath called you by our Ghospel, vnto the purchacing of the glorie of our Lord IESVS Christ. 15. Therfore, Brethren, stand; and hold c the " traditions which you haue learned, whether it be by word, or by our epistle. 16. And our Lord IESVS Christ himself and God and our Father which hath loued vs, and hath giuen eternal consolation, and good hope in grace, 17. c exhort your harts and confirme you in euery good worke and word.

" ἀποστασίᾳ

Es. 11. 4.

c τὰς παραδόσεις. c παρακαλέσαι

a How then can the Pope be Antichrist, as the Heretikes fondly blaspheme, who is so farre from being exalted aboue God, that he praieth most humbly not only to Christ but also to his B. mother and al his Saints.

:: b *Deus mittet* (saith S. August. *li. 10. de Ci. c. 19.*) *quia Deus Diabolum facere ista permittet. God wil send, because God wil permit the Diuel to doe these things.* Whereby we may take a general rule that God's action or working in such things is his permission. *See Annot. Ro. 1, 14.*

c This word of exhorting implieth in it comfort and consolation: as 2. Cor. 1. v. 4. & 6.

ANNOTATIONS.

ANNOTATIONS.

CHAP. II.

2. *As though the day.*) The curiositie of man led by Satans deceits, hath sought to know and to giue out to the world, such things as God wil not impart to him, nor be necessarie or profitable for him to know: so farre, that both in the Apostles daies and often afterward, some haue feined reuelations, some falsely gathered out of the Scriptures, some presumed to calculate and coniect by the starres, and giuen forth to the world a certaine time of Christes comming to iudgement. Al which seducers be here noted in the person of some that were about to deceiue the Thessalonians therin. And S. Augustin (in his 80. Epistle ad Hesychium) proueth that no man can be assured by the Scriptures of the day, yeare, or Age that the end of the world or the second Aduent shal be.

The day of iudgement vncertaine, & to be left to God's secrets.

3. *Vnles there come a reuolt first*) Though we can not be assured of the moment, houre, or any certaine time of our Lordes comming, yet he warranteth vs that it wil not be before certaine things be fulfilled, which must come to passe by the course of God's prouidence and permission before, which are diuers, wherof in other places of Scriptures we be forewarned. Here he warneth vs of two specially, of a reuolt, defection or an apostasie, and of the comming or reuelation of Antichrist. Which two pertaine in effect both to one, either depending of the other, & shal fal (as it may be thought) neer together and therfore S. Augustin maketh them but one thing.

Two special signes before the later day: a general apostasie, and the comming of Antichrist.

This apostasie or reuolt, by the iudgement in a manner of al ancient Writers, is the general forsaking & fal of the Romane Empire. So Tertullian *li. de resur. carnis.* S. Hierom *q.* 11. *ad Algasiam.* S. Chrysostom *ho.* 4. and S. Ambrose vpon this place. S Augustin *De Ciuit. Dei li.* 20. *c.* 19. Al which Fathers and the rest * Caluin presumptuously condemneth of errour and follie herein, for that their exposition agreeth not with his & his fellowes blasphemous fiction that the Pope should be Antichrist. To establish which false impietie, they interpret this reuolt or apostasie to be a general reuolt of the visible Church from God, whose house or building (they say) was sodenly destroied and lay many yeares ruined, and ruled only by Satan and Antichrist. So saith the foresaid Arch-heretike here: though for the aduantage of his defence & as the matter els-where requireth, he seemeth (as al their fashion is) to speake in other places quite contrarie: but with such colour and collusion of words, that neither other men nor himself can tel what he would haue or say. And his Fathers Wicleffe and Luther, his fellowes and followers Illyricus, Beza, and the rest, are (for the time of the Churches falling from Christ) so various among themselues, and so contrarie to him, that it is horrible to see their confusion, and a pitieful case that any reasonable man wil follow such companions to euident perdition.

Caluin. *in hunc locum.*

The heretikes interpretation of this apostasie, & their condemning of the Fathers.

But concerning this errour & falshood of the Churches defection or reuolt, it is refuted sufficiently by S. Augustin against the Donatistes in many places. Where he proueth that the Church shal not faile to the worlds end, no not in the time of Antichrist: affirming them to deny Christ & to robbe him of his glorie & inheritance bought with his bloud, which teach that the Churh may faile or perish. *Li. de vnit. Ec.* 12. 13. *De Ciuit. li.* 20 *c.* 8. *In Psal.* 85. *ad illud, Tu solus Deus magnus, Ps.* 70. *Conc.* 2. *& Psal.* 60. *De vtil. cred. c.* 8. S. Hierom refuteth the same wicked Heresie in the * Luciferians, prouing against them, that they make God subiect to the Diuel, and a poore miserable Christ, that imagine the Church his body may either perish or be driuen to any corner of the world. Both of them answer to the Heretikes arguments grounded on Scriptures falsely vnderstood, which were too long here to rehearse. It is enough for the Christian Reader to know, that it is an old deceit and excuse of al Heretikes and Schismatikes, for defence of their forsaking God's Church, that the Church is perished, or remaineth hidden, or in themselues only & in those places where they & their followers dwel: to know also, that this is reproued by the holy Doctours of the primitiue Church, and that it is against Christes honour, power, prouidence, and promise.

There can be no apostasie of the visible Church from God.

* Dial. adu. Luciser. c. 6.

If the Aduersaries had said that this reuolt which the Apostle fore-telleth shal come before

fore the worlds end, is meant of great numbers of Heretikes and Apostates reuolting from the Church, they had said truth of themselues and such others, whom S. Iohn calleth Antichristes. And it is very like (be it spoken vnder the correction of God's Church and al learned Cotholikes) that this great defection or reuolt shal not be only from the Romane Empire, but specially from the Romane Church, and withal from most points of Christian religion: not that the Catholike Christians, either in the time of Antichrist or before, shal refuse to obey the same; but for that neer to the time of Antichrist and the consummation of the world, there is like to be a great reuolt of Kingdoms, peoples, and Prouinces from the open external obedience and communion therof. Which reuolt hauing been begun and continued by Heretikes of diuers Ages, resisting & hating the Seat of Peter (which they called *cathedram pestilentiæ*, *the chaire of pestilence*, * in S. Augustines daies) because it is Christes fort erected against Hel-gates and al Heretikes, and being now wonderfully increased by these of our daies the next precursours of Antichrist, as it may seeme, shal be fully atchieued a little before the end of the world by Antichrist himself. Though euen then also, when for the few daies of Antichristes reigne the external state of the Romane Church and publike entercourse of the faithful with the same may cease, yet the due honour and obedience of the Christians toward it, and communion in hart with it, and practise therof in secret, & open confessing therof if occasion require, shal not cease, no more then it doth now in the Christiãs of Cypres & other places where open entercourse is forbidden.

1 Io. 2. v. 18.

li. 2. cont. lit. Petil. c. 51.

It is very like, the Apostle speaketh of a great apostasie from the See of Rome, & from most articles of the Catholike faith.

The wonderful prouidence of God in preseruing the See of Rome more then al other States, notwithstanding manifold dangers and scandals.

This is certaine and wonderful in al wise mens eyes, & must needs be of God's prouidence and a singular prerogatiue, that this Seat of Peter standeth, when al other Apostolike Sees be gone: that it stood there for certaine Ages together with the secular Seat of the Empire: that the Popes stood without wealth, power, or humane defense, the Emperours knowing, willing, & seeking to destroy them, and putting to the sword aboue thirtie of them one after another, yea and being as much afraid of them as if they had been *æmuli Imperij*, *Competitours of their Empire*, as S. Cyprian noteth (*epist. 52. ad Antonianum num. 3.*) of S. Cornelius Pope in his daies, & Decius then Emperour: againe, that the Emperours afterward yealded vp the citie vnto them, continuing for al that in the Emperial dignitie stil: that the Successours of those that persecuted them, laid downe their crownes before their Seat and sepulchers, honouring the very memories & Relikes of the poore men whom their Predecessours killed: that now wel-neer these 1600 yeares this Seat standeth, as at the beginning in continual miserie, so now of long time for the most part in prosperitie, without al mutation in effect, as no other Kingdom or State in the world hath done, euery one of them in the said space being manifoldly altered. It standeth (we say) al this while (to vse S. Augustines words *de util. cred. c. 17.*) *Frustra circumlatrantibus hæreticis*, *the Heretikes in vaine barking about it*, not the first Heathen Emperours, not the Gothes and Vandals, not the Turke, not any sacks or massakers by Alaricus, Genfericus, Attila, Borbon, and others; not the emulation of secular Princes, were they Kings or Emperours, not the Popes owne diuisions among themselues & manifold difficulties and dangers in their elections, not the great vices which haue been noted in some of their persons, not al these nor any other endeauour or scandal could yet preuaile against the See of Rome, nor is euer like to preuaile til the end of the world draw neer, at which time this reuolt (here spoken of by the Apostle) may be in such sort as is said before, and more shal be said in the Annotatiõs next following.

Many Antichrists, as forerunners of the great of Antichrist.

3. *The man of sinne*) There were many euen in the Apostles time (as we see by the 4. Chapter of S Iohn's first epistle, and in the writings of the ancient Fathers) that were forerunners of Antichrist, & for impugning Christes truth & Church were called Antichristes, whether they did it by force and open persecution, as Nero & others either Heathen or Heretical Emperours did, or by false teaching & other deceits, as the Heretikes of al Ages In which common and vulgar acception S. Hierom saith, al belonged to Antichrist that were not of the communion of Damasus then Pope of Rome *Hiero. ep. 57 ad Damas.* and in another place, al that haue new names after the peculiar calling of Heretikes; as Arians, Donatistes (and as we say now, Caluinistes, Zuinglians, &c.) al such (saith he) be Antichristes. *Dial. cont. Lucifer. c. 9.* Yea these later of our time much more then any of the former, for diuers causes which shal afterward be set downe. Neuertheless they nor none of them are that great Aduersarie, enemie, and impugner of Christ, which is by a peculiar distinction and special signification named, *the Antichrist*, 1. Io. 2. and *the man of sinne*, *the sonne of perdition*, *the Aduersarie*, described here and els where, to oppose himself directly against God and our Lord IESVS CHRIST. The Heathen Emperours were many, Turkes many, Heretikes haue been and more are many: therfore

The great Antichrist shal be one special and notorius man.

be many, Heretikes haue been and now are many: therefore they can not be that one great Antichrist which here is spoken of, and which by the article alwaies added in the Greek, is signified to be one special and singular man: as his peculiar & direct opposition to Christ's person in the 5. chapter of S. Iohn's Ghospel v. 43. the insinuation of the particular stock and tribe wherof he should be borne, to wit, of the Iewes (for of them he shal be receiued as their Messias Io 5. v. 43.) and of the tribe of Dan. *Iren. li. 5. Hieron. com. in c. 11. Dan. Augst. q. in Ios.* 22; the note of his proper name *Apoc.* 13; the time of his appearing so neer the worlds end; his short reigne, his singular wast and destruction of God's honour and al religion, his feined miracles, the figures of him in the Prophets and Scriptures of the new & old Testament: al these & many other arguments proue him to be but one special notorious Aduersarie in the highest degree, vnto whom al other persecutours, Heretikes, Atheistes, and wicked enemies of Christ and his Church, are but members and seruants.

ὁ ἀντίχρις⊙.
ὁ υἱὸς τῆς ἀπωλείας.
ὁ ἄνθρωπ⊙ τῆς ἁμαρτίας,
ὁ ἀντικείμεν⊙.

Gen. 49. 17.

And this is the most common sentence also of al ancient Fathers. Only Heretikes make no doubt but Antichrist is a whole order or succession of men. Which they hold against the former euident Scriptures and reasons, only to establish their foolish and wicked paradoxe, that Christes cheefe Minister is Antichrist, yea the whole order. Wherin Beza specially pricketh so high, that he maketh Antichrist (euen this great Antichrist) to haue been in S. Paules daies, though he was not open to the world. Who it should be (except he meane S Peter, because he was the first of the order of Popes,) God knoweth. And sure it is, except he were Antichrist, neither the whole order, nor any of the order can be Antichrist, being al his lawful Successours both in dignitie & also in truth of Christes religion. Neither can al the Heretikes aliue proue that they or any of them vsed any other regiment, or iurisdiction Ecclesiastical in the Church, or forced the people to any other faith or worship of God, then Peter himself did preach & plant. Therfore if the rest be Antichrist, let Beza boldly say that S Peter was so also; and that diuers of the ancient Catholike Fathers did serue and worke (though vnawares) towards the setting vp of the great Antichrist: for so doth that blasphemous pen boldly write in his Annotations vpon this place; & an English printed book of late comming forth out of the same schoole, hath these words: *As for Leo and Gregorie Bishops of Rome, although they were not come to the ful pride of Antichrist, yet the mysterie of iniquitie hauing wrought in that Seat neer fiue or sixe hundred yeares before them, and then greatly increased, they were deceiued with the long continuance of errour.* Thus writeth a malapert scholer of that impudent schoole, placing the mysterie of Antichrist as working in the See of Rome euen in S Peters time, and making these two holy Fathers great workers and furtherers of the same. Whereas another English Rabbin doubted not at Paules crosse to speake of the self-same Fathers as great Doctours and Patrones of their new Ghospel, thus: *O Gregorie, ô Leo, if we be deceiued, you haue deceiued vs.* Wherof we giue the good Christian Reader warning, more diligently to beware of such damnable bookes and Maisters, carying many vnaduised people to perdition.

Beza in hoc cap.

Against D. Sanders booke pag. 248. & pag. 278. Iuel.

The Caluinistes place Antichrist in the See of Rome in S. Paules daies.

They make S. Leo & S. Gregorie, great furtherers of Antichristes pride.

4 *Exolled.*) The great Antichrist which must come neer the worldes end, shal abolish the publike exercise of al other religions true and false, & pul downe both the B. Sacrament of the altar, wherin consisteth specially the worship of the true God, & also al Idols of the Gentils, & Sacrifices of the Iewes; generally, al kind of religious whorship, sauing that which must be done to himself alone. Which was partly prefigure in such Kings as published that no God nor man but themselues should be praied vnto for certaine daies, as * Darius and such like. How can the Protestants then for shame & without euident contradiction, auouch the Pope to be Antichrist, who (as we say) honoureth Christ the true God with al his power, or (as they say) honoureth Idols, and chalengeth no diuine honour to himself, much lesse to himself only, as Antichrist shal doe? He humbly praieth to God, & lowly kneeleth downe in euery Church at diuers altars erected to God in the memories of his Saints, & praieth to them. He sayeth or heareth Masse daily with al deuotion; he confesseth his sinnes to a Priest as other poore men doe; he adoreth the holy Eucharist which Christ affirmed to be his owne body, the Heretikes cal it an Idol (no maruel if they make the Pope his Vicar Antichrist, when they make Christ himself an Idol:) these religious duties doth the Pope, wheras Antichrist shal worship none, nor pray to any, at the least openly.

Dan. c. 6.

Antichrist shal suffer no worship or adoration, but of himself only: therfore the Pope can not be Antichrist.

4. *In the temple.*) Most ancient Writers expound this of the Temple in Hierusalem, which they thinke Antichrist shal build vp againe, as being of the Iewes stock, & to be aknowledged of that obstinate people (according to our Sauiours prophecie Io. 5) for their expected & promised Messias. *Iren. li. 5. in fine. Hyppolit. de consum. mundi. Cyril. Hieros. Catech.*

In what temple Antichrist shal sit.

Catech. 15. Author op. imp. ho. 49. in Mat. See S. Hierom *in 11. Dan. Grego. li. 13. Moral. c 27.* Not that he shal suffer them to worship God by their old manner of Sacrifices, (al which he wil either abolish, or conuert to the only adoration of himself; though at the first to apply himself to the Iewes, he may perhaps be circumcised & keep some part of the law) for it is here said that he shal sit in the Temple as God. that is, he shal be adored there by Sacrifice and diuine honour, the name & whorship of the true God wholy defaced. And this they thinke to be *the abomination of desolation* fore told by Daniel, mentioned by our Sauiour, prefigured and resembled by Antiochus and others, that defaced the worship of the true God by prophanation of that Temple, specially by abrogating the daily Sacrifice, which was a figure of the only Sacrifice and continual oblation of Christes holy body & bloud in the Church, as the abolishing of that, was a figure of the abolishing of this, which shal be done principally & most vniuersally by Antichrist himself (as now in part by his fore-runners) through-out al Nations & Churches of the world (though then also Masse may be had in secret, as it is now in Nations where the secular force of some Princes prohibiteth it to be sayd openly.) For although he may haue his principal seat & honour in the Temple and citie of Hierusalem, yet he shal rule ouer the whole world, and specially prohibit that principal worship instituted by Christ in his Sacraments, as being the proper Aduersarie of Christes person, name, law, and Church. The prophanation and desolation of which Church by taking away the Sacrifice of the altar, is the proper abomination of desolation, and the worke of Antichrist only.

Dan. 9. Mat. 24. 1. Mach. 1.

The abomination of desolation consisteth cheefely in abolishing the Sacrifice of the Altar.

S. Augustin therfore *li. 20. de ciuit. c. 19.* and S. Hierom q. 11, *ad Algasiam*, doe thinke, that this sitting of Antichrist in the temple, doth signifie his sitting in the Church of Christ, rather then in Salomons temple. Not as though he should be a cheefe member of the Church of Christ, or a special part of his body mystical, and be Antichrist and yet withal continuing within the Church of Christ, as the Heretikes feine, to make the Pope Antichrist (whereby they plainely confesse and agnise that the Pope is a member of the Church, *& in ipso sinu Ecclesiæ, & in the very bosome of the Church*, say they:) for that is ridiculous, that al Heretikes whom S. Iohn calleth Antichristes as his precursours, should goe out of the Church, and the great Antichrist himself should be of the Church, & in the Church, & continue in the same. And yet to them that make the whole Church to reuolt from God, this is no absurditie. But the truth is, that this Antichristian reuolt here spoken of, is from the Catholike Church: and Antichrist, if he euer were of or in the Church, shal be an Apostata and a renegate out of the Church, & shal vsurp vpon it by tyrannie, and by chalenging worship, religion, and gouernement thereof, so that himself shal be adored in al the Churches of the world which he list to leaue standing for his honour And this is to sit in the temple, or * against the Temple of God, as some interpret. If any Pope did euer this, or shal doe, then let the Aduersaries cal him Antichrist.

Beza

How Antichrist shal sit in the Church.

Neither Antichrist nor his precursours, are members of the Church.

* εἰς τὸν ναὸν.

And let the good Reader obserue, that there be two special causes why this great man of sinne is called Antichrist. The one is, for impugning Christes kingdom in earth, that is to say, his spiritual regiment which he constituted and appointed in his Church, and the forme of gouernement ordained therein, applying al to himself by singular tyrannie and vsurpation, in which kind S. Athanasius (*ep. ad Solit. vit. degentes*) is bold to cal the Emperour Constantius being an Arian Heretike, Antichrist, for making himself *Principem Episcoporum, Prince ouer the Bishops & President of Eccleiastical iudgements, &c.* The other cause is for impugning Christes Priesthood, which is only or most properly exercised in earth by the Sacrifice of the holy Masse, instituted for the commemoration of his death, & for the external exhibition of godly honour to the B. Trinitie, which kind of external worship by Sacrifice no lawful people of God euer lacked. And by these two things you may easily perceiue, that the Heretikes of these daies doe more properly and neerly prepare the way to Antichrist and to extreme desolation, then euer any before: their special heresie being against the spiritual Primacie of Popes and Bishops, & against the Sacrifice of the altar, in which two the soueraignte of Christ in earth consisteth.

Antichrist (by interpretation, *One against Christ*) why so called.

Protestants and Caluinists the neer fore runners of Antichrist.

6. *What letteth.*) S. Augustin (*li. 20. c. 19 de ciuit. Dei.*) professeth plainely that he vnderstandeth not these words, nor that that followeth of the mysterie of iniquitie, and least of al that which the Apostle addeth: *Only that he which holdeth now, doe hold &c.* Which may humble vs al and stay the confident rashnes of this time, namely of Heretikes, that boldly feine hereof whatsoeuer is agreable to their heresie and phantasie. The Apostle had told the Thessalonias before by word of mouth a secret point which he would not vtter in writing, and therfore refereth them to his former talke. The mysterie of iniquitie is commonly

S. Augustin's humilitie in interpreting the Scriptures.

referred

referred to Heretikes, who worke to the same, and doe that that Antichrist shal doe, but yet not openly, but in couert and vnder the cloke of Christes name, the Sriptures, the word of the Lord, shew of holines, &c. Whereas Antichrist himself shal openly attempt and atchieue the foresaid desolation, and Satan now seruing his turne by Heretikes vnder-hand, shal toward the last end vtter, reueale, and bring him forth openly. And that is here, *to be reuealed*, that is, to appeere in his owne person.

The mysterie of iniquitie is the couert working of heretikes toward the manifest reuelation of Antichrist himself.

These other words, *Only that he which now holdeth, hold*; Some expound of the Emperour, during whose cõtinuance in his state, God shal not permit Antichrist to come, meaning that the very Empire shal be wholy desolate, destroied, & taken away before or by his cõming: which is more then a defection from the same, whereof was spoken before: for there shal be a reuolt from the Church also, but it shal not be vtterly destroied. Others say, that it is an admonition to al faithful, to hold fast their faith and not to be beguiled by such as vnder the name of Christ or Scriptures seeke to deceiue them, til they that now pretend religion and the Ghospel, end in a plaine breach, reuolt, and open apostasie by the appearance of Antichrist. Whom al Heretikes serue in mysterie, that is, couertly and in the Diuel's meaning, though the world seeth it not, nor thẽselues at the beginning thought it, as now euery day more & more al men perceiue they tend to plaine Atheisme and Antichristianisme.

9. *In al power.*) Satan, whose power to hurt is abridged by Christ, shal then be let loose, & shal assist Antichrist in al manner of signes, wonders, and false miracles, whereby many shal be seduced, not only Iewes: but al such as be deceiued & caried away by vulgar speach only, of Heretikes that can worke no miracles much more shal follow this man of sinne doing so great wõders. And such both now doe follow Heretikes, & then shal receiue Antichrist, that deserue so to be forsakẽ of God, by their forsaking of the vnitie & happie fellowship of SS. in the Catholike Church, where only *is the Charitie of truth*, as the Apostle here speaketh.

What kind of men shal follow Antichrist.

15. *Traditions.*) Not only the things written and set downe in the holy Scriptures, but al other truths and points of religion vttered by word of mouth and deliuered or giuen by the Apostles * to their scholers by tradition, be so here approued & els-where in the Scripture it self, that the Heretikes purposely, guilefully, and of il conscience (that belike reprehendeth thẽ) refraine in their translatiõs, from the Ecclesiastical & most vsual word, *Tradition*, euer-more when it is taken in good part, though it expresse most exactly the signification of the Greek word: but when it soundeth in their fond phantasie against the traditions of the Church (as indeed in true sense it neuer doth) there they vse it most gladly. Here therfore and * in the like places that the Reader might not so easily like of Traditions vnwritten, here commended by the Apostle, they translate it, *Instructions*, *Constitutions*, *Ordinances*, and what they can inuent els, to hide the truth from the simple or vnwarie Reader, whose translations haue no other end but to beguile such by art and conueiance.

Heretical translation.

* See S. Dyns. Areop. Ec. Hier. c. 1. παράδοσις.

* 1. Cor. 11. 2. Thes. 2.

But S. Chrysostom (*ho. 4. in 1 Thes. 2.*) and the other Greeke scholies or commentaries say hereupon, both written and vnwritten precepts the Apostles gaue by traditiõ, and both be worthy of obseruatiõ. S. Basil (*De Sp. Sancto c. 29 in principio*) thus, *I account it Apostolike to cõtinue firmely euen in vnwrittẽ traditiõs.* And to proue this, he alleageth this place of S. Paul. In the same booke *c.* 17. he saieth: *If we once goe about to reiect vnwritten customs as things of no importance, we shal, ere we be aware, doe damage to the principal parts of the faith, and bring the preaching of the Ghospel to a naked name.* And for example of these necessarie traditiõs, he nameth the signe of the Crosse, praying towards the east, the words spoken at the eleuation or shewing of the holy Eucharist, with diuerse ceremonies vsed before and after the cõsecration, the hallowing of the font, the blessing of the oile, the anointing of the baptized with the same, the three immersions into the font, the words of abrenunciation and exorcismes of the partie that is to be baptised &c. *What scripture* (saith he) *taught these and such like? none truly, al comming of secret and silent tradition, wherwith our Fathers thought it meet to couer such mysteries.*

Traditions vnwritten.

Their authoritie and estimation, & examples of some peculiar traditions out of the Fathers.

S. Chrysostom.

S. Basil.

S. Hierom (*Dialog. cont. Lucif. c. 4. et ep. 28. ad Licinium.*) reckneth vp diuers the like traditiõs willing men to attribute to the Apostles such customs as the Church hath receiued in diuers christian countries. S. Augustin esteemeth the Apostolike traditiõs so mu[ch] that he plainely affirmeth in sundrie places, not only the obseruatiõ of certaine festiuitie[s] ceremonies, and whatsoeuer other solemnities vsed in the Catholike Church to be holy, profitable, and Apostolike, though they be not written at al in the Scriptures: but he often also writeth, that many of the articles of our religion and points of highest importance, are not so much to be proued by scriptures, as by tradition. Namely [one] thing that in no wise we could beleeue that children in their infancie should be bapti[zed] *if it were not an*

S. Hierom.

S. Augustin.

Apostolical

Apostolical tradition. De Gen ad lit. li. 10. c. 23. Tradition caused him to beleeue that the baptized of heretikes should not be rebaptized, notwithstanding S. Cyprian's authoritie and the manifold scriptures alleaged by him, though they seemed neuer so pregnant. *De bap. li. 2. c. 7.* By tradition only, he and others condemned Heluidius the heretike for denying the perpetual virginitie of our Lady. And without this, be the Scriptures neuer so plaine, no Arian, no Macedonian, no Eutychian, no Pelagian, no Zuinglian wil yeald. *We must vse tradition,* (saith S. Epiphanius *hær. 61. Apostolicorum.*) *For the Scripture hath not al things: and therfore the Apostles deliuered certaine things in writing, certaine by tradition.* And for that, he alleageth this place also of S. Paul. And againe *hær. 55. Melchised. There be bounds set downe for the foundation and building vp of our faith, the tradition of the Apostles, and holy Scriptures, and succession of doctrine, so that truth is euery way fensed.*

S. Epiphanius.

S. Irenæus.

S. Irenæus (*li. 3. c. 4.*) hath one notable chapter, that in al questions we must haue recourse to the traditions of the Apostles: teaching vs withal, that the way to trie an Apostolical tradition and to bring it to the fountaine, is by the Apostolike succession of Bishops, but specially of the Apostolike See of Rome: declaring in the same place that there be many barbarous people, simple for learning, but for constancie in their faith most wise, which neuer had Scriptures, but learned only by tradition. Tertullian (*lib. de corona militis, nu. 3.*) reckneth vp a great number of Christian obseruations or customs (as S. Cyprian in many places doth in a manner the same) wherof in fine he concludeth: *Of such and such if thou require the rule of Scriptures, thou shalt find none. Tradition shal be alleaged the authour, custom the confirmer, and faith the obseruer.* Origen also of this matter writeth in plaine termes, that there be many things done in the Church (which he there nameth) wherof there is no easier reason to be giuen then tradition from Christ and the Apostles. *ho. 5. in Numer.* S. Dionysius Areopagita referreth the praying and oblation for the dead in the Liturgie or Masse, to an Apostolical tradition. *in fine Ec. Hierarch. c. 7. parte 3.* So doth Tertullian *De coron. militis.* S. Augustin *De cura pro mortuis c. 1.* S. Chrysostom *ho. 3. in ep. ad Philip. in Moral.* S. Damascene *Ser. de defunctis in initio.*

Tertullian.

S. Cyprian.

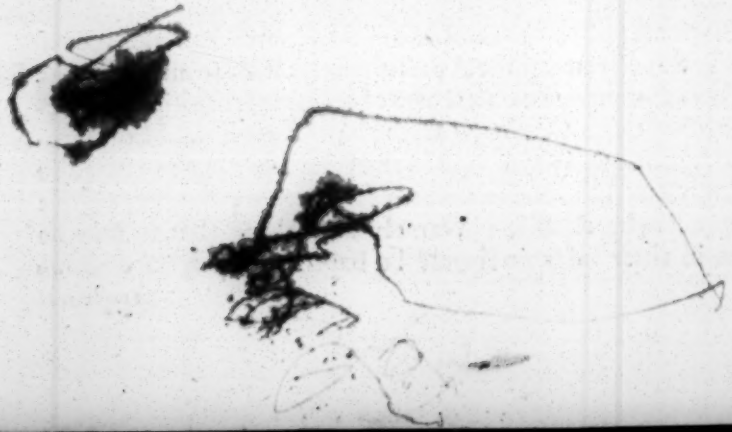
Origen.

The Scriptures giuen vs by tradition, and the sense thereof.

The Creed an Apostolical tradition.

We might adde to al this, that the Scriptures themselues, euen al the books and parts of the holy Bible, be giuen vs by tradition: els we should not nor could not take them (as they be indeed) for the infallible word of God, no more then the workes of S. Ignatius, S. Clement, S. Denys, and the like. The true sense also of the Scriptures (which Catholikes haue and heretikes haue not) remaineth stil in the Church by tradition. The Creed is an Apostolike tradition. *Ruffin. in expo. Symb. in principio. Hiero. ep. 61. c. 9. Ambros. Serm. 38. Aug. de Symb. ad Catechum. li. 3. c. 1.* And what Scriptures haue they to proue that we must accept nothing not expressly written in Scriptures? We haue to the contrarie, plaine Scriptures, al the Fathers, most euident reasons, that we must either beleeue traditions or nothing at al. And they must be asked whether, if they were assured that such things and such (which be not expressed in Scriptures) were taught & deliuered by word of mouth from the Apostles, they would beleeue them or no? If they say no, then they be impious that wil not trust the Apostles preaching: if they say they would, if they were assured that the Apostles taught it: then to proue vnto them this point, we bring them such as liued in the Apostles daies, and the testimonies of so many Fathers before named neer to those daies, and the whole Churches practise and asseueration descending downe from man to man to our time. Which is a sufficient proofe (at least for a matter of fact) in al reasonable mens iudgement: Specially when it is knowen that S. Ignatius the Apostles equal in time, wrote a book of the Apostles traditions, as Eusebius witnesseth *li. 3. Ec. hist. c. 30.* And Tertullians book of prescriptions against Heretikes, is to no other effect but to proue that the Church hath this vantage aboue Heretikes, that she can proue her truth by plaine Apostolike tradition, as none of them can euer doe.

An iuuincible argument for the credit of Traditions.



CHAP.

CHAP. III.

He desireth their praiers, 4 and inculcateth his precepts and traditions namley of working quietly for their owne liuing, commanding to excommunicate the disobedient.

Eph. 6. 18. Col. 4. 3. FOR the rest, Brethren, pray for vs, that the word of God may haue course and be glorified, as also with you: 2. and that we may be deliuered from importunate and naughtie men. For al men haue not faith. 3. But our Lord is faithful, who wil confirme and keep you from euil. 4. And we haue confidence of you in our Lord, that the things which we command, both you doe, and wil doe. 5. And our Lord direct your harts in the charitie of God, and patience of Christ.

6. And we denounce vnto you, Brethren, in the name of our Lord IESVS Christ, that you withdraw your selues from euery Brother walking inordinately, and not according to the c tradition which they haue receiued of vs. 7. For your selues know how you ought to imitate vs: for we haue not been vnquiet among you: 8. * neither haue we eaten bread of any man gratis, but in labour & in toile night and day working, lest we should burden any of you. 9. * Not as though we had not authoritie: but that we might giue our selues a paterne vnto you for to imitate vs. 10. For also when we were with you, this we denounced to you, that if any wil not worke, " neither let him eate. 11. For we haue heard of certaine among you that walke vnquietly, working nothing, but curiously medling. 12. And to them that be such we denounce, & beseech them in our Lord IESVS Christ, that working with silence, they eate their owne bread.

c παρέδοσιν.

Act. 20. 2 Cor. 4. 1 Th. 2. 1 Cor. 9, 6.

13. But you, Brethren * faint not wel-doing. 14. And if any " obey not our word, " note him by an epistle: 15. and doe not companie with him, that he may be confounded: and doe not esteem him as an enemie, but admonish him as a Brother. 16. And the Lord of peace himself giue you euerlasting peace in euery place. Our Lord be with you al. 17. The salutation, with mine owne hand, Paules: which is a signe in euery epistle. So I write. 18. The grace of our Lord IESVS Christ be with you al. Amen.

Gal. 6, 9.

" Here also (as is noted before 2. *Thess.* 2. 15) the Aduersaries in their translation auoid the word, *Tradition*, as a plaine in the Greek, lest themselues might seem to be noted as men walking inordinately, and not according to Apostolical Tradition, as al Shismatikes, Heretikes, and rebels to God's Church doe.

ANNOTATIONS.

CHAP. III.

10. *Neither let them eate.*) It is not a general precept or rule, that euery man should liue by his handy-worke, as the Anabaptists argue falsely against Gentlemen & the Caluinists applie it peruersely against the vacant life of the Clergie, specially of Monkes and other Religious men: But it is a natural admonition only, giuen to such as had not wherwith to liue of their owne, or any right or good cause why to chalenge their finding of others, and to such as vnder the colour of Christian libertie did passe their time idly, curiously, vnprofitably, and scandalously, refusing to doe such workes as were agreable to their former calling and bringing vp. Such as these, were not tolerable, specially there and then, when

The heretikes cauillation against Religious men that worke not, [illegible]

the Apoſtle and others (that might lawfully haue liued of the altar and their preaching) yet to disburden their hearers, and for the better aduancement of the Ghoſpel, wrought for their liuing: *proteſting neuertheles continually, that they might haue done otherwiſe, as wel as S. Peter and the reſt did, who wrought not, but were found otherwiſe iuſtly and lawfully, as al ſorts of the Clergie preaching or ſeruing the Church and the altar, be, and ought to be, * by the law of God and nature. Whoſe ſpiritual labours farre paſſe al boldily trauailes, where the dueties and functions of that vocation be done accordingly: as S. Auguſtin affirmeth of his owne extraordinarie paines incident to the Eccleſiaſtical affaires & regiment: inſteed of which, if the vſe of the Church and his infirmitie would haue permitted it, he wiſheth he might haue laboured with his hands ſomme houres of the day. As ſome of the Clergie did euer voluntarily occupie themſelues in teaching, writing, grauing, painting, planting, ſowing, embrodering, or ſuch like ſeemely and innocent labours. *See S. Hierom. ep. 114. ſeu præf. in Iob and in vit. Hilario.*

1 Cor. 9.

The ſpiritual trauailes of the Clergie.

*See S. Cypr. ep. 66.

Religious mens working with their hands.

And Monkes for the moſt part in the primitiue Church (few of them being Prieſts, and many taken from ſeruile workes and handy-crafts, yea often-times profeſſed of bond-men, made free by their maiſters to enter into religion) were appointed by their ſuperiours to worke certaine houres of the day, to ſupply the lackes of their Monaſteries: as yet the Religious doe (women ſpecially) in many places, which ſtandeth wel with their profeſſion. And S. Auguſtin writeth a whole booke (*de opere Monachorum to. 3.*) againſt the errour of certaine diſordered Monkes that abuſed theſe words, (*Nolite eſſe ſolliciti, be not careful &c.* and *Reſpicite volatilia cæli, behold the foules of the aire &c.*) to proue that they ſhould not labour at al, but pray only and commit their finding to God: not only ſo excuſing their idlenes, but preferring themſelues in holines aboue other their fellowes that did worke, and erroneouſly expounding the ſaid Scriptures for their defence: as they did other Scriptures, to proue they ſhould not be ſhauen after the manner of Monkes. Which letting their heads to grow he much blameth alſo in them. *See li. 2. Retract. c. 21. & de op. Monach. c. 31.* and S. Hierom ep. 48 c. 3. of Nonnes cutting their haire.

Monkes were ſhauen in the primitiue Church, and Nonnes clipped of their haire.

Where by the way you ſee that the Religious were ſhauen euen in S. Auguſtines time, who reprocheth them for their haire, calling them *Crinitos, Hairelings*, as the Heretiks now contrariewiſe deride them by the word *Raſos, Shauelings*. So that there is a great difference between the ancient Fathers and the new Proteſtants. And as for hand-labours, as S. Auguſtin in the book alleadged would not haue Religious folke to refuſe them, where neceſſitie, bodily ſtrength, and the order of the Church or Monaſterie permit or require them; ſo he expreſly writeth, that al can not nor are not bound to worke, and that whoſoeuer preacheth or miniſtreth the Sacraments to the people or ſerueth the altar (as al Religious men commonly now doe) may chalenge their liuing of them whom they ſerue, and are not bound to worke, no nor ſuch neither as haue been brought vp before in ſtate of Gentlemen, and haue giuen away their lands or goods, and made themſelues poore for Chriſtes ſake. Which is to be noted, becauſe the Heretikes affirme the ſaid Scripture and S. Auguſtin to condemne al ſuch for idle perſons.

li de op. Monac. c. 21.

S. Auguſtines opinion concerning Religious mens working or not working.

14 *Obey not.*) Our Paſtours muſt be obeied, and not only ſecular Princes. And ſuch as wil not be obedient to their ſpiritual Gouernours, the Apoſtle (as S. Auguſtin ſaith) giueth order and commandment that they be corrected by correption or admonition, *By degradation, excommunication, and other lawful kinds of punishments. Cons. Donatiſt. poſt Collat. c. 4. 10.* Read alſo this holy Fathers anſwer to ſuch as ſaid: *Let our Prelates command vs only what we ought to doe, and pray for vs that we may doe it: but let them not correct vs.* Where he proueth that Prelates muſt not only command and pray, but puniſh alſo if that be not done which is commanded. *Li. de correp. & great. c. 3.*

Eccleſiaſtical cenſures againſt the diſobedient.

14 *Note him*) Diſobedient perſons to be excommunicated, and the excommunicated to be ſepared from the companie of other Chriſtians, and the faithful not to keep any companie or haue conuerſation with excõmunicated perſons, neither to be partaker with them in the fault for which they are excommunicated, nor in any other act of religion or office of life, except caſes of mere neceſſitie and other preſcribed and permitted by the law: al this is here inſinuated, and that al the Churches cenſures be grounded in Scriptures and the examples of the Apoſtles.

Not to communicate with excommunicate perſons but in certaine caſes.

THE

THE ARGVMENT OF THE FIRST EPISTLE OF S. PAVL TO TIMOTHEE.

AFTER the Epiſtles to the Churches, now follow his Epiſtles to particular perſons, as to Timothee, to Titus, who were Bishops; and to Philemon.

Of Timothee we read Act. 16 how S. Paul in his viſitation took him in his traine at Lyſtra, circumciding him before, becauſe of the Iewes. He was then a Diſciple, that is to ſay, a Chriſtian man. Afterward the Apoſtle gaue him holy Orders, and conſecrated him Bishop, as he teſtifieth in both theſe Epiſtles vnto him. 1 Tim. 4. v. 14. and 2. Tim. 1. v. 6.

He writeth therfore vnto him as to a Bishop, and himſelf expreſſeth the ſcope of his firſt Epiſtle, ſaying: Theſe things I write to thee, that thou maieſt know how thou oughteſt to conuerſe in the Houſe of God, which is the Church. And ſo he inſtructeth him (and in him, al Bishops) how to gouerne both himſelf, and others. And touching himſelf, to be an example and a ſpectacle to al ſorts, in al vertue. As touching others, to prohibit al ſuch as goe about to preach otherwiſe then the Catholike Church hath receiued, and to inculcate to the people the Catholike faith: to preach vnto yong and old, men and women: to ſeruants, to the rich, to euery ſort conuenientlie. With what circumſpection to giue orders, and to what perſons: for whom to pray: whom to admit to the vow of widowhood, &c. 1. Timoth. 3.

This Epiſtle was written, as it ſeemeth, after his firſt impriſonment in Rome, when he was diſmiſſed and ſet at libertie. And therupon it is, that he might ſay here: I hope to come to thee quickly, to wit vnto Epheſus, where * he had deſired him to remaine. Although in his voiage to Hieruſalem, before his being at Rome, he ſaid at Miletum to the Clergie of Epheſus, vpon probable feare: And now behold I know, that you ſhal no more ſee my face. 1. Timoth. 3. * 1. Tim. 1. Act. 20. v. 25. 38.

Where it was written, it is vncertaine: though it be commonly ſaid, at Laodicia. Which ſeemeth not, becauſe it is like he was neuer there, as may be gathered by the Epiſtle to the Coloſſians, written at Rome in his laſt trouble, when he was put to death. Col. 2. 1.

THE FIRST EPISTLE OF S. PAVL TO TIMOTHEE.

CHAP. I.

He recommendeth vnto him, to inhibit certaine Iewes who iangled of the law as though it were contrarie to his preaching 11. Against whom he auoucheth his ministerie, though he acknowledge his vnworthines.

PAVL an Apostle of IESVS Christ according to the commandment of God our Sauiour, and of Christ Iesus our hope: 2. to Timothee his beloued sonne in the faith. Grace, mercie, and peace from God the Father, and from Christ IESVS our Lord.

3. As I desired thee to remaine at Ephesus when I went into Macedonia, that thou shouldest denounce to certaine " not to teach otherwise, 4. nor to attend" to fables and genealogies hauing no end: which Minister" questions rather then the edifying of God which is in faith. 5. But" the end of the precept is charitie from a pure hart, and :: a good conscience, and a faith not feined. 6. From the which things certaine straying, are turned into c vaine-talke, 7." desirous to be Doctours of the Law, not vnderstanding neither what things they speake, nor of what they affirme. 8. But we know that * the Law is good, if a man vse it lawfully: 9. knowing this, that" the Law is not made to the iust man, but to the vniust, & disobedient, to the impious & sinners, to the wicked & contaminate, to killers of fathers & killers of mothers, to murderers, 10. to fornicatours, to lyers with mankind, to man-stealers, to liers, to periured persons, and what other thing soeuer is contrarie to sound doctrine, 11. which is according to the Ghospel of the glorie of the blessed God, which is committed to me.

12. I giue him thankes which hath strengthned me, Christ IESVS our Lord, because he hath esteemed me faithful, putting me in the ministerie. 13. Who before was blasphemous and a persecutour and contumelious. But I obteined the mercie of God, because I did it being ignorant in incredulitie. 14. And the grace of our Lord ouer-abounded with faith and loue, which is in Christ IESVS. 15. A faithful saying, and worthie of al acceptation, that Christ IESVS came into this world * to saue sinners, of whom I am the cheefe. 16. But

:: S. Augustin saith: He that list to haue the hope of Heauen: let him look that he haue a good conscience. To haue a good conscienee let him beleeue and worke wel. For that he beleueth, he hath of faith; that he worketh, he hath of charitie. *Præfat. in Ps. 31.*

c ματαιολογίαν,

Ro. 7. 18.

Mat. 9. 13. Mr. 2. 17.

But therfore haue I obtained mercie: that in me first of al Christ IESVS might
ἐπρὸς ὑποτύπωσιν
shew al patience, c to the information of them that shal beleeue on him vnto
life euerlasting. 17. And to the King of the worlds, immortal, inuisible, only
God, honour & glorie for euer and euer. Amen.

18. This precept I cõmend to thee, ô Timothee: according to the prophecies
c ἐπίσε
going before c on thee, that thou warre in them a good warfare, 19. hauing
faith and a good conscience, :: which certaine repelling haue made ship-wrack
about the faith. 20. Of whom is Hymenæus & Alexander: whom I haue
deliuered to Satan, that they may learne not to blaspheme.

:: Euil life and no good conscience is often the cause that men fal to Heresie from the faith of the Catholike Church.

Againe, this plainely reproueth the heretikes false doctrine, saying, that no man can fal from the faith that he once truely had.

ANNOTATIONS.

CHAP. I.

3. *Not to teach otherwise.*) The proper marke of Heretikes and false Preachers is, to teach otherwise or contrarie to that which they found taught and beleeued generally in the vnitie of the Catholike Church before their time: al doctrine that is odde, singular, new, differing from that which was first planted by the Apostles, and descended downe from them to al Nations and Ages following without contradiction, being assuredly erroneous. * The Greek word which the Apostle here vseth, expresseth this point so effectually, that in one compound terme he giueth vs to wit, that an Heretike is nothing els but an after-teacher, or teacher-otherwise. Which euen it-self alone is the easiest rule euen for the simple to discerne a false Prophet or Preacher by, specially when an heresie first beginneth. Luther found al Nations Christian at rest and peace in one vniforme faith, and al Preachers of one voice and doctrine touching the B. Sacrament and other Articles: so that whatsoeuer he taught against that which he found preached and beleeued, must needs be another doctrine, a later doctrine, an after-teaching or teaching-otherwise, and therfore consequently must needs be false. And by this admonition of S. Paul, al Bishops are warned to take heed of such, and specially to prouide that no such odde Teachers arise in their dioceses.

ἕτεροδιδασκαλεῖν

Teaching otherwise then the doctrine receiued, is a special marke of Heretikes.

Luthers teaching otherwise.

4. *To fables.*) He speaketh specially of the Iewes after-doctrines and humane constitutions repugnant to the lawes of God, whereof Christ giueth warning *Mc.* 13. and in other places, which are conteined in their Cabala and Talmud: generally of al heretical doctrines, which indeed, how so-euer the simple people be beguiled by them, are nothing but fabulous inuentions, as we may see in the Valentinians, Manichees, and other of old: by the Brethren of loue, Puritans, Anabaptistes, and Caluinistes of our time. For which cause Theodoret entitleth his book against Heretikes, *Hæreticarum fabularum, Of Heretical fables.*

Al heretical doctrine is fables.

4. *Questions.*) Let our louing Brethren consider whether these contentious and curious questionings & disputes in religion, which these vnhappie heresies haue ingendered, haue brought forth any increase of good life, any deuotion, or edification of faith and religion in our daies, and then shal they easily iudge of the truth of these new opinions, and the end that wil follow of these innouations. In truth al the world now seeth they edifie to Atheisme and no otherwise.

Curious questioning in religion.

5. *The end Charitie.*) Here againe it appeareth, that Charitie is the cheefe of al vertues, and the end, consummation, and perfection of al the law and precepts. And yet the Aduersaries are so fond as to preferre faith before it, yea to exclude it from our iustification. Such obstinacie there is in them that haue once in pride and stubbernes forsaken the euident truth. Charitie doubtles which is here commended, is iustice it-self, and the very formal cause of our iustification, as the workes proceeding therof, be the workes of iustice. *Charitas inchoata* (saith S. Augustin) *inchoata iustitia: Charitas prouecta, prouecta iustitia: Charitas magna, magna iustitia: Charitas perfecta, perfecta iustitia est, Charitie now beginning, is iustice beginning: Charitie growen or increased is iustice growen or increased: great Charitie, is great iustice: perfect Charitie, is perfect iustice Li. de nat. & great. c. 70.*

Charitie the very formal cause of our iustification.

7. *Desirous to be Doctours.*) It is the proper vice both of Iudaical & of Heretical false Teachers, to professe knowledge and great skil in the Law and Scriptures, being indeed in

Heretikes great boasters, but vnlearned.

the sight of the learned most ignorant of the word of God, not knowing the very principles of diuinitie, euen to the admiration truely of the learned that read their books, or heare them preach.

Libertines alleadge Scripture.

9. *The law not made to the iust.*) By this place and the like, the Libertines of our daies would discharge themselues (whom they count iust) from the obedience of lawes. But the Apostles meaning is that the iust man doth wel, not as compelled by law or for feare of punishment due to the transgressours thereof, but of grace and mere loue toward God and al goodnes, most willingly, though there were no law to command him.

Excommunication of Heretikes, and the effect therof.

10. *Deliuered to Satan.*) Hymenæus and Alexander are here excommunicated for falling from their faith and teaching heresie: an example vnto Bishops to vse their spiritual power vpon such. In the primitiue Church, corporal affliction through the ministerie of Satan was ioyned to excommunication. Where we see also the diuels readines to inuade them that are cast out by excommunication, from the fellowship of the faithful, and the supereminent power of Bishops in that case. Wherof S. Hierom (*ep. 1, ad Heliod. c. 7* hath these memorable words: *God forbid* (saith he) *I should speake sinistrously of them, who succeeding the Apostles in degree, make Christes body with their holy mouth, by whom we are made Christians: who hauing the keies of heauen doe after a sort iudge before the day of iudgement: who in sobrietie and Chastitie haue the keeping of the spouse of Christ.* And a litle after, *They may deliuer me vp to Satan, to the destruction of my flesh, that the spirit may be saued in the day of our Lord Iesus. And in the old Law whosoeuer was disobedient to the Priests, was either cast out of the camp and so stoned of the people, or laying downe his neck to the sword, expiated his offense by his bloud: but now the disobedient is cut-off with the spiritual sword, or being cast out of the Church, is torne by the furious mouth of diuels,* So saith he. Which words would God euery Christian man would weigh.

The Priests high authoritie of Excommunication.

The terrible effect therof.

CHAP. II.

By his Apostolike authoritie he appointeth publike praiers to be made for al men without exception: 8. also men to pray in al places: 9. and women also in seemly attire, 11. to learne of men, and not to be Teachers in any wise, but to seeke saluation by that which to them belongeth.

* Euen for heathen Kings and Emperours by whom the Church suffereth persecution: much more for al faithful Princes and Powers and people both spiritual and temporal, for whom as members of Christes body, & therfore ioyning in praier and oblation with the Ministers of the Church, the Priestes more properly and particularly offer the holy Sacrifice. See S. Augustin *de orig. anim. li. 2. 9.*

I Desire therfore first of al things that " obsecrations, praiers, postulations, thankes-giuings be made for al men, 2. for Kings and al that are in preeminence: that we may lead a quiet and a peaceable life in al pietie and chastitie. 3. For this is good and acceptable before our Sauiour God, 4." who wil al men to be saued, and to come to the knowledge of the truth. 5. For there is one God, " one also Mediatour of God and men, man Christ IESVS: 6. who gaue himself a redemption for al, ' whose testimonie' in due times is confirmed. 7. * Wherin I am appointed a Preacher and an Apostle (I say the truth, I lie not) Doctour of the Gentils in faith and truth.

' a testimonie. 2. Tim. 1, 11.

8. I wil therfore that men pray in euery place: lifting vp pure hands, without anger and altercation. 9. In like manner * women also in comely attire: with demurnesse and sobrietie adorning themselues, not in plaited haire, or gold, or pretious stones, or gorgeous apparel, 10. but that which becommeth women professing pietie by good workes. 11. Let a woman learne in silence, with al subiection. 12. But *to teach " I permit not vnto a woman, nor to haue dominiō ouer the man: but to be in silence. 13. For * Adam was formed first; then Eue. 14. and Adam was not seduced: but the woman being seduced, was in preuarication. 15. Yet she shal be saued by generation of children: if ' they' continue in faith and loue and sanctification with sobrietie.

1. Pet. 3, 3.

1. Cor. 14. 34. Gen. 1, 27. 3, 6.

' she

ANNOTATIONS.

ANNOTATIONS.

CHAP. II.

1. *Obsecrations.*) This order of the Apostle S. Augustin (*ep.* 59.) findeth to be fulfilled specially in the holy celebration of the Masse, which hath al these kinds, expressed here in foure diuers words pertaining to foure sorts of praiers. The difference wherof he exactly seeketh out of the proper signification and difference of the Greek words. And he teacheth vs that the first kind of prayers which here be called, *obsecrations*, are those that the Priest saith before the consecration: that the second called, *Praiers*, be al those which are said in and after the Consecration, and about the Receiuing, including specially the *Pater noster*, wherwith the whole Church (saith he) in a manner endeth that part, as S. Hierom also affirmeth, that Christ taught his Apostles to vse the *Pater noster* in the Masse. Sic docuit, &c. *So taught he his Apostles, that daily in the Sacrifice of his body the faithful should be bold to say, Pater noster &c. Li. 3. cont. Pelag. cap* 5. where he alludeth to the very words now vsed in the preface to the said *Pater noster* in the said Sacrifice, *audemus dicere, Pater noster.* The third sort called here in the text, *Postulations*, be those which are vsed after the Communion, as it were for dimissing of the people with benediction, that is, with the Bishops or Priests blessing. Finally the last kind, which is *Thankes-giuings*, concludeth al, * when the Priest and people giue thankes to God for so great a mysterie then offered & receiued. Thus the said holy father handleth this text. ep. 59. to Paulinus.

δεήσεις προσευχαί.

ἐντεύξεις.

εὐχαριστίαι.

* *Theo in hunc loc.*

The praiers and petitions in the Masse, deduced out of the Apostles wordes by S. Augustin, & other fathers.

PATER NOSTER in the Masse.

S. Epiphanius also insinuateth these words of the Apostle to pertaine to the Liturgie or Masse, when he thus writeth to Iohn Bishop of Hierusalem. *When we accomplish our praiers after the rite of the holy Mysteries, we pray both for al others, and for al thee also.* ep. 60. c 2. ad Io. Hierosolim. apud Hieronymum. And most of the other Fathers expound the foresaid words, of publike praiers made by the Priest, which are said in al Liturgies or Masses both Greek and Latin, for the good estate of al that be in high dignitie, as Kings and others. *See S. Chrysost. ho. 6. in 1. Tim. & S. Ambr. in hunc loc. Prosper de vocat. li. 1. c. 4.* So exactly doth the practise of the Church agree with the precepts of the Apostle and the Scriptures, and so profoundly doe the holy Fathers seeke out the proper sense of the Scriptures, which our Protestants doe so prophanely, popularly, and lightly skim ouer, that they can neither see nor endure the truth.

Praier in the Masse for Kings and other.

4. *Who wil al men*) The perishing or damnation of men must not be imputed to God, who delighteth not in any man's perdition, but hath prouided a general medicine and redemption to saue al from perishing that wil accept it, or that haue it applied vnto them by his Sacraments and other meanes by him ordained, and so would haue al saued by his conditional wil and ordinance: that is, if men wil themselues, by accepting, doing, or hauing done vnto them al things requisit by God's law. For God vseth not his absolute wil or power towards al in this case. But he that list see the manifold senses (al good and true) that these words may beare, let him see S. Augustin, *Ad articul. sibi falso impos. resp. 2. 10. 7. Ench. c. 103. Ep. 107. De cor. & great. c. 13.* and *S. Damascen. li. 2. de orthod. fide c. 29.*

God wil no mans perdition but the saluation of al.

5. *One Mediatour.*) The Protestants are too peeuish and pitifully blind, that charge the Catholike Church and Catholikes, with making more Mediatours then one, which is Christ our Sauiour, in that they desire the Saints to pray for them, or to be their patrones and intercessours before God. We tel them therfore that they vnderstand not what it is to be a Mediatour, in this sense that S. Paul taketh the word, and in which it is properly and only attributed to Christ. For, to be thus a Mediatour, is, * by nature to be truely both God and man, to be that one eternal Priest and Redeemer, which by his Sacrifice and death vpon the Crosse hath reconciled vs to God, and paied his bloud as a ful and sufficient ransom for al our sinnes, himself without need of any redemption,

* *Aug. li. 9. de Ciu. ca. 15. De fid. ad Petr. c. 2.*

How there is but one Mediatour, Christ, & what it is to be such a Mediatour.

redemption, neuer subiect to possibilitie of sinning: a saine, to be the singular Aduocate and Patrone of mankind, that by himself alone and by his owne merits procureth al grace and mercie to mankind in the sight of his Father, none making any intercession for him, nor giuing any grace or force to his praiers, but he to al: none asking or obtaining either grace in this life, or glorie in the next, but by him. In this sort then (as S Augustin truely saith, Cont ep. Parm. lib. 2. c. 8.) neither Peter nor Paul, no nor our B. Lady, nor any creature whatsoeuer, can be our Mediatour. The Aduersaries thinke too basely of Christes mediation, if they imagin this to be his only prerogatiue, to pray for vs, or that we make the Saints our Mediatours in that sort as Christ is, when we desire them to pray for vs. Which is so farre inferiour to the singular mediation of him, that no Catholike euer can or dare thinke or speake so basely vnto him, as to desire him to pray for vs: but we say, *Lord haue mercie vpon vs, Christ haue mercie vpon vs*: and not, *Christ pray for vs*, as we say to our Ladie and the rest. Therefore to inuocate Saints in that sort as the Catholike Church doth, can not make them our Mediatours as Christ is, whom we must not inuocate in that sort. And as wel make we the faithful yet liuing, our Mediatours (by the Aduersaries arguments) when we desire their praiers, as the departed Saints. *Kyrie eleison. Christe eleison.*

The different manner of praying to Christ, and to Saints.

How there be many Mediatours, as there be many Sauiours, and Redeemers, euen in the Scriptures.

But now touching the word *Mediatour*, though in that singular sense proper to our Sauiour, it agreeth to no mere creature in Heauen or earth, yet taken in more large and common sort by the vse of Scriptures, Doctours, and vulgar speach, not only the Saints, but good men liuing, that pray for vs and help vs in the way of saluation, may and are rightly called Mediatours. As S Cyril li. 12. Thesaur. c 10. proueth, that Moyses according to the Scriptures, and Ieremie, and the Apostles and others be Mediatours. Read his owne words, for they plainely refute al the Aduersaries cauillations in this case And if the name of * Sauiour and Redeemer be in the Scriptures giuen to men, without derogation to him that is in a more excellent and incomparable manner the only Sauiour of the world: what can they say, why there may not be many Mediatours, in an inferiour degree to the only and singular Mediatour? S Bernard saith, *Quid est mediatore ad Mediatorem Christum, nec alter nobis vtilior quam Maria*; that is, *we haue need of a mediatour to Christ the Mediatour, and there in none more for our profit then our Ladie.* Bernard. Serm qui incipit, *Signum magnum apparuit &c. post Ser. 5. de Assumpt.* S. Basil also in the same sense, writing to Iulian the Apostata, desireth the meditation of our Ladie, of the Apostles, Prophets and Martyrs, for procuring of Gods mercie and remission of his sinnes His words are cited in *Con. Nic. 2. act. 4 pag 110. & 111.* Thus did and thus beleeued al the holy Fathers, most agreably to the Scriptures, and thus must al the children of the Church doe, be the Aduersaries neuer so importunate and wilfully blind in these matters. *Ind. 3. 9. 1. Esdr. 9. 17. Act. 7, 35.*

Women great talkers of Scripture, and promoters of heresie.

12. *I permit not*) In times of licentiousnes, libertie, and heresie, women are much giuen to reading, disputing, chatting, and iangling of the holy Scriptures, yea and to teach also if they might be permitted. But S. Paul vtterly forbiddeth it, & the * Greek Doctours vpon this place note that the woman taught but once, that was when after her reasoning with Satan, she perswaded her husband to transgression, and so she vndid al mankind. And in the Ecclesiastical Writers we find that women haue been great promoters of euery sort of heresie (wherof see a notable discourse in S. Hierom. *Epist. ad Ctesiph. cont Pelag. c. 1.*) which they would not haue done, if they had according to the Apostles rule, followed pietie and good workes, and liued in silence and subiection to their husbands. * *S. Chrys. Ho. 9. in 1. Tim.*

CHAP.

CHAP. III.

Of what qualitie they must be, whom he ordaineth Bishops, 8. and Deacons. 14 and the cause of his writing to be, the excellencie of the Catholike Church, and of Christ, who is the obiect of our religion.

A Faithful saying. If a man desire a Bishops office, he desireth " a good worke. 2. * It behoueth therfore " a Bishop to be irreprehensible, the husband " of one wife, sober, wise, comely, chast, a man of hospitalitie, a Teacher, 3. not giuen to wine, no fighter, but modest, no quareler, not couetous, 4. wel ruling his owne house, c hauing his children subiect with al chastitie. 5. But if a man know not to rule his owne house, how shal he haue care of the Church of God? 6." Not b a neophit: lest puffed into pride, he fal into the iudgement of the Diuel. 7. And he must haue also good testimonie of them that are without: that he fal not into reproch and the snare of the Diuel.

1 Tim. 1, 6.

βεοφύτον

c σεμνους

8. Deacons in like manner c chast, not double-tonged, not giuen to much wine, not followers of filthie lucre: 9. hauing the mysterie of faith in a pure conscience. 10. And let these also be proued first: 10. so let them minister, hauing no crime.

11. The women in like manner chast, not detracting, sober, faithful in al things. 12. Let Deacons be the husbands of one wife: which rule wel their children, and their houses. 13. For they that haue ministred wel, shal purchase to themselues a good degree, and much confidence in the faith which is in Christ IESVS.

14. These things I write to thee, hoping that I shal come to thee quickly. 15. But if I tary long, that thou maiest know how thou oughtest to conuerse" in the house of God, which is the CHVRCH of the liuing God, " the piller and ground of truth. 16. And manifestly it is a great sacrament of pietie, which was manifested in flesh, was iustified in spirit, appeared to Angels, hath been preached to Gentils, is beleeued in the world, is assumpted in glorie.

c He saith, *hauing children*, not *getting children*, S. Ambr. Ep 82.

b *Neophytus* is he that was lately christned or newly planted in the mystical body of Christ.

ANNOTATIONS.

CHAP. III.

1. *A good worke*) Nothing (saith S Augustin) *in this life, and specially in this time, is easier, pleasanter, or more acceptable to men, then the office of a Bishop, Priest, or Deacon, if the thing be done only for fashion sake and flatteringly: but nothing before God more miserable, more lamentable, more damnable.* Againe, *There is nothing in this life and specially at this time, harder, more laborious, or more dangerous, then the office of a Bishop, Priest, or Deacon: but before God nothing more blessed, if they worke in such sort as our Captaine commandeth* August: ep. 118.

The great charge, and great merit, of Ecclesiastical functions.

2. *A Bishop*) That which is here spoken of a Bishop (because the words Bishop & Priest in the new Testament be often taken indifferently for both or either of the twaine, as is noted in an other place) the same is meant of euery Priest also: though the qualities here required, ought to be more singular in the Bishop then in the Priest, according to the difference of their degrees, dignities, and callings.

The Apostle vnder the name of Bishop instructeth Priestes also.

2. *Of one wife*) Certaine Bishops of Vigilantius Sect (whether vpon false construction of this text, or through the filthines of their fleshly lust) would take none to the Clergie, except they would be married first, *not beleeuing* (saith S. Hierom aduers. Vigilant. c. 1. *that any*

The Heretikes opinion concerning Priests marriage.

any single man liueth chastly, shewing how holily they liue themselues, that suspect il of euery man, and wil not giue the Sacrament (of Order) to the Clergie, vnles they see their wiues haue great bellies and children walling at their mothers breasts. Our Protestants though they be of Vigilantius Sect, yet they are scarse come so farre, to command euery Priest to be married. Neuertheles they mislike them that wil not marrie, so much the worse, & they suspect il of euery single person in the Church, thinking the guift of chastitie to be very rare among them; & they doe not only make the state of marriage equal to chast single life, with the Heretike Iouinian, but they are bold to say sometimes, that the Bishop or Priest may doe his duety and charge better married, then single: expresly against S. Paul, who affirmeth that the vnmarried thinke of the things that belong to God, and that the married be diuersely distracted and intangled with the world. 1. Cor 7.

S. Paules place, *of one wife*, excludeth bigamos frō holy Orders.

The Apostle then, by this place we now treat of, neither commandeth, nor counseleth, nor wisheth, nor would haue Bishops or Priests to marrie, or such only to be receiued as haue been married: but, that such an one as hath been married (so it were but once, and that to a virgin) may be made Bishop or Priest. Which is no more then an inhibition that none hauing been twise married or being *bigamus*, should be admitted to that holy Order. And this exposition only is agreable to the practise of the whole Church, the definition of ancient Councels, the doctrine of al the Fathers without exception, and the Apostles tradition. Which sense S. Chrysostom wholy followeth vpon the Epistle to Titus (though here he follow not wholy the same sense) *Hom 2. in Epist. ad Tit.* S. Ambrose also vpon this place & most plainely and largely in his 82. Epistle *post med.* giuing the cause why *bigamus* can not be made Bishop or Priest; in fine affirmeth not only the Apostle, but the holy Councel of Nice to haue take order that none should be receiued into the Clergie, that were twise married. S Hierom *Epist. 83. ad Oceanum c. 2. & epist. 2. c. 18. ep. 11. c. 2* expresly writeth that the Clergie is made of such as haue had but one wife, at least after Baptisme: for he thought that if one were often married when he was yet no Christian, he might notwithstanding be ordered Bishop or Priest. But S. Ambrose ep. 81. S. Augustin *de bono Coniug. c 18.* S. Innocentius the first *ep. 2. c. 5. 6. to. 1. Con.* S. Leo *ep. 87.* * S. Gregorie, and after them the whole Church, exclude those also which haue been twise married when so-euer. Whereof S. Augustin giueth a goodly reason and example in the place alleaged. S Leo *ep* 87 addeth further, and proueth that the man is counted bigamus, and not the husbād of one wife, in respect of holy Orders, not only if he hath had two wiues, but if his one wife were not a virgin. Which being obserued in the high Priests of the old law, must needs be much rather now. See also the book *de Ecclesiasticis dogmatibus c. 71*, in S Augustines workes. * li. 2. ep. 25. Leuit. 22.

counted *bigami*.

The heretical Clergie nothing regardeth the Apostles prescriptiō of one wife None euer married after holy Orders.

And by these few you may see how shamefully the state of the new heretical Clergie of our time is fallen from the Apostolike and al the Fathers practise and doctrine herein. Who doe not only take men once or twise married before, but (which was neuer heard of before in any person or part of the Catholike Church) they marrie after they be Bishops or Priests, once, twise, and as often as their lusts require. Whereas it was neuer lawful in God's Church to marrie after Holy Orders Neither is there one authentical example therof in the world. For these of whom Nice Councel speaketh, were married before, & were but tolerated only to vse their wiues: the Fathers in the same Councel prouiding expresly at the same time, that none from thence-forth should marrie after they came to holy Orders, *and that according to the ancient tradition of the Church*, as Socrates and Sozomenus declare in most plaine words. See Suidas in the word *Paphnutius*. And in what countrie so-euer they haue been permitted to haue carnal dealing euen with their wiues whom they had before, is was not according to the exact rule of the Apostles and Churches tradition, by which al that be in holy Orders, should wholy abstaine, not only from marrying, but euen from their wiues before married. Whereof thus writeth S Epiphanius *haeres. 59 cont. Catharos. The holy preaching of God receiueth not, after Christ, them that marrie againe after their wiues departure, by reason of the great dignitie and honour of Priesthood. And this the holy Church of God obserueth with al sinceritie. Yea she doth not receiue the once married person that yet vseth his wife and begetteth children: but only such an one she taketh to be Deacon, Priest, Bishop, or Subdeacon, as abstaineth from his one wife, or is a widower, specially where the holy canons be sincerely kept. But thou wilt say vnto me, that in certaine places Priests, Deacons, and Subdeacons doe yet beget children* (belike this holy Father neuer heard of any Bishop that did so, and therfore he leaueth out that order, which he named with the other in the former part of the sentence) *but that is not done according to order and rule, but according to man's mind, which by time slacketh, and for the great multitude* (of Christian people) *when there were not found sufficient for* Socrat. li. 1. c. 8. Sozom. li. 1. c. 22.

They that were made Priests of married men, abstained faom their wiues.

S. Epiphanius.

Marriage of Priests is contrarie to the ancient canons.

the ministerie, &c. the rest of his words be goodly for that purpose.

Eusebius also *Euang. demonst. li. 1. c. 9.* saith, that such as be consecrated to the holy ministerie, should abstaine wholy from their wiues which they had before. S. Hierom *Apolog. ad Pammac. c. 8.* proueth, that such of the Apostles as were married, did so, and that the Clergie ought to doe the same by their example. Yea in his time he testifieth (*Cont. Vigil. c. 1.*) that they did liue single in a manner through the world euen in the East Church also. *What, saith he, shal the Churches of the East doe, what they of Ægypt, of the See Apostolike: which take to the Clergie, either virgins, or the continent and vnmarried, or such as, if they haue wiues, cease to be husbands?* And againe he saith *in Apolog. ad Pammach c. 3.* (See also c. 8.) *If married men like not wel of this, let them not be angrie with me, but with the holy Scriptures, with al Bishops, Priests, Deacons, & the whole companie of Priests & Leuites, that know they can not offer Sacrifices, if they vse the act of marriage.* S. August. *de adult. Coniug. li. 2. c. 20.* maketh it so plaine a matter that al Priests should liue chast, that he writeth, that euen such as were forced (as many were in the primitiue Church) to be of the Clergie, were bound to liue chast, yea and did it with great ioy and felicitie, neuer complaining of these necessities and intolerable burdens, or impossibilities of liuing chast, as our fleshly companie of new Ministers and Superintendents doe now, that thinke it no life without women. Much like to S. Augustin before his conuersion, when he was yet a Manichee, who (as himself reporteth *Confes. li. 6. c. 1.*) admiring in S. Ambrose al other his incomparable excellencies, yet counted al his felicities lesse, because he lacked a woman, without which he thought (in time of his infidelitie) no man could liue. But after his conuersion thus he said to God of S. Ambrose: *What hope he had, and against the tentations of his excellencie what a fight he felt, or rather what a comfort and solace in tribulation, and his secret mouth which was within in his hart, what sauourie and sweet ioyes it tasted of thy bread, neither could I coniecture, neither had I tried.*

Tertullian. S. Augustin. See S. Leoep. 92. c. 3. S. Ambrose.

See Tertullian *li. 1. ad vxorem* S. Cyprian *de singul. Clericor.* the first Councel of Nice *can. 3. Conc. Tolet. 2. can. 3. Conc. Aurelian. 3. can. 2* of Carthage the second cap. 2. of Neocæsarea cap. 1. of Ancyra cap. 10 and you shal find that this was generally the Churches order euen from the Apostles time, though in some places by the licentiousnes of many, it was sometime not so religiously looked vnto. Wherby you may easily refute the impudent clamours of Heretikes against Siricius, Gregorie 7, and others, whom they falsely make the Authours or the Clergies single life

Tertullian. S. Cyprian. Councels.

6. *Not a Neophyt.*) That which is spoken here properly & principally of the newly baptized (for so the word Neophyt doth signifie) the Fathers extend also to al such as be but newly retired from prophane occupations, ciuil gouernment, warfare, or secular studies, of whom good trial must be taken before they ought to be preferred to the high dignitie of Bishop or Priest. Though for some special prerogatiue & excellencie, it hath in certaine persons been otherwise, as in S. Ambrose and some other notable men. Tertulian (*li. de præscript.*) noteth Heretikes for their lightnes in admitting euery one without discretion to the Clergie. *Their Orders* (saith he) *are rash, light, inconstant: now they place Neophytes, then secular men, then our Apostataes, that they may tie them by glorie and preferment, whom with the truth they can not. No where may a man sooner prosper and come forward, then in the camp of rebelles, where to be only, is to deserue much. Therfore one to day a Bishop, to morrow some-what els: to day a Deacon, to morrow Lector, that is, a Reader: to day a Priest, to morrow a lay man, for to laie men also they enioyne the functions of Priests.* And S. Hierom *ep. 84 ad Oceanum c. 4.* saith of such, *Yesterday a Cathecumen or newly conuerted, to day a Bishop: yesterday in the theatre, to day in the Church: at nights in the place of games and maisteries, in the morning at the altar: a while agoe a great patrone of stage-plaiers, now a consecratour of holy virgins.* And in another place, *Out of the bosome of Plato and Aristophanes they are chosen to a Bishoprike, whose care is, not how to suck out the marow of the Scriptures, but how to sooth the peoples eares with flourishing declamations.* Dialog. cont. Lucifer. c. 5.

None rashly to be admitted to the Clergie. Heretikes admit al sorts without exception.

8. *Deacons*) Vnder the name of Deacons are here conteined Subdeacons, as before vnder the name of Bishops Priests also were comprehended. For to these foure pertaineth the Apostles precept and order touching one wife, & touching continencie and chastitie, as by the alleaged Councels and Fathers (namely by the words of S. Epiphanius) doth appeare. For they only be in holy Orders, as seruing by their proper function about the Altar and the B. Sacrament: in respect whereof, the law of chastitie pertaineth to them, and not to the foure inferiour Orders of *Acolyti, Exorcistæ, Lectores*, and *Ostiarij*, who neither by precept nor vow be bound to perpetual chastitie, as the others of the holy and high Orders be bound, both by precept and promise or solemne assent made when they tooke Subdeaconship.

Le ep. 1. c. 3. Greg. 6 li. 1, ep. 44.

The three holy Orders, only bound to chastitie. The 4. inferiour orders not bound to chastitie.

Al

Al the seuen Orders ancient, euē from Christ and the Apostles time.

Al these degrees and orders to haue been euer since Christes time in the Church of God, it might be proued by al iniquitie. But for as much as the Apostles purpose is not here to recken vp al the Ecclesiastical Hierarchie, it need not be treated of in this place But we wish the learned to read the 3. 4. 5. 6. 7. 8. 9. chapters of the 4 Councel of Carthage, whereat S. Augustin was present: where they shal see the expresse callings, offices, and manner of ordering or creating al the said sorts, and shal wel perceiue these things to be most ancient and venerable. Let them read also Eusebius historie, the 35. Chapter of the 6. booke, where for al these orders he reciteth Cornelius epistle to Fabius, concerning Nouatus. Likewise S. Cyprian in many places, namely *ep.* 55. *nu.* 1. Where see the notes vpon the same. *S. Hier. ep.* 2. *c.* 6. Of Subdeacon there is mention in S. Augustin *ep.* 74. *and ep.* 10. *de epistolis* 22. *in edit. Paris. S. Epiph. hær.* 59. S. Cyprian *ep.* 74 S. Ignatius *ep.* 9. ad Antiochenos, and in the 48. canon of the Apostles. *Conc. Tolet.* 2. *can.* 13. & 3. *Conc. Laodicen. can.* 21. *Epist. Epiph. apud Hier.* 60. *c.* 1.

S. Ambrose calleth the B. of Rome Rectour of the whole Church.

15. *In the house of God.*) *Al the world being Gods, yet the Church only is his house, the Rectour or Ruler whereof at this day,* (saith S. Ambrose vpon this place) *is Damasus.* Where let our louing Brethren note wel, how cleare a case it was then, that the Pope of Rome was not the Gouernour only of one particular See, but of Christes whole house, which is the Vniuersal Church, whose Rectour this day is Gregorie the thirteenth.

The heretikes say directly contrarie to the Apostle, that the Church is not the piller of truth.

15. *The piller of truth.*) This place pincheth al Heretikes wonderfully, and so it euer did, and therfore they oppose themselues directly against the very letter and confessed sense of the same, that is, cleane contrarie to the Apostle: Some saying, the Church to be lost or hidden: some, to be fallen away from Christ these many Ages: some, to be driuen to a corner only of the world: some, that it is become a stewes and the Seat of Antichrist: lastly the Protestants most plainely & directly, that it may and doth erre: and hath shamefully erred for many hundred yeares together. And they say herein like themselues, and for the credit of their owne doctrine, which can not be true in very deed, except the Church erre, euen the Church of Christ, which is here called the house of the liuing God.

That the Church is the piller of truth & can not erre, is proued by many reasons.

But the Church which is the house of God, whose Rectour (saith S. Ambrose) in his time was Damasus, and now Gregorie the thirteenth, and in the Apostles time S. Peter, is the piller of truth, the establishment of al veritie: therfore it can not erre. It hath the Spirit of God to lead it into al truth til the worlds end: therfore it can not erre. It is builded vpon a rocke, hel gates shal not preuaile against it: therfore it can not erre Christ is in it til the end of the world, he hath placed in it Apostles, Doctours, Pastours, and Rulers to the consummation & ful perfection of the whole body, that in the meane time we be not caried about with euery blast of doctrine: therfore it can not erre. He hath praied for it, that it be sanctified in veritie, that the faith of the cheefe Gouernour thereof faile not: it is his house, his spouse, his body, his lot, Kingdom and inheritance giuen him in this world: he loueth it as his owne flesh, and it can not be diuorced or separated from him: therfore it can not erre. The new Testament, Scriptures, Sacraments, and Sacrifice can not be changed, being the euerlasting dowrie of the Church, continued and neuer rightly occupied in any other Church, but in this our Catholike Church: therfore it can not erre. And therfore al those points of doctrine, faith, and worship, which the Arians Manichees, Protestants, Anabaptistes, other old or new Heretikes, vntruely thinke to be errours in the Church, be no errours indeed, but thēselues most shamefully are deceiued, and so shal be stil, til they enter againe into this house of God, which is the piller and ground of al truth: that is to say, not only it self free from al errour in faith and religion, but the piller and stay to leane vnto in al doubts of doctrine and to stand vpon against al heresies and errours that il times yeald, without which there can be no certaintie nor securitie. And therfore the holy Apostles, and Councels of Nice and Constantinople, made it an article of our *Creed*, to beleeue the CATHOLIKE and APOSTOLIKE CHVRCH. Which is, not only to acknowledge that there is such a Church, as heretikes falsely say; but that that which is called the Catholike Church, and knowen so to be, and communicateth with the See Apostolike, is the Church: and that we must beleeue, heare, and obey the same, as the touch-stone, piller, and firmament of truth. For, al this is compriſed in that principle, *I beleeue, the Catholike Church* And therfore the Councel of Nice said, *I beleeue in the Church*, that is, I beleeue and trust the same in al things.

Io. 14. 16. Mat. 16. Mat. 28. Eph. 4. Io. 17. Luc. 22. Psal. 2. Eph. 5.

The meaning of this article, *I beleeue the Cath. Church.*

πιστευω εις την εκκλησιαν

Neither can the Heretikes escape by flying from the knowen visible Church, to the hid congregation or companie of the Predestinate. For that is but a false phantastical apprehension of Wicleffe and his followers. The companie of the Predestinate maketh

not

not any one Societie among themselues, many of them being yet vnborne, and many yet Infidels and heretikes. & therfore be not of the one house of God which is here called, *the piller of truth*. And those of the Predestinate that be already of the Church, make not a seueral cõpanie from the knowen Catholike Church, but are baptised, houseled, taught, they liue and die in the common Catholike visible Church, or els they can neither receiue Sacrament, nor saluation. S Paul instructeth not Timothee how to teach, preach, correct and conuerse in the inuisible societie of the Predestinate, but in the visible house of God. So that it must needs be the visible Church which can not erre.

It is the visible Church that is the piller of truth and can not erre.

If any make further question, how it can be that any companie or societie of men (as the Church is) can be void of errour in faith, seeing al men may erre: he must know that it is not by nature, but by priuilege of Christes presence of the holy Ghosts assistace, of our Lordes promise and praier. See S. Augustin vpon these words of the 118. Psalme *Conc. 1. Ne auferas de ore meo verbum veritatis vsquequaque*. Where he hath goodly speaches of this matter. For the same purpose also these words of Lactantius are very notable: *It is the Catholike Church only, that keepeth the true worship of God; this is the fountaine of truth, this the house of faith, this the Temple of God: whither if any man enter not, or fro which if any man goe out, he is an alien & stranger from the hope of euerlasting life and saluation. No man must by obstinate contention flater himself, for it standeth vpon life and saluation, &c.* S. Cyprian saith, *The Church neuer departeth from that which she once hath knowen. Ep. 55. ad Cornel. nu. 3.* S Irenæus saith, *That the Apostles haue laid vp in the Church as in a rich treasurie, al truth*. And, *that she keepeth with most sincere diligence, the Apostles faith and preaching. li. 3. c. 4. & 40. & li. 1 c. 3.* It were an infinit thing to recite al that the Fathers say of this matter, al counting it a most pernicious absurditie to affirme, that the Church of Christ may erre in religion.

Whence the Church hath this priuiledge neuer to erre S. Augustin, Lactantius. S. Ciprian. S. Irenæus.

CHAP. IIII.

He prophecieth that certaine should depart from the Catholike faith, willing Timothee therfore to inculcate to the people those articles of the said faith. 7. Item to exercise himself in Spiritual exercise, 12. to get authoritie by example of good life, 13. to studie, to teach, to increase in the grace giuen him by holy Orders.

2.Tim.3 3.Pet.3. Iude v. 18.

AND the Spirit manifestly saith that in the last times certaine" shal depart from the faith attending to spiri s of errour, and doctrines of diuels, 2. speaking lies in hypocrisie, and hauing their conscience seared, 3. " forbidding to marrie, to abstaine from meats which God created to receaue with thankes-giuing for the faithful, and them that haue knowen the truth. 4. For :: euery creature of God is good, and nothing to be reiected that is receiued " with thankes-giuing. 5. For it is " sanctified by the word of God and praier.

"We see plainely by these words such abstinence only to be disalowed as condemneth the creatures of God to be naught by nature and creation.

6. These things proposing to the Brethren, thou shalt be a good Minister of Christ IESVS, nourished in the words of the faith and the good doctrine which thou hast atttained vnto. 7. But foolish and old wiues fables auoid: and exercise thy self to pietie. 8. For :: corporal exercise is profitable to little: but pietie

1.Tim.1 4.Tit.3. p.

is profitable to al things: hauing promise of the life that now is, and of that to come. 9. A faithful saying and worthie of al acceptation: 10. For to this purpose we labour and are reuiled, because we hope in the liuing God which is the Sauiour of al men, specially of the faithful. 11. Command these things and teach.

:: Some (saith S. Chrysostome) expound this of fasting, but they are deceiued: for fasting in a spiritual exercise. See a goodly cõmentarie of these words in S. Aug. *li. de mor. Eccl. Cath. c. 33.*

12. Let no man contemne thy youth: but be an example of the faithful, in word, in cõuersation, in charitie, in faith, in chastitie. 13. Til I come, attend vnto reading, exhortation, " doctrine. 14. Neglect not " the grace that is in thee: which is giuen thee by prophecie, " with imposition of the hands " of priestood. 15.

and

These

These things doe thou meditate, be in these things: that thy profiting may be manifest to al. 16. Attend to thy self, and to doctrine: be earnest in them. For, this doing, thou shalt" saue both thy self and them that heare thee.

ANNOTATIONS.

CHAP. IIII.

Al Heretikes are Apostataes from the faith.

1. *Shal depart.*) It is the proper description of Heretikes, to forsake their former faith, and to be Apostates, as the Greek word importeth; to giue eare to particular spirits of errour & deception, rather then to the Spirit of Christ in his Church, to follow in hypocrisie and shew of vertue the pernicious doctrine of Diuels, who are the suggesters and prompters of al Sects, and are lying spirits in the mouths of al Heretikes and false Preachers: men that haue put their conscience to silence & made it sensles to the Holy Churches admonition: the Apostle noting * once before also in this same Epistle, that Heretikes haue no conscience, which is the cause both of their fal and of their obduration in heresie

ἀποστήσονται συνοχαῖς

* cap. 1. 19.

The old Heresies against matrimonie.

3. *Forbidding to marrie.*) He speaketh (saith S. Chrysostom) of the Manichees, Encratites, & Marcionistes *ho.* 12. *in* 1. *Tim.* S. Ambrose vpon this place, addeth to these the Patritians. also S. Irenæus *li.* 1 *c.* 30. S. Epiphanius *hær.* 45. 46. 61 30. S. Hierom 1. *cont. Iouin. c.* 2 *& ep.* 50. *c* 1. *&* 2. S. Augustin *hær.* 25 40. and generally al iniquitie affirme the same both of them, and also of the Heretikes called Apostolici, Ebionitæ, and the like. Their heresie about marriage was, that to marrie or to vse the act of matrimonie, is of Satan, as S. Irenæus witnesseth *li.* 1 *c.* 22. and that the distinction of male and femal, & the creation of man and woman for generation, came of an il God. They taught their hearers, * saith S. Augustin, that if they did vse women, they should in any wise prouide, that they might not conceiue or beare children. Clemens Alexandrinus (li. 3. *Strom. in principio*) writeth that such admit no marriage nor procreation of children, lest they should bring into the world creatures to suffer miserie and mortalitie. And this is the damnable opinion concerning marriage, noted here by the Apostle.

* *Aug. hær.* 46.

The old Heresies about abstinence from meats.

For the second point consisting in the prohibition of meats or vse of certaine creatures made to be eaten, the said Heretikes or diuers of them (for they were not al of one sect touching these points) taught, that men might not eate certaine sorts of meats, specially of beasts and liuing creatures, for that they were not made (say they) of the good God, but of the euil. And wine they called the gal of the Prince of darkenes, and not to be drunke at al, and the vine whereof it came, to be of the Diuels creation. And diuers other creatures they condemned as things by nature and creation polluted and abominable. *August. hær. Manich.* 46. *& hær.* 25. *Tatian. & toto libro de mor. Manich. to.* 1. Loe these were the Heretikes and their heresies which S. Paul here prophecieth of, that forbid marriage and meats, as you haue heard, for which they and their followers were condemned in diuers Councels.

The Catholikes impudētly charged with the said old heresies.

Is it not now an intolerable impudencie of the Protestants, who for a smal similitude of words in the eares of the simple, apply this text to the fasts of the Church, & the chastitie of Priests and Religious? As though either by appointing or vsing some daies of abstinence from certaine meats, the Church or any Catholike man cōdemned the said meats: Vnles the Rechabites *Hierem.* 35. or the Nazarites *Num.* 6 or the Niniuites *Ion.* 3. or Moyses *Exod.* 34. or Elias 3. *Reg.* 19, or holy Anna the widow *Luc.* 2. or Iohn Baptist *Mat.* 3 *&* 9. or Christ himself *Mt.* 4. commending, vsing, & following a prescript number of fasting-daies, or God himself that in the very beginning, in Paradise, prescribed abstinence from the fruit of one certaine tree, and after appointed so many fasts in the Law, vnles he therfore condemned his owne creatures, & the rest, those creatures from which they abstained. No, there be many good and lawful causes to forbid some, or to abstaine from some meats: as, for obedience, as in Paradise: for signification, as the Iewes: for that they haue been offered to idols, as in the Epistle to the Corinthians: for chastning the bodie and penance, for health also: and only those causes are vnlawful for which the Manichees and other Heretikes abstained.

Abstinence from certaine meats is no cōdemnation of the meats.

Diuers good causes of abstinence.

Concerning

Forbidding certaine persons to marrie is no condemnation of matrimonie.

Concerning marriage likewise, they may as wel charge God or the Church for forbidding the father to marrie the daughter, or the brother the sister, or other prohibited persons in the law: as wel might they charge Christ and the Apostle for prohibiting the man to marrie, during his wiues life: and appointing widowes that serue the Church to liue vnmarried, and not admitting a married woman as wel as a widow, nor her that hath had moe husbands, as wel as her that hath been married but once; as they charge the Church for not admitting married persons to the altar, and for forcing them and Religious persons to keep their promise of chastitie. No, the holy Church is so farre from condemning wedlock, that she honoureth it much more then the Protestants, accounting it an holy Sacrament, which they doe not, who onely vse it to lust as the Heathen doe, and not to religion.

Catholikes esteem matrimonie more then the Protestants doe.

But it is an old deceitful practise of Heretikes to charge Catholike men with old condemned heresies The Eutichians slandred the Councel of Chalcedon and S. Leo to be Nestorians, & to make two persons in Christ, because they said there were two natures *Vigilius li. 5. cont. Eutychen.* Arius charged Alexander his Bishop of Sabellianisme, for auouching the vnitie of substance in Trinitie. *Socrat. li. 1. c. 3.* Iulianus accused S. Augustine of the heresie of Apollinaris. *li. 5. cont. Iulian. c. 15.* Other Pelagians chalenged him for condemning marriage. *Retract. li. 2. c. 3.* And that our Protestants bragge not too much of their goodly inuention, Iouinian the old Heretike, their Maister in this point, accused * the holy Doctours and Catholikes vpon this same place, to be Manichees, and to condemne meats, and marriage, as both S Hierom and S. Augustin doe testifie. And they both answer to the Heretike, that the Church indeed & Catholikes doe abstaine from some for euer, & some for certaine daies, & euery Christian man lightly al the 40. daies of Lent fast: not for that they thinke the meats vncleane, obominable, or of an il creation, as the Manichees doe: but for punishment of their bodies and taming their concupiscences. *Hiero. li. 2. cont. Iouin. c. 11. Aug. cont. Adimantum c. 14. Li. de mor. Cath. Ec. Hiero. in c. 4. ad Galat.* And as for marriage, the said Doctours answer, that no Catholike man condemneth it for vnlawful, as the old Heretikes did, but only preferreth virginitie and continencie before it, as a state in it-self more agreable to God & more meet for the Clergie. See S. Augustin against Faustus the Maniche. *li. 30. c. 5. 6.* and *hær. 25.* in the name *Apostolici*, S. Hierom *ep. 50. c. 1. & 3.* Al this the Catholikes continually tel the Aduersaries, and they can not but see it. Yet by accustomed audacitie and impndencie they beare it out stil.

* *Aug. li. 2. c. 5. de nupt. & concupisc.*

The Protestants obiections answered long agoe by S. Hierom and S. Augustin.

4. *With thankes-giuing*) By the most ancient custom of the faithful both before Christ and sithence, men vse to blesse their table and meats, by the hand and word of a Priest, if any be present, otherwise by such as can conueniently doe it And in husbandmens houses where they haue no other meanes, they should at least blesse God's guifts and themselues with a *Pater noster* or the signe of the Crosse: not only to acknowledge from whom they haue their continual sustenance, but also to blesse their meate and sanctifie it. For the Greek word vsed of S. Paul, by Ecclesiastical vse, when it concerneth meats, signifieth not only thankes-giuing, but blessing or sanctifying the creatures to be receiued, as being al one with εὐλογία, and in English we cal it grace, not only that after meat, which is only thankes to God, but that before meat, which is alwaies a benediction of the creatures, as it is plaine in the prescript and vsual formes of grace For which cause a Priest should euer doe it rather then a lay man or any of inferrour order in the Clergie. In so much that S. Hierom (ep. 85.) reprehendeth certaine Deacons whom he saw say grace or blesse the meat & the companie, in the presence of a Priest. Who also recordeth (in the life of S. Paul the holy Eremit) the great curtesie and humilitie of him and S. Antonie, yealding one to the other the preeminence of blessing their poore dinner. For to blesse is a great thing, and a Priestly prerogatiue as the Apostle witnesseth, declaring the preeminence of Melchisedech in that that he blessed Abraham. Read the note following.

μετὰ εὐχαριστίας.

Heb. 7.

Blessing of the table or of meates, specially by a Priest.

To blesse is a preeminence of the better person.

5. *Sanctified*) Al creatures be of God's creation, none of the Diuel, or of any other cause and beginning, as the Manichees blaspheme: and therefore none are il, abominable, or vncleane by creation, nature, and condition, but al good and made for mans vse, though al be not alike holy nor equally sanctified. God made seuen daies, but he sanctified only one of them. He made al places, but he sanctified none but the Temple and such like deputed to his seruice, as the Arke, the altar, and the rest which were by sacred vse both holy themselues, & gaue also holines & sanctification to things that touched them or were applied vnto them. So our Sauiour saith, that the Temple sanctified the gold, and the altar the guift; and generally al creatures seuered from common and profane vse, to religion & worship of God, are made sacred thereby. So the places and daies of God's apparition or working some special

Mat. 23.

No creature il by nature, yet one more sanctified then another.

Holy times and places, & euery thing deputed to the seruice of God holy,

wonders

wonders or benefits toward the people, were holy, as Bethel, Sinai. and others. And much more those times and places of Christes Natiuitie, Passion, burial Resurrection, Ascension: which is so plaine a case, that the hil where he was transfigured only, is called therfore by S. Peter, *the holy mount*. 2. Pet. 1.

Creatures halloued by the signe of the Crosse.

These therfore be holy memories and monuments of al sorts sanctified, besides that creatures (as we see here) be sanctified also by the word of God and prayer, that is to say, by benediction and inuocation of our Lordes holy name vpon them, specially by the signe of the Crosse, as S. Chrysostom noteth on this place, *ho. 12. in 1. ad Tim.* by the which the aduersarie power of Satan vsurping vniustly vpon God's creatures through man's sinne, and seeking deceitfully in or by the same to annoy man's body or soule, is expelled, and the meats purged from him and made holesom. S. Gregorie (*lib. 1. Dialog. c. 4.*) recordeth that the Diuel entred into a certaine religious woman by eating the herbe lettice vnblessed. And S. Augustin *li. 18 de ciu. Dei c. 18.* sheweth at large, what waies he hath by meats and drinkes and other vsual creatures of God, to annoy men: though his power be much lesse then it was before Christ. But stil much desire he hath on al sides to molest the faithful by abusing the things most neer and necessarie vnto them, to their hurt both bodily and Ghostly. For remedie whereof, this sanctification which the Apostle speaketh of, is very soueraigne, pertaining not only to this common and more vulgar benediction of our meats & drinkes, but much more (as the proprietie of the Greek word vsed by the Apostle for sanctification, ἁγιάζεται doth import) to other more exact sanctifying & higher applying of some creatures, & blessing thē to Christes honour in the Church of God, & to man's spiritual & corporal benefits.

The blessing of our meat what a vertue it hath.

For as S. Augustin writeth *lib. 2. de pec. merit. c. 26.* besides this vsual blessing of our daily food, the Cathecumens (that is, such as were taught toward Baptisme) are sanctified by the signe of the Crosse, and the bread (saith he) which they receiue, though it be not the body of Christ, yet is holy, and more holy then the vsual bread of the table. He meaneth a kind of bread then hallowed, specially for such as were not yet admitted to the B Sacrament: either the same, or the like to our holy bread, vsed in the Church of England and France on Sundaies. And it was a common vse in the primitiue Church to bless loaues, and send them for sacred tokens from one Christian man to another. And that not among the simple and superstitious (as the Aduersaries may imagine) but among the holiest, learnedst, and wisest. Such hallowed breads did S. Paulinus send to S. Augustin and Alipius, and they to him againe, calling them blessings. Read S. Hierom in the life of Hilarion (*post medium*) how Princes and learned Bishops & other of al sorts came to that holy man for holy bread, *panem benedictum*. In the primitiue Church the people commonly brought bread to the Priests to be hallowed. *Author op. imp. ho. 14 in Mt.* The 3. Councel of Carthage cap. 24. maketh mention of the blessing of milke, honie, grapes, and corne. See the 4. Canon of the Apostles. And not only diuers other creatures vsed at certaine times in holy Churches seruice, as waxe, fire, palmes, ashes, but also the holy oile, Chrysme, & the water of Baptisme, that also which is the cheese of al Priestly blessing of creatures, the bread and wine in the high Sacrifice, be sanctified. For without sanctification, yea (as S. Augustin affirmeth *tract. 118. in Ioan.*) without the signe of the Crosse none of these things can rightly be done.

Holy bread.

Aug. Ep. 31. 34. 35. 36.

The signe of the crosse vsed in blessing.

Can any man now maruel that the Church of God by this warrant of S. Paules word expounded by so long practise & tradition of the first Fathers of our religion, doth vse diuers elements and blesse them for man's vse and the seruice of God, expelling by the inuocation of Christes name, the aduersarie power from them, according to the authoritie giuen by Christ, *Super omnia dæmonia, ouer al Diuels:* and *by praier*, which importeth as the Apostle here speaketh, desire of help, as it were by the vertue of Christ, to combat with the Diuel, & so to expel him out of God's creatures, which is done by holy exorcisme, and euer beginneth, *Adiutorium nostrum in nomine Domini*, as we see in the blessing of holy water and the like sanctification of elements? Which exorcismes, namely of children before they come to Baptisme, see in S. Augustin *li. 6. cont. Iulian. c. 5. & de Ec. dogmat. c. 31. De nupt. & concupisc. li. 1. c. 10* & of holy water, that hath been vsed these 1400. yeares in the Church by the institution of Alexander the first, in al Christian countries, and of the force thereof against Diuels, see a famous historie in Theodoret *li. 5 c. 21.* and in Epiphanius *hær. 30. Ebionitarum.* See S Gregorie to S. Augustin our Apostle, of the vse thereof in hallowing the Idolatrous temples to be made the Churches of Christ. *apud Bedam li. 1. c. 30. hist. Angl.* Remember how the Prophet Eliseus applied salt to the healing & purifying of waters, 4. *Reg.* 2: how the Angel Raphael vsed the liuer of the fish to driue away the Diuel, *Tob.* 6, 8: how Dauids harp and Psalmodie kept the euil spirit from Saul, 1 *Reg.* 16: how a peece of the holy earth saued

Luc. 9.

The Churches exorcismes. Holy water.

such

such a man's chamber from infestation of Diuels, *Aug de Ciuit dei li.22. c.8*: how Christ himself, both in Sacraments, & out of them, occupied diuers sanctified elements, some for the health of the body, some for grace and remission of sinnes, and some to worke miracles by. *Theodoret. li.3. c.3.* See in S. Hierom against Vigilantius c.1. how holy Relikes torment them.* In the historie of Iulianus the Apostata, how the signe of the Crosse; in the Actes (cap.19.) how the name of IESVS yea and of Paul putteth them to flight.

The force of sanctified creatures. The holy land. Relikes. The crosse. The name of IESVS.

Furnish your selues with such examples and grounds of Scriptures and antiquitie, and you shal contemne the Aduersaries cauillations, and blasphemies against the Churches practise in such things, and further also find these sacred actions and creatures, not only by increase of faith, feruour, and deuotion, to purge the impuritie of our soules, and procure remission of our daily infirmities, but that the cheefe Ministers of Christes Church, by their soueraigne authoritie granted of our Lord, may ioyne vnto the same, their blessing *Ia.c.5.* and remission of our venial sinnes or spiritual debts: as we see in S. Ianes, remission of al sinnes to be annexed to the vnction with holy oile, which to the Catholikes is a Sacrament, but to the Protestants was but a temporal ceremonie, and to some of them not of Christes institution, but of the Apostles only. In their owne sense therfore they should not maruel that such spiritual effectes should proceed of the vse of sanctified creatures, whereas venial trespasses be remitted many waies, though mortal ordinarily by the Sacraments only. S. Gregorie did commonly send his benediction and remission of sinnes, in and with such holy tokens as were sanctified by his blessing & touching of the Apostles bodies and Martyrs Relikes, as now his Successours doe in the like hallowed remembrances of religion. See his 7. booke, epistle 126: and 9. booke, epistle 60. Thus therfore and to the effects aforesaid the creatures of God be sanctified.

Remission of venial sinnes annexed to halowed creatures. S. Gregorie.

If any man obiect that this vse of creatures is like coniuration in Necromancie, he must know the difference is, that in the Churches sanctifications and exorcismes, the Diuels be commanded, forced, and tormented by Christes word & by praiers: but in the other wicked practises, they be pleased, honoured, and couenanted withal: and therfore the first is godly and according to the Scriptures, but Necromancie abominable and against the Scriptures.

The difference betweene the Churches exorcismes & other coniurations.

14. *The grace*) S. Augustin declareth this grace to be the guift of the holy Ghost giuen vnto him by receiuing this holy Order, whereby he was made fit to execute the office to his owne saluation and other mens. And note withal, that grace is not only giuen in or with the Sacraments, by the receiuers faith or deuotion, but by the Sacrament, *per impositionem, by impositiõ of hand*. For so he speaketh 1. *Tim* 1 which is here said, *cum impositione, with impositiõ*.

Grace giuen in the Sacrament of Orders.

14. *With imposition.*) S. Ambrose vpon this place, implieth in the word *imposition of hands*, al the holy action and sacred words done and spoken ouer him when he was made Priest: Whereby (saith he) *he was designed to the worke, and receiued authoritie, that he durst offer Sacrifice in our Lordes stead vnto God*. So doth the holy Doctour allude vnto the words that are said now also in the Catholike Church to him that is made Priest: *Accipe potestatem offerendi pro viuis & mortuis in nomine Domini*; That is, *Take or receiue thou authoritie to offer for the liuing and the dead in the name of our Lord*. For the which S. Hierom also (as is noted before) saith, that the ordering of Priests is, *by imposition of hands and imprecation of voice*. *In Esa. 58.*

Consecration of Priests by imposition of handes.

14 *Of Priesthood.*) The practise of the Church giueth vs the sense of this place, which the ancient Councel of Carthage doth thus set downe. *When a Priest taketh orders, the Bishop blessing him and holding his hand vpon his head, let al the Priests present lay also their hands on his head by the Bishops hands, &c.* Who seeth not now, that holy Orders giuing grace by an external ceremonie and worke, is a Sacrament? So al the old Church counteth it. And S. Augustin. (*cont. ep Parmen li.2.c.13.*) plainely saith that no man doubteth but it is a Sacrament. And lest any man thinke that he vseth not the word Sacrament properly and precisely, he ioyneth it in nature and name with Baptisme. Againe who seeth not by this vse of imposition of hãds in giuing Orders & other Sacramẽts, that Christ, the Apostles, and the Church may borow of the Iewish rites, certaine cõuenient ceremonies & Sacramental actiõs, seeing this same (*as the Heretikes can not deny) was receiued of the manner of ordering Aaron and the Priests of the old law or other Heads of the people? See *Exod.29. Num. 17. 13.* *Conc. Carth. 4.c.3.* *Beza in cap.6. Act.*

Holy Orders a Sacrament.

16 *Saue both thy self.*) Though Christ be our only Sauiour, yet the Scriptures forbeare not to speake freely and vulgarly & in a true sense, that man also may saue himself & others. But the Protestants notwithstanding follow such a captious kind of Diuinitie that if a man speake any such thing of our Lady or any Saint in heauen, or other meane of procuring saluation, they make it a derogation to Christes honour. With such hypocrites haue we now adaies to doe.

Men also are called Sauiours without derogation to Christ.

CHAP. V.

How to behaue himself towardes yong & old. 3. To bestow the Churches oblations vpon the needy widowes, 9 and not to admit the said Churches widowes vnder threescore yeares old. 17 In distribution to respect wel the Priests that are painful: 19 & how in his Consistorie to heare accusations against Priests. 22. To be strait in examining before he giue Orders. To be chast, and to remit somewhat of his drinking water.

The Epistle vpō S. Monica's day. May. 4. And for holy widowes.

ᵃb Because of this continual prayer which standeth not with coniugal & carnal actes of matrimonie (as the Apostle signifieth 1 Cor. 7, 5) therfore were these widowes to liue in the state of perpetual continencie.

c Double honour & liuelihood due to good Priests.

ᵃd Here the Apostle wil not haue euery light fellow to be heard against a Priest. So S. Aug. for the like reuerence of priesthood, admonisheth Pancarius that in no wise he admit any testimonies or accusations of Heretikes against a Catholike Priest. ep. 212.

ᵃe Bishops must haue great care that they giue not Orders to any that is not wel tried for his faith, learning, and good behauiour.

ANcient rebuke not: but beseech as a father: yong men, as brethren: 2. old women, as mothers: yong women, as sisters, in al chastitie.

3. Honour widowes, which are " widowes indeed. 4. But if any widow haue children or nephewes; let her learne first to rule her owne house, & to render mutual dutie to her parents. For this is acceptable before God. 5. But she that is a widow indeed and desolate, let her hope in God, and continue in obsecrations & ᵃb praiers night and day. 6. For she that is in deliciousnes, liuing is dead. 7. And this command that they be blameless. 8. But if any man haue not care of his owne and especially of his domesticals," he hath denied the faith, and is worse then an infidel. 9." Let a widow be chosen of no lesse then three-score yeares, which hath been the" wife of one husband, 10. hauing testimonie in good workes, if she haue brought vp her children, if she haue receiued to harbour, if she haue washed the Saints feet, if she haue ministred to them that suffer tribulation, if she haue followed euery good worke. ✠ 11. But the yonger widowes auoid. For when they shal be" wanton in Christ," they wil marrie: 12." hauing damnation, because they haue made void" their first faith. 13. And withal idle also they learne to goe about from house to house: not only idle, but also ful of words & curious, speaking things which they ought not. 14." I wil therfore the yonger to marrie, to bring forth children, to be house-wiues: to giue no occasion to the aduersarie for to speake euil. 15. For now certaine are turned backe" after Satan. 16. If any faithful man haue widowes, let him minister to them, and let not the Church be burdned: that there may be sufficient for them that are widowes indeed.

17. The Priests that rule wel, let them be esteemed ᶜ worthie of double honour: especially they that labour "in the word and doctrine. 18. For the Scripture saith: *Thou shalt not moosel the mouth to the oxe that treadeth out the corne*; and, *The worke-man is worthie of his hire.* 19. ᵃd Against a Priest receiue not accusation, but vnder two or three witnesses. 20. Them that sinne, reproue before al: that the rest also may haue feare.

Deut. 25. 1. Cor. 9. Mat. 10. 10.

21. I testifie before God and Christ IESVS, and the elect Angels, that thou keep these things without preiudice, doing nothing by declining to the one part. 22. Impose hands on no man ᵃe lightly, neither doe thou communicate with other mens sinnes. Keep thy self chast. 23. Drinke not yet " water; but vse a litle wine for thy stomake, and thy often infirmities. 24. Certaine mens sinnes be manifest, going before to iudgement: and certaine men they follow. 25. In like manner also good deeds be manifest, and they that are otherwise, can not be hid.

1 also

ANNOTATIONS.

ANNOTATIONS.

Chap. V.

Ambr. in hunc loc. Luc. c. 2,37.

3. *Widowes indeed.*) S. Ambroſe calleth them widowes and deſolate indeed, that might marrie, but to make themſelues better and more worthy of God, refuſe marriage, which they know to be but once bleſſed, imitating * holy Anne, who in faſting and praiers ſerued God night and day, neuer knowing but one huſband. Such profeſſed widowes then are to be honoured and ſuccoured. Neither doth he ſpeake only of the Churches widowes (of whom ſpecially afterward) but of al that by profeſſion kept their widowhood, exhorting them to paſſe their time in praier and faſting, v. 5. Which was an honourable and holy ſtate much written of and commended in the primitiue Church, namely by S. Ambroſe and by S. Auguſtin, who wrote bookes intitled thereof, and make it next to virginitie. *Ambr. de viduit. Auguſt. de bono viduitatis.* Widowhood.

8. *He hath denied.*) Not that by this or by any other deadly ſinne (except incredulitie or doubtfulnes in beleefe) they loſe their faith: but that their facts be not anſwerable to their faith and to Chriſtian religion which preſcribeth al ſuch duties.

9. *Let a widow be choſen.*) Now he ſpeaketh more particularly and ſpecially of ſuch widowes as were nouriſhed and found by the oblations of the faithful and the almes of the Church, and did withal ſome neceſſarie ſeruices about women that were to be profeſſed or baptized, for their inſtruction and addreſſing to that and other Sacramens, and alſo about the ſicke and impotent: and withal ſometimes they had charge of the Church goods or the diſpoſition of them vnder the Deacons: in reſpect whereof they alſo and the like are called *Diaconiſſæ*. Euſebius li. 6. c. 35. reciteth out of Cornelius Epiſtle, that in the Church of Rome there is one Biſhop, 40. Prieſts, ſixe Deacons, ſeuen Subdeacons, Acoluthi 42, Exorciſtes, Lectors, & Oſtiarij 52, widowes together with the poore 150, al which God nouriſheth in his Church. See *Act. Apoſt. c. 6.* S. Chryſoſtom *li. 3 de Sacerdotio propius finem.* S. Epiphanius *in hæreſi 39. Collyridianorum.* Now then, what manner of women ſhould be taken into the fellowſhip of ſuch as were found of the Church, he further declareth. Widowes called *Diaconiſſæ*, and their office.

9. *The wife of one husband.*) If you would haue a plaine paterne of Heretical fraud, corruption, and adulteration of the natiue ſenſe of God's word, and an inuincible demonſtration that theſe new Gloſſers haue their conſciences ſeared and harts obdurated, willingly peruerting the Scriptures againſt that which they know is the meaning thereof, to the maintenance of their Sects; marke wel their handling of this place about theſe widowes of the Church. S. Paul preſcribeth ſuch only to be admitted as haue been the wiues of one huſbād, that is to ſay, once only married, not admiting any that hath been twiſe married. By which words the Catholikes proue firſt, that the like phraſe * vſed before of Biſhops and Deacons, that they ſhould be the huſbands of one wife, muſt needs ſignifie that they can not be twiſe married, nor admitted to theſe and the like functions, if they were more then once married before. Secondly, we proue by this place againſt the Aduerſaries, that the ſtate of widowhood is more worthy, honourable, decent, and pure in reſpect of the ſeruice of the Church, and more to be relieued of the reuenues thereof, then the ſtate of married folkes. And that not only (as the Aduerſaries perhaps may anſwer) for their greater neceſſitie, or more leiſure, freedom, or expedition to ſerue, in that they be not combered with huſband and houſhold, but in reſpect of their vidual continencie, chaſtitie, and puritie. For els ſuch as were widowes with intention and freedom to marrie afterward, might haue been admitted by the Apoſtle, as wel as thoſe that were neuer to marrie againe. Theſe widowes muſt haue had but one huſbād: wherof many Catholike concluſions are deduced.

1 Tim. 3, 2.

1

2

Thirdly, we proue that ſecond marriage not only after admiſſion to the almes or ſeruice of the Church, but before alſo, is diſagreable & a ſigne of incontinencie or more luſt and fleſhlines then is agreable or comely for any perſon belonging to the Church: and conſequently, that the Apoſtle in the laſt chapter treating of the holy functions of Biſhops,

3

Prieſts, Deacons, and of the Churches refuſing generally *bigamos* or twiſe married perſons, muſt needs much more meane that no man twiſe married ſhould be receiued to holy Orders: and furrher, that as none were admitted to be widowes of the Church, that euer intended to marrie againe, ſo none ſhould euer be receiued to miniſter the Sacraments (which is a thing infinitly more, and requireth more puritie, and continencie, then the office or ſtate of the ſaid widowes,) that intended to marrie againe. To receiue the body of Chriſt (ſaith S. Hierom *in Apolog pro lib. cont. Iouin. ep.* 50. *c.* 6.) is a greater and holier thing then praier, and therfore Prieſts that muſt both continually pray and alſo be occupied about the receiuing or miniſtring the holy Sacrament daily, muſt liue continently.

Fourthly, we proue that it is not vnlawful to annexe, by precept or the parties promiſe, ſingle life or chaſtitie to a whole State or Order of the faithful: becauſe the Apoſtle & the whole Church in his time ioyned to this State of the Churches widowes perpetual continencie. Fifthly, we proue hereby that to refuſe and not to accept the twiſe married or ſuch as wil not liue ſingle, into the State of widowes or holy Orders, is not to contemne or forbid ſecond marriage, or once & often marrying, with the Manichees according to the doctrine of Diuels, as the Proteſtants (and before them the old condemned Iouinianiſtes) doe blaſpheme the Church. For then did S Paul allow and teach doctrine of Diuels, who refuſeth a twiſe married woman, and bindeth others by their entring into this State, neuer to marrie againe: as no doubt he did the Clergie men much more in the 3. chapter before. Thus loe we Catholikes conferre & conſter the Scriptures, and for this meaning we haue al the Doctours without exception. What ſhift then haue the Heretikes here? For marrie and remarrie they muſt, let the Scriptures, & al the Doctours in the world ſay nay to it. In truth they doe not expound the word of God, but fly from the euidence of it, ſome one way & ſome another.

And of al other, their extremeſt and moſt ſhameful tergiuerſation is, that the Apoſtle here forbidderh * not the admiſſion of ſuch widowes as haue been twiſe married, but only them that haue had two huſbands at once. Which was a very vnprobable and extorted expoſition before, concerning Biſhops and Deacons, c. 3. and (as S. Hierom ſaith ep. 83. *malo nodo malus cuneus:* but here that an exception ſhould be made only againſt widowes that had two husbands together (which was a thing neuer lawful nor neuer heard of) that is a moſt intolerable impudencie, and a conſtruction that neuer came to any wiſe mans cogitation before; & yet theſe their fanſies muſt be God's word, and *bigamus* or *bigamia* muſt againſt their old natures, and vſe of al Writers, be al one with *Poligamus* and *Poligamia*. They giue an example of ſuch widowes, in women diuorced iuſtly from their huſbands in the old law. As though S. Paul here tooke order for the Iewes widowes only, or that had been ſuch a common caſe among the Iewes alſo, that the Apoſtle needed to take ſo careful order for it. Finally, they let not to ſay that if the Apoſtle ſhould be vnderſtood to refuſe a widow twiſe married at ſundrie times, it were vnreaſonable and iniurious to ſecond marriages, which haue no more indecencie or ſigne of incontinencie (ſay they) then the firſt. Thus bold they are with the Apoſtle and al antiquitie.

Beza vpō this place.

The Caluiniſts moſt abſurd expoſition of the Apoſtles wordes.

Their blaſphemie againſt the plaine text.

11. *Wanton in Chriſt.*) Widowes waxing warme, idle, and wel fedde by the Church, luſt after husbands, as alſo Apoſtate-Prieſts and Superintendents marrie, ſpecially after they haue gotten good Eccleſiaſtical liuings. Which is to waxe wanton in Chriſt, or againſt Chriſt, κατὰ χριστοῦ * The Greek word ſignifieth to caſt off the raines or bridle, that is, the bond or promiſe of continencie which they had put vpon them.

* κατακρίνειν

There very wil to breake the vow of chaſtitie, is damnable.

11. *They wil*) *In the chaſtitie of widowhood or Virginitie* (ſaith S. Anguſtin) *the excellencie of a greater guift is ſought for. Which being once deſired, choſen, & offered to God by vow, it is not only damnable to enter afterward into marriage, but though it come not actually to marriage, only to haue the wil to marrie is damnable.* Aug. li. de bono, viduit. cap. 9.

12. *Hauing damnation.*) It ſignifieth not blame, check, or reprehenſion of men, as ſome to make the fault ſeeme leſſe, would haue it: but * iudgement or eternal damnation, which is a heauy ſentence. God grant al married Prieſts and Religious may conſider their lamentable caſe. What a grieuous ſinne it is, ſee S. Ambroſe *ad virginem lapſam cap.* 5. *&* 8.

* κρῖμα

Breaking of their first faith, is (by the conſent of al antiquitie) when they breake their vow of chaſtitie.

12. *Their firſt faith.*) Al the Ancient Fathers that euer wrote commentaries vpon this Epiſtle, Greek and Latin, as S. Chryſoſtom, Theodoret, Oecumenius, Theophylatus, Primaſius, S Ambroſe, Ven. Bede, Haimo, Anſelme, & the reſt: alſo al others that by occaſion vſe this place, as the 4. Councel of Carthage cap. 104. & the 4 of Toleto cap. 55. S. Athanaſius *li. de virginitate*, S. Epiphanius *hær.* 48. S. Hierom *cont. Iouinianum li.* 1. *c.* 7. *& in c.* 44. *Ezech.*

Prope

Prope finem. S. Augustin in exceeding many places: al these expound the Apostles words of the vow of Chastitie or the faith and promise made to Christ to liue continently. *What is to breake their first faith?* saith S. Augustin. *They vowed, and performed not.* In ps. 75. *prope finem.* Againe in another place, *They breake their first faith, that stand not in that which they vowed. Li. de Sancta virgin. c. 33.* Againe he and al the Fathers with him in Carthage Councel before named: *If any widowes, how yongue so euer they were left of their husbands deceased, haue vowed themselues to God, left their laical habit, and vnder the tuition one of the Bishop and Church haue appeared in religious weed, & afterward goe any more to secular marriage, according to the Apostles sentence they shal be damned, because they were so bold to make void the faith or promise of chastitie which they vowed to our Lord.* So saith he and 215. Fathers moe in that Councel. Why this vow is called faith or fidelitie,

And this promise of chastitie is called, *faith*, because the fidelitie betwixt married persons is ordinarily called of holy Writers, *faith*: and the vow of chastitie made to God ioyneth him and the persons, so vowing, as it were in marriage, so farre, that if the said persons breake promise, they are counted and called in the last alleaged Councel, *God's adulterers.* In the 3. to the Romanes also and often els where, faith is taken for promise or fidelitie. And that it is so taken here, the words *irrium facere* (to frustrate and make void) doe proue: for that terme is commonly vsed in matter of vow, promise, or compact. *Gen.* 17. *Num.* 30. This promise is called here *prima fides* (the first faith) in respect of the later promise which vow-breakers make to them with whom they pretend to marrie. So saith S. Augustin *lib. de bono viduit. c.* 8. & 9. and Innocentius 1. *ep.* 2. *cap.* 23. *to.* 1. *Conc.* And this is the only natiue, euident, and agreable sense to the circumstance of the letter. And the vaine euasion of the Heretikes to saue the Apostate-Monkes, Friers, Nunnes, and Priests from damnation for their pretended marriages, is friuolous: to wit, that *first faith* here signifieth the faith of Baptisme or Christian beleefe, and not the promise or vow of Chastitie. But we aske them if this faith of Baptisme be broken by marriage or no. For the text is plaine that by intending to marrie, they breake their faith, and by breaking their faith they be damned, if they die without repentance. In truth which way so euer they writh themselues to defend their sacriledge or pretended marriages, they lose their labour and struggle against their owne conscience and plaine Scripture. Why the first faith. The heretikes exposition of this first faith, impossible and against the text.

14 *I wil the yonger*) He speaketh of such yong ones as were yet free. For such as had already made vow, neither could they without damnation marrie, were they yong or old, nor he without sinne command or counsel them to it. Neither (as S. Hierom proueth to * Geron-tia, and S. Chrysostom vpon this place) doth he precisely command or counsel the yong ones that were free, to marrie, or absolutely forbid them to vow chastitie: God forbid, say they. But his speach conteineth only a wise admonition to the frailer sort, that it were farre better for them not to haue vowed at al, but to haue married againe, then to haue fallen to aduoutrie and Apostasie after profession. Which is no more but to preferre second marriage before fornication: and a good warning, that they which are to professe, looke wel what they doe. S. Paules experience of the fal of some yong ones to marriage, caused him to giue this admonition here: as also that before, that none should be receiued to the Churches almes vnder threescore yeares of age. Not forbidding the Church for euer, to accept any vowes of widowes or virgins til that age, as the Heretikes falsely affirme: but shewing what was meet for that time and the beginning of Christianitie, when as yet there were no Monasteries builded, no prescript rule, no exact order of obedience to Superiours; but the professed (as S Paul here noteth) coursed and wandered vp and downe idly, as now our professed virgins or Nunnes doe not, neither can doe. Of whom therfore, where discipline is obserued, there is no cause of such danger. Besides that widowes hauing had the vse of carnal copulation before, are more dangerously tempted, then virgins that are brought vp from their tender age in pietie and haue no experience of such pleasures. See S. Ambrose *lib. de viduis*, prouing by the example of holy Anna who liued a widow euen from her youth til 80. yeares of age, in fasting and praying night and day, that the Apostle doth not here without exception forbid al yong widowes to vow, yea he esteemeth that profession in the yonger women much more laudable, glorious, and meritorious. See his booke *de Viduis in initio.* * otherwise Agerunchia ep. 11. S. Paul meaneth not that widowes professed should marrie. It is better for the fraile sort, that are in dāger of falling, to marrie rather then to vow. Yong women may be professed and taken into religion.

15. *After Satan.*) We may here learne, that for those to marrie which are professed, is to turne backe after Satan. For he speaketh of such as were married contrarie to their vow. And hereupon we cal the Religious that marrie (as Luther, Bucer, Peter Martyr and the rest) Apostatae. More we learne, that such yong ones haue no excuse of their age, or that they be vehemently tempted and burne in their concupiscences, or that they haue not To marrie after the vow of Chastitie, is to goe after Satan.

the guift of Chastitie. For notwithstanding al these excuses, these yong professed widowes if they marrie, goe backward after Satan, and be Apostataes, and damned except they repent. For as for the Apostles words to the Corinthians, *It is better to marrie then to burne*, we haue before declared out of the Fathers, and here we adde, that it pertaineth only to persons that be free and haue not vowed to the contrarie. As S. Ambrose *li. ad virg. lapsa. c. 5.* S. Augustin *de bono vid. c. 8.* and S. Hierom *li. 1. cont. Iouin. c. 7.* expound it. 1 Cor. 7.

The heretikes only remedie against concupiscence is marriage.

The Heretikes of our time thinke there is no remedie for fornication or burning, but marriage, and so did S. Augustin when he was yet a Manichee. *Putabam me miserum &c. I thought* (saith he *li. 6. Confes. c. 11.*) *that I should be an vnhappie and miserable man if I should lacke the companie of a woman, and the medicine of thy mercie to heale the same infirmitie I thought not vpon, because I had not tried it: and I imagined that Continencie was in a mans owne power and libertie, which in my self I did not feele: being so foolish not to vnderstand that no man can be continent vnles thou giue it. Verily thou wouldest giue it, if with inward mourning I would knocke at thy eares, and with sound faith would cast my care vpon thee.*

The vow of chastitie lawful, possible to be kept, more grateful to God.

By al which you may easily proue, that chastitie is a thing that may lawfully be vowed, that it is not impossible to be fulfilled by praier, fasting, and chastisement of mens concupiscence, that it is a thing more grateful to God then the condition of married persons: for els it should not be required either in the Clergie or in the Religious. Finally that it is most abominable to persuade the poore virgins or other professed to such sacrilegious wedlocke,

Iouinians heresie in this point, cõdemned of old, is called of the Protestants, Gods word.

which S. Augustin auoucheth to be worse then aduoutrie. *de bon. vidu. c. 4. 11.* Iouinian was the first that euer made marriage equal with virginitie or chast life, for which he was condemned of heresie. *Aug. in argumento li. de bono Coniulgali, De pec. merit. li. 3. c. 7. Li. de hæres. hær. 82.* He was the first that persuaded professed virgins to marrie, which S. Augustin saith was so clerely and without question wicked, that it could neuer infect any Priest, but certaine miserable Nunnes. Yea for this strange persuasion he calleth Iouinian a monster, saying of him thus *Li. 2. Retract. cap. 22. The holy Church that is there* (at Rome) *most faithfully and stoutly resisted this monster.* S. Hierom called the said Heretike and his Complices, *Christian epicures. li. 2. cont. Iouin. c. 19.* See S. Ambrose *ep. 82. ad Vercellensem episcopum in initio.* But what would these holy Doctours haue said, if they had liued in our doleful time, when the Protestants goe quite away with this wickednes, and cal it God's word?

Many good and worthie Bishops, that haue not the guift of preaching and teaching.

17. *In word and doctrine.*) Such Priests specially and Prelates are worthy of double, that is, of the more ample honour, that are able to preach and teach, and doe take paines therin. Where we may note, that al good Bishops or Priests in those daies were not so wel able to teach as some others, and yet for the ministerie of the Sacraments, and for wisedom and gouernement were not vnmeet to be Bishops and Pastours. For though it be one high commendation in a Prelate, to be able to teach, as the Apostle before noted: yet al can not haue the like grace therin, and it is often recompensed by other singular guifts no lesse necessarie. S. Augustin laboured in word and doctrine, Alipius and Valerius were good Bishops, and yet had not that guift. *Possid. in vit. Aug. c. 5.* And some times and countries require Preachers more then other. Al which we note, to discouer the pride of Heretikes, that contemne some of the Catholike Priests or Pishops, pretending that they can not preach as they doe, with meretricious and painted eloquence.

23. *Water.*) You see how lawful and how holy a thing it is, to fast from some meates or drinkes, either certaine daies, or alwaies, as this B. Bishop Timothee did: who was hardly induced by the Apostle to drinke a litle wine with his water in respect of his infirmities. And marke withal, what a calumnious and stale cauillation it is, that to abstaine from certaine meates and drinkes for punishment of the body or deuotion, is to condemne God's creatures. See an homilie of S. Chrysostom vpon these words, to. 5.

CHAP.

CHAP. VI.

What to teach ſeruants. 3 If any teach againſt the doctrine of the Church obſtinately, he doth it of pride and for lucre. 11 But the Catholike Bishop muſt follow vertue, hauing his eye alwaies to life euerlaſting and to the comming of Chriſt. 17. What to command the rich. 20 Finally, to keep moſt carefully the Catholike Churches doctrine, without mutation.

WHOSOEVER are ſeruants vnder yoke, let them count their Maſters worthie of al honour; leſt the name of our Lord and his doctrine be blaſphemed. 2. But they that haue faithful Maſters, let them not contemne them becauſe they are Brethren, but ſerue the rather, becauſe they be faithful and beloued, which are partarkers of the benefit. Theſe things teach and exhort.

ετεροδιδασκαλεῖ.

3. If any man c teach otherwiſe, and conſent not to the ſound words of our Lord IESVS Chriſt, and to that doctrine which is according to pietie, 4. he is proud, knowing nothing, but " languiſhing about queſtions and ſtrife of words: of which riſe enuies, contentions, blaſphemies, euil ſuſpicions, 5. conflicts of men corrupted in their mind, and that are depriued of the truth, that eſteem gaine to be pietie. 6. But b pietie with ſufficiencie is great gaine. 7. For we * brought nothing into this world: doubtleſſe, neither can we take away any thing. 8. But * hauing food, and wherwith to be couered, with theſe we are content. 9. For they that wil be made rich, fal into tentation and the ſnare of the Diuel, and many deſires vnprofitable and hurtful, which drowne men into deſtruction and perdition. 10. For the root of al euils is couetouſenes; :: which certaine deſiring haue erred from the faith, and haue intangled themſelues in many ſorrowes.

Iob 1, 21. Mat. 6. 25.

11. But thou, ô man of God, fly theſe things; and b purſue iuſtice, pietie, faith, charitie, patience, mildnes. 12. Fight the good fight of faith: apprehend eternal life, ✠ wherin thou art called and haſt cofeſſed a good confeſſion before many witneſſes. 13. I command thee before God who quickneth al things, and Chriſt IESVS who * gaue teſtimonie vnder Pontius Pilate a good confeſſion, 14. that thou keep the commandment without ſpot, blameleſſe vnto the comming of our Lord IESVS Chriſt. 15. Which in due times the Bleſſed and only Mightie wil ſhew, the * King of kings and Lord of lords, 16. who only hath immortalitie, and inhabiteth light not acceſsible, * whom no man hath ſeen, yea neither can ſee, to whom be honour and empire euerlaſting. Amen. ✠

Io. 18, 37.

Apoc. 17, 14. 19, 16. Io. 1. 18.

17. Command the rich of this world not to be high minded, nor to truſt in the vncertaintie of riches, but in the liuing God (who giueth vs al things aboundantly to enioy) 18. to doe wel, to become rich in good workes, to giue eaſily, to communicate, 19. to heap vnto themſelues a good :: foundation for the time to come, that they may apprehend the true life.

καινοφωνίας. S. Chryſoſtom.

20. O Timothee, keep the " *depoſitum*, auoiding the ' profane c nouelties of voices, and oppoſitions of " falſely called knowledge. 21. Which certaine promiſing, haue erred about the faith. Grace b with thee. Amen.

c See the annotation before cap. 1, 3. 4.

b The epiſtle for S Alexius, *Iul.* 17.

:: As in the 1. chap. lacke of faith and good conſcience, ſo here couetouſnes or deſire of theſe temporal things, and in the end of this chap. preſumption and boaſting of knowledge, are cauſes of falling from the faith: hereſie often being the puniſhment of former ſinnes.

b The epiſtle for S. Timothee, *Ian.* 24.

:: Almes deedes and good workes laid for a foundation and ground to attaine euerlaſting life. So ſay the Doctours vpon this place.

ANNOTATIONS.

CHAP. VI.

4. *Languishing.*) Euen these be the good disputes of our new Sect-maisters: and the world hath too long proued these inconueniences here named, to be the fruits of such endles altercations in religion as these vnhappie Sects haue brought forth.

Depositum, is the Catholike truth descending from the Apostles by succession of Bishops, euen vnto the end.

20 *Depositum*) The whole doctrine of our Christianitie being taught by the Apostles, & deliuered to their Successours, and comming downe from one Bishop to another, is called the *Depositum*, as it were a thing laid into their hands, and committed vnto them to keep. Which because it passeth from hand to hand, from Age to Age, from Bishop to Bishop without corruption, change, or alteration, is al one with Tradition, and is the truth giuen vnto the holy Bishops to keep, and not to lay men. See the notable discourse of Vicentius Lirinensis vpon this text: *li. con. profan. hær. Nouationes.* And it is for this great, old, and knowen treasure committed to the Bishops custodie, that S. Irenæus calleth the Catholike Church *Depositorium diues, the rich treasurie of truth.* lib. 3 c. 4. And as Clemens Alexandrinus writeth *li. 2. Strom.* this place maketh so much against al Heretikes who doe al change this *Depositum*, that for it only such men in his daies denied this Epistle. The Heretikes of our daies change also the truth, and say it is the old truth. But they leap 14. or 15. hundreth yeares for it ouer mens heads to the Apostles. But we cal for the *Depositum*, and aske them in whose hands that truth which they pretend, was laid vp, and how it came downe to them. For it can not be Apostolical, vnles it were *Depositum* in some Timothees hand, so to continue from one Bishop to another vntil our time and to the end

The Protestants can shew no such *depositum*.

20 *Profane nouelties.*) *Non dixit antiquitates* (saith Vincentius Lirinensis) *non dixit vetustates, sed prophanas nouitates. Nam si vitanda est nouitas, tenenda est antiquitas: si prophana est nouitas, sacrata est vetustas*; that is, *He said not*, ANTIQVITIES: *he said not*, ANCIENTNES: *but* PROFANE NOVELTIES. *For if nouelitie is to be auoided, antiquitie is to be kept: if nouelsie be profane, ancientnes is holy and sacred.* See his whole booke against the profane nouelties of heresies.

Prophane nouelties of words how to be tried and examined.

We may not measure the newnes or oldnes of words and termes of speaking in religion, by holy Scriptures only: as though al those or only those were new and to be reiected, that are not expresly found in holy writ: but we must esteeme them by the agreablenes or disagreablenes they haue to the true sense of Scriptures, to the forme of Catholike faith and doctrine, to the phrase of the old Christians, to the Apostolike vse of speach come vnto vs by tradition of al Ages and Churches, & to the prescription of holy Councels and Schooles of the Christian world: which haue giuen out (according to the time and questions raised by heretikes and contentious persons) very fit, artificial, and significant words, to discerne and defend the truth by, against falshood.

Catholike termes not expresly in the Scriptures, but in sense, are no such nouelties of words.

These termes, *Catholike, Trinitie, Person, Sacrament, Incarnation, Masse*, and many more, are not (in that sense wherein the Church vseth them) in the Scriptures at al, and diuers of them were spoken by the Apostles before any part of the new Testament was written, some of them taken vp straight after the Apostles daies in the writings and preachings of holy Doctours, and in the speach of al faithful people, and therfore can not be counted Nouelties of words. Others beside these, as, *Consubstantial, Deipara, Transsubstantiation*, & the like, which are neither in expresse termes found in Scriptures, nor yet in sense (if we should follow the iudgement of the special Sects against Nicene Councel, for the first; the Nestorians against the Ephesine Councel, for the second; the Lutherans and Caluinists against the Lateran and the later Councels, for the third) these words also notwithstanding, by the iudgement of holy Church, and Councels approued to be consonant to God's word, and made authentical among the faithful, are sound and true words, and not of those kind which the Apostle calleth *Nouelties*.

These

These words then here forbidden, are the new prophane termes and speaches inuented or specially vsed by heretikes, such as S. Irenee recordeth the Valentinians had a number most monstruous: as the Manichees had also diuers, as may be seen in S. Augustin. The Arians had their *Similis substantiæ*, and Christ to be *ex non existentibus*: the other heretikes after those daies had their * *Christiparam*, and such like, agreable to their Sects. But the Protestants passe in this kind, as they exceed most heretikes in the number of new opinions: as their *Seruum arbitrium*, their *sole faith*, their *fiduce*, their *apprehension of Christes iustice*, their *imputatiue righteousnes*: their horrible termes of terrours, anguishes, distresses, distrust, feares and feeling of hel paines in the soule of our Sauiour, to expresse their blasphemous fiction of his temporal damnation, which they cal his descending to hel: Their *markes, tokens*, and *badges Sacramental*, their *Companation*, *Impanation*, *Circumpanation*, to auoid the true couuersion in the Eucharist: their presence *in figure*, *in faith*, *signe*, *spirit*, *pleadge*, *effect*, to auoid the real presence of Christes body. These and such like innumerable which they occupie in euery part of their false doctrine, are in the sense that they vse them, al false, captious and deceitful words, and are *nouitates vocum* here forbidden.

Heretical nouelties of words.

The Protestants prophane nouelties of words.

* ὁμοιουσιον. * χριστοτοκον.

And though some of the said termes haue been by some occasion obiter without il meaning spoken by Catholikes before these Heretikes arose, yet now knowing them to be the proper speaches of Heretikes, Christian men are bound to auoid them. Wherein the Church of God hath euer been as diligent to resist Nouelties of words, as her Aduersaries are busy to inuent them. For which cause she wil not haue vs communicate with them, nor follow their fashion and phrase newly inuented, though in the nature of the words sometime there be no harme. In S Augustines daies when Christian men had any good befallen them, or entred into any man's house, or met any freind by the way, they vsed alwaies to say, *Deo gratias*. The Donatistes and Circumcellians of that time being new-fangled, forsooke the old phrase, and would alwaies say, *Laus Deo*: from which the Catholike men did so abhorre (as the said Doctour writeth) that they had as leefe met a theefe as one that said to them, *Laus Deo*, insteed of *Deo gratias*. As now we Catholikes must not say, *The Lord*, but *Our Lord*: as we say, *Our Lady*, for his mother, not, *The Lady*. Let vs keep our forefathers words, and we shal easily keep our old and true faith that we had of the first Christians. Let them say, *Amendment*, *abstinence*, *the Lordes Supper*, *the Communion table*, *Elders*, *Ministers*, *Superintendent*, *Congregation*, *so be it*, *praise ye the Lord*, *Morning-Prayer*, *Euening-prayer*, and the rest, as they wil: Let vs auoid those Nouelties of words, according to the Apostles prescript, and keep the old termes, *Penance*, *Fasting*, *Priest*, *Church*, *Bishop*, *Masse*, *Mattins*, *Euensong*, *the B. Sacrament*, *Altar*, *Oblation*, *Host*, *Sacrifice*, *Alleluia*, *Amen*, *Lent*, *Palme-Sunday*, *Christians*, and the very words wil bring vs to the faith of our first Apostles, and condemne these new Apostataes new faith and phrases.

Catholikes must abhorre from heretical phrases & words.

in Ps. 131.

20. *Falsely called knowledge.*) It is the propertie of al Heretikes to arrogate to themselues great knowledge, and to condemne the simplicitie of their Fathers the holy Doctours and the Church. But the Apostle calleth their pretended skil, a knowledge falsely so called, being in truth high and deep blindnes. *Such* (saith S. Irenæus *lib.* 5. *c.* 17.) *as forsake the preaching of the Church, argue the holy Priests of vnskilfulnes, not considering how farre more worth a religious idiote is, then a blasphemous and impudent sophister, such as al Heretikes be.* And againe Vincentius Lirinensis speaking in the person of Heretikes saith, *Come, ô ye foolish and miserable men, that are commonly called Catholikes, and learne the true faith which hath been hid many Ages heretofore, but is reuealed & shewed of late, &c.* See his whole booke concerning these matters.

Heretikes arrogate knowledge falsely so called.

THE

THE ARGVMENT OF THE SECOND EPISTLE OF S. PAVL TO TIMOTHEE.

THE cheefe ſcope of this ſecond to Timothee, is, to open vnto him that his martyrdom is at hand. Which yet he doth not plainly before the end: preparing firſt his mind with much circumſtance, becauſe he knew it would greiue him ſore, and alſo might be a tentation vnto him. Therfore he talketh of the cauſe of his trouble; and of the reward: that the one is honourable, and the other moſt glorious: and exhorteth him to be conſtant in the faith, to be ready alwaies to ſuffer for it, to fulfil his miniſterie to the end, as himſelf now had done his.

Whereby it is certaine, that it was written at Rome, in his laſt apprehenſion and empriſonment there: as he ſignifieth by theſe words Chap. 1: Oneſiphorus was not aſhamed of my chaine, but when he was come to Rome, carefully ſought me, &c. *And of his martyrdom, thus:* For I am now ready to be offered, and the time of my reſolution (*or death*) is at hand. *Cap.* 4.

THE

THE SECOND EPISTLE OF S. PAVL TO TIMOTHEE.

CHAP. I.

With his praises he couertly exhorteth him not to be dismaied for his trouble, 6 (hauing grace giuen in Orders to help him. 8 and knowing for what cause he is persecuted) and namely with the example of Onesiphorus.

PAVL an Apostle of IESVS Christ by the wil of God, according to the promise of the life which is in Christ IESVS: 2. to Timothee my deerest sonne, grace, mercie, peace from God the Father, and Christ IESVS our Lord.

3. I giue thankes to God, whom I serue from my Progenitours in a pure conscience, that without intermission I haue a memorie of thee in my praiers, night and day 4. desiring to see thee, mindful of thy teares, that I may be filled with ioy, 5. calling to mind that faith which is in thee not feined, which also dwelt first " in thy grand-mother Lois, and thy mother Eunice, and I am sure that in thee also. 6. For the which cause I admonish thee that thou resuscitate the :: grace of God, which is in thee by the impositiō of my hands. 7. For God hath not giuen vs the spirit of feare: but of power, and loue, and sobrietie. 8. Be not therfore ashamed of the testimonie of our Lord, nor of me his prisoner: but trauail with the Ghospel according to the power of God, 9. who hath deliuered and called vs by his holy calling, * not according to our workes, but according to his purpose and grace, which was giuen to vs in Christ IESVS * before the secular times. 10. But it is manifested now by the illumination of our Sauiour IESVS Christ, who hath destroied death, and illuminated life and incorruption by the Ghospel: 11. wherin * I am appointed a preacher and Apostle and Maister of the Gentils. 12. For the which cause also I suffer these things: but I am not confounded. For I know whom

Ti.3.5.

Ti.1.9.

1 Timo. 4.7.

:: Here againe it is plaine that holy Orders giue grace, and that euen by and in the external cēremonie of imposing the Bishops hands. And it is a manner of speach specially vsed in this Apostle, and S. Luke, that Orders giue grace to the ordred, and that to take orders or authoritie to minister Sacramēts or preach, is, to be giuen or deliuered to God's grace. *Act.* 14.25.

c Faith and loue copled cõmonly together in this Apoſtles writings.

whom I haue beleeued, and I am ſure that he is able to keep my "*depoſitum* vnto that day.

13. Haue thou" a forme of ſound words, which thou haſt heard of me in faith and c in the loue in Chriſt IESVS. 14. Keep the good *depoſitum* by the Holy Ghoſt, which dwelleth in vs.

c ἀγάπῃ πίστει

:: What a happie and meritorious thing it is to relieue the afflicted for religion, and not to be aſhamed of their diſgrace, yrons, or what miſeries ſo euer.

15. Thou knoweſt this, that al which are in Aſia, be auerted from me: of whom is Phigelus and Hermogenes.

16. Our Lord giue mercie to * the houſe of Oneſiphorus: becauſe he hath often refreſhed me, and hath :: not been aſhamed of my chaine: 17. but when he was come to Rome, he ſought me carefully, and found me. 19." Our Lord grant him to find mercie of our Lord in that day. And how many things he miniſtred to me at Epheſus, thou knoweſt better.

χρισῶ

2 Tim. 4. 19.

ANNOTATIONS.

CHAP. I.

A great bleſſing to haue Catholike progenitours: and very commendable to cleaue faſt to their faith.

5. *In thy grandmother.*) Though God ſhew mercie to many that be of incredulous, heretical or il parents, yet it is a goodly benediction of God to haue good education & to haue good faithful progenitours and Catholike parents. And it is a great ſinne to forſake the faith of our fathers that be Catholikes, or contrarie to our education in the Church to follow ſtrange doctrines, abandoning not only our next natural parents faith, but the antient faith and beleefe of al our progenitours for many hundred yeares together. And if to follow the faith of mother and grandmother only, the Chriſtian religion being then but newly planted, was ſo commendable euen in a Biſhop, how much more is it now laudable to cleaue faſt to the faith of ſo many our progenitours and Ages that continued in the ſame Chriſtian religion which they firſt receiued.

The peoples ſpeaches of their fathers faith, is very Chriſtian and laudable.

Our Proteſtants in their great wiſedom laugh at good ſimple men when they talke of their fathers faith. But S. Hierom, *I am a Chriſtian*, ſaid he, *and borne of Chriſtian parents, and carie the ſigne of the croſſe in my forehead.* And againe ep. 65. c. 3. *Vntil this day the Chriſtian world hath been without this doctrine, that faith wil I hold faſt being an old man, wherein I was borne a child.* And the holy Scriptures ſet vs often to ſchole to our fathers. *Aske thy fathers, and they wil ſhew thee, thy anceſtours, and they wil tel thee.* And againe, *Our fathers haue ſhewed vnto vs.* And commonly the true God is called the God of the faithful and of their forefathers, *Dan.* 2. 3. And falſe Gods and new doctrines or opinions be named, *New and freſh, ſuch as their fathers worſhipped not, Deut.* 32. Finally S. Paul both here and * often els alleageth for his defenſe and commendation, that he was of faithful progenitours. And it is a caſe that Heretikes can not lightly bragge of, no one ſect commonly during ſo long without intermiſſion, that they can haue many progenitours of the ſaid ſect. Which is a demonſtration that their faith is not true, and that it is impoſſible our Catholike faith to be falſe, ſuppoſing the Chriſtian religion to be true.

Apol. cons. Ruff. li. 1. c. 8. Deut. 3. & Pſ. 43. * Act. 24. 2 Cor. 1.

Al our good deedes are laid vp with God, to be rewarded.

12. *depoſitum.*) A great comfort to al Chriſtians, that euery of their good deedes and ſufferings for Chriſt, and al the worldly loſſes ſuſteined for defenſe or confeſſion of their faith, be extant with God, and kept as *depoſitum*, to be repaied or receiued againe in heauen. Which if the worldlings beleeued or conſidered, they would not ſo much maruel to ſee Catholike men ſo willingly to loſe land, libertie, credit, life and al for Chriſtes ſake and the Churches faith.

13. *A forme.*) The Apoſtles did ſet downe a platforme of faith, doctrine, and phraſe of Catholike ſpeach and preaching, & that not ſo much by writing (as here we ſee) as by word of mouth; to which he referreth Timothee ouer and aboue his Epiſtles vnto him. And how

preciſely

precisely Christian Doctours ought to keep the forme of words anciently appropriated to the mysteries & matters of our religion, S. Augustin expresseth in these wordes *li. 10 de ciuit. c. 13. Philosophers speake with freedom of words &c. but we must speake according to a certain rule, lest licentious libertie of words breed an impious opinion of the things also that are signified by the same.* Trinitie, person, essence, Consubstantial, Transsubstantiation, Masse, Sacrament, and such like, be *Verba sana* (as the Apostle speaketh) *sound words*, giuen to expresse certaine high truths in religion, partly by the Apostles and first Founders of our religion vnder Christ, and partly very aptly inuented by holy Councels & Fathers, to expresse as neere as could be the high ineffable or vnspeakeable veritie of some points, and to stop the Heretikes audacitie and inuention of new words and prophane speaches in such things, which the Apostle warneth Timothee to auoid 1. *ep. c. 6. 20.* and 2. *ep. 2, 16.* See the Annotations there. We must speake in Catholike termes, after a certaine rule of faith, and forme of wordes.

18. *Our Lord.*) To haue this praier of an Apostle, or any Priest or poore Cath. man so relieued, giueth the greatest hope at the day of our death or general iudgement, that can be: and it is worth al the lauds, honours, and riches of the world. Relieuers of Cath. prisoners.

CHAP. II.

He exhorteth him to labour diligently in his office, considering the reward in Christ, & his denial of them that deny him. 14 Not to contend, but to shun heretikes: neither to be moued to see some subuerted, considering that the elect continue Catholikes, and that in the Church be of al sorts. 24 Yet with al sweetenes to reclaime the deceiued.

THOV therfore, my sonne, be strong in the grace which is in Christ IESVS: 2. and the things which thou hast heard of me by many witnesses, these commend to faithful men, which shal be fit to teach others also. 3. Labour thou as a good souldiar of Christ IESVS. 4. " No man being a souldiar to God, intangleth himself with secular businesses; that he may please him to whom he hath approued himself. 5. For he also that striueth for the maisterie, is not crowned vnlesse he striue lawfully. 6. The husband-man that laboureth, must first take of the fruits. 7. Vnderstand what I say: for our Lord wil giue thee in al things vnderstanding. 8. b Be mindful that our Lord IESVS Christ is risen againe from the dead, of the seed of Dauid, according to my Ghospel, 9. wherin I labour euen vnto bands, as a malefactour: but the word of God is not tied. 10. Therfore :: I sustaine al things for the elect, that they also may obtaine the saluation, which is in Christ IESVS, with heauenly glorie. ℣ 11. A faithful saying. For if we be dead with him, we shal liue also together. 12. If we shal sustaine, we shal also reigne together. * If we shal deny, he also wil denie vs. 13. * If we beleeue not; he continueth faithful, he can not denie himself. 14. These things admonish: testifying before our Lord.

Contend not in word, for it is profitable for nothing, but for the subuersion of them that heare. 15. Carefully prouide to present thy self approued to God, a worke-man not to be confounded, " rightly handling the word of truth. 16. But c prophane and vaine speaches auoid: for they doe much grow to impietie: 17. and " their speach spreadeth as a canker: of whō is Hymenæus and

b Part of the Epistle vpon S. Georges day. April. 25. The rest is pa. 542.

:: Marke here that the elect (though sure of saluation) yet are saued by meanes of their Preachers and Teachers, as also by their own endeauours.

c See the Annotations before 1. *Tim. 6. v. 20.*

Mat. 10. Ro. 3, 3.

and Philetus: 18. who haue erred from the truth, saying that the resurrection is done already, and haue subuerted the faith of some.

19. But the sure foundation of God standeth, hauing this seale, Our Lord knoweth, who be his, and let euery one depart from iniquitie that nameth the name of our Lord. 20. But " in a great house there are not only vessels of gold and of siluer, but also of wood and of earth: and certaine indeed vnto honour, but certaine vnto contumelie. 21. If any man therfore shal" cleanse himself from these, he shal be a vessel vnto honour, sanctified & profitable to our Lord, prepared to euery good worke.

22. But youthful desires fly, and pursue iustice, faith, charitie, and peace with them that inuocate our Lord from a pure hart. 23. And * foolish and vnlearned questions auoid, knowing that they ingender brauls. 24. But the seruant of our Lord must not wrangle: but be mild toward al men, apt to teach, patient, 25. with modestie admonishing them that resist the truth: lest sometime " God giue them repentance to know the truth: 26. and they recouer themselues from the snares of the diuel, of whom they are held captiue at his wil.

Tit. 3, 9.

" Conuersion from sinne & heresie is the guift of God and of his special grace: yet here we see, good exhortations and prayer, and such other helps of man be profitable thereunto. Which could not be if we had not free wil.

ANNOTATIONS.

CHAP. II.

4. *No man being a souldier.*) First of al, the Apostle (1. *Cor.* 7.) maketh marriage and the needful cares, solicitude, and distractions therevpon euer depending, special impediments of al such as should employ themselues wholy to God's seruice, as Bishops and Priests are bound to doe. *He that is with a wife* (saith he) *is careful for the world, how to please his wife, and is distracted or deuided.* 1. Cor. 7.

Secondly, the practise of physicke, merchandise, or any other profane facultie and trade of life to gather riches, and much more to be giuen to hunting, hawking, gamning, shewes, enterludes, or the like pastimes, is here forbidden.

What secular affaires doe not agree nor consist with spiritual mens function. How spiritual men may serue secular Princes, & deale in ciuil causes.

Thirdly, the seruice of Princes and manifold base offices done to them for to obtaine dignities and promotions, are disagreable to Priestly functions. Not so, to be their Chaplens for this purpose to preach vnto them, to heare their confessions, to minister the Sacramens vnto them, to say Diuine seruice before them, and such other spiritual dueties. For, al such seruices done to principal persons both of the Clergie and Laitie, be godly and consonant to Priestly vocation. As also seruing of Princes and Commonweales in ciuil causes and matters of state, in making peace and quietnes among the people, by deciding or compounding their controuersies, al such like affaires tending to the honour of God and good of men; and to the vpholding of true religion, when they may be done without notorious damage or hinderance of their spiritual charge, or when the hurts thereof be aboundantly recompensed by the necessarie dueties done for the general good of Kingdom or Countrie: al such things (I say) be lawful and often very requisit. And S. Augustin, S. Ambrose, S Bernard, and other holy Bishops of old were much occupied therein, as we see in S. Augustines booke *de opere Monachorum c.* 29. *& Possid. in vit. c.* 19.

In vit. S. Ambros. & Bern.

15. *Rightly,*) The Scriptures or chalenge of the word of God is common to Catholikes and Heretikes, but al is in the handling of them. These later handle them guilefully, adultering the word of God, as * els-where the Apostle speaketh: the other sincerely after the manner of the Apostles and Doctours of God's Church. Which the Greek expresseth by a significant word of cutting a thing straight by a line, ὀρθοτομοῦντα.

2. Cor. 2, & 4.

Catholikes only, right handlers of the Scripture.

17. *Their speache.*) The speaches, preachings, and writings of Heretikes be pestiferous, contagious, and creeping like a canker. Therfore Christian men must neuer heare their

Heretikal books and sermons are to be auoided.

sermons

sermons nor read their books. For such men haue a popular way of talke whereby the vnlearned, and specially women loden with sinne, are easily beguiled. *Nothing is so easy* (saith S. Hierom) *as with voluble and rolling tong to deceiue the rude people, which admire whatsoeuer they vnderstand not.* Ep. 2. ad Nepot. c. 10.

20. *In a great house.*) He meaneth not that Hymenæus and Philetus (of whom he spake immediately before) or other heretikes, be properly within the Church, as Catholike men are, though grieuous sinners: but that euil men who for the punishment of their sinnes become heretikes, were before they fel from their faith as vessels of contumelie, within the Church. Yea and often also after they be seuered in hart and in the sight of God, so long as they stand in external profession and vse of the same Sacraments, and in the outward fellowship of Catholikes, not yet either separated of themselues, nor cast out by the Gouernours of the Church, so long (we say) they be after a sort in the Church: though properly and indeed they be out of the compasse of God's house. Mary of those that are openly seuered in Sacraments, Seruice, and communion, there is no question but they are out of the Church. Who are out of the Church or within it.

21. *Cleanse himself.*) Man then hath free-wil to make himself a vessel of saluation or damnation: though saluation be attributed to God's mercie principally, the other to his iust iudgement: neither of both being repugnant to our free-wil, but working with and by the same, al such effects in vs as to his prouidence and our deserts be agreable. Free-wil.

CHAP. III.

He prophecieth of Heretikes to come, 6 and noteth certaine then also for such, bidding him to auoid them, 10 and (whatsoeuer persecution befal for it) to continue constant in the Catholike doctrine, both because of his Maister (S. Paul himself) 15 and also because of his owne knowledge in the Scriptures.

4. Tim. 4. 1. AND this know thou, that * in the last daies shal approch perilous times. 2. And " men shal be louers of themselues, couetous, hautie, proud, blasphemous, not obedict to their parens, vnkind, wicked, 3. without affection, without peace, accusers, incontinent, vnmerciful, without benignitie, 4. traitours, stubburne, puffed vp, and louers of voluptuousnes more then of God: 5. hauing an appearance indeed of pietie, but denying the vertue thereof. And these auoid. 6. For of these be they that craftily enter into houses; & lead captiue seely " women loden with sinnes, which are led with diuers desires: 7. alwaies learning, and neuer attaining to the knowledge of the truth. 8. But as :: a Iannes and Exo. 7. Mambres * resisted Moyses, so these also resist the truth, men corrupted in mind, reprobate concerning the faith. 9. But they shal prosper no further: for their " folly shal be manifest to al, as theirs also was.

10. b But thou hast attained to my doctrine, institution, purpose, faith, longanimitie, loue, patience, 11. persecutions, passions: what manner of things were done to me at Antioche, at Iconium, at Lystra: what manner of persecutions I sustained. And out of al our Lord deliuered me. 12. And " al that wil liue godly in Christ IESVS, shal suffer persecutiō. ¶ 13. But euil men & seducers shal prosper to the worse: erring, and driuing into errour. 14. But thou, :: continue in those things which thou hast learned, & are committed to thee: knowing of whom thou hast learned; 15. & because from thine infancie thou hast knowen the

b The rest of the Epist. for S. Georges day.

" That those Magicians which resisted Moyses, were thus called, it is not written in al the old Testament: therfore it came to the Apostles knowledge by tradition, as the Church now hath the names of the 4 Kings, of the penitent theefe, of the souldiar that pearced Christs side on the Crosse, and of they like.

:: In al danger and diuersitie of false Sects,

S. Paules admonition is, euer to abide in that was first taught and deliuered, neuer to giue ouer our old faith for a new fantie. This is it which before he calleth *depositum*. 1 *Tim*. 6. *and* 2 *Tim*. 1.

the holy Scriptures, which can instruct thee to saluation, by the faith that is in Christ IESVS.

16. "* Al Scripture inspired of God, is profitable to teach, to argue, to correct, to instruct in iustice: that the man of God may be perfect, instructed to euery good worke. 2. *Pet*. 1, 21.

ANNOTATIONS.

CHAP. III.

2. *Men shal be*.) Al these words S. Cyprian expoundeth of such as by pride and disobedience resist Gods Priests. Let no faithful man, saith he, that keepeth in mind our Lordes and the Apostles admonition, maruel if he see in the later times some proud and stubburne fellowes and the enemies of God's Priests, goe out of the Church or impugne the same: when both our Lord and the Apostle foretold vs that such should be. *Cypr. ep. 55. nu. 3.*

Women easily seduced by heresie.

6. *Women loden*.) Women loden with sinnes, are for such their deseruings, and through the frailtie of their sexe, more subiect to the heretikes deceits, then men: the enemie attempting (as he did in the fal of our first parents) by them to ouerthrow men. See S. Hierom vpon the 3. chapter of Ieremie, where he addeth that euery heresie is first broched *propter gulam & ventrem*, for gluttonie and belly-cheere.

The folly of Heretikes in time appeareth.

9 *Folly manifest*.) Al heretikes in the beginning seeme to haue some shew of truth, God for iust punishment of mens sinnes permitting them for some while in some persons and places to preuaile: but in short time God detecteth them, and openeth the eyes of men to see their deceits: in so much that after the first brunt they be mainteined by force only, al wise men in a manner seeing their falshood, though for troubling the state of such common-weales where vnluckily they haue been receiued, they can not be so sodenly extirped.

Persecution.

12. *Al that will liue*.) Al holy men suffer one kind of persecution or other, being greeued & molested by the wicked, one way or another: but not al that suffer persecution, be holy, as al malefactours. The Church and Catholike Princes persecute heretikes, and be persecuted of them againe, as S. Augustin often declareth. *See ep. 48.*

13. *Prosper*.) Though heresies and the Authours of them be after a while discouered and by litle and litle forsaken generally of the honest, discret, and men careful of their owne saluation; yet their Authours and other great sinners proceed from one errour and heresie to another, and finally to plaine Atheisme and al diuelish disorder.

The great profit of reading the Scriptures

16. *Al Scripture*.) Besides the Apostles teaching and tradition, the reading of holy Scriptures is a great defense and help of the faithful, and specially of a Bishop, not only to auoid and condemne al heresies, but to the guiding of a man in al iustice, good life, and workes. Which commendation is not here giuen to the books of the new Testament only (whereof he here speaketh not, as being yet for a great part not written) but to the Scripture of the old Testament also, yea and to euery booke of it. For there is not one of them, nor any part of them, but it is profitable to the end aforesaid, if it be read and vnderstood according to the same Spirit wherewith it was written.

The Heretikes foolish argumēt: Al Scripture is profitable, ergo only Scripture is necessarie & sufficient.

The Heretikes vpon this commendation of holy Scriptures, pretend (very simply in good sooth) that therfore nothing is necessarie to iustice and saluation but Scriptures. As though euery thing that is profitable or necessarie to any effect, excluded al other help, and were only enough to attaine the same. By which reason a man might as wel proue that the old Testament were enough, and so exclude the new: or any one peece of al the old, and thereby exclude the rest. For he affirmeth euery Scripture to haue the foresaid vtilities. And they might see in the very next line before, that he requireth his constant perseuerance in the doctrine which he had taught him ouer and aboue that he had learned out of the Scriptures of the old Testament, which he had read from his infancie, but could not thereby learne al the mysteries of Christian religion therein. Neither doth the Apostle affirme here that he had his knowledge of Scriptures, by reading only, without help of

Maisters.

Maisters and Teachers, as the Aduersaries hereupon (to commit the holy Scriptures to euery mans presumption) doe gather: but affirmeth only that Timothee knew the Scriptures and therfore had studied them by hearing good Readers and Teachers, as S. Paul himself did of Gamaliel and the like, and as al Christian students doe, that be trained vp from their youth in Catholike vniuersities in the studie of Diuinitie.

CHAP. IIII.

He requireth him to be earnest while he may, because the time wil come when they wil not abide Catholike preaching, 5 and to fulfil his course, as himself now hath done: 9 and to come vnto him with speed, because the rest of his traine are dispersed, and he draweth now to heauen.

The Epistle for holy Doctours, and for S Siluester. Decemb. 31. & for S. Hilarie, Ian. 14. and S. Dominike *August* 4.

I Testifie before God and IESVS Christ who shal iudge the liuing and the dead, and by his aduent, and his Kingdom: 2 Preach the word. Vrge in season, out of season, reproue, beseech, rebuke in al patience and doctrine. 3. For" there shal be a time when they wil not beare sound doctrine: but according to their owne desires they wil heap to themselues Maisters, hauing itching eares, 4. and from the truth certes they wil auert their hearing, and to fables they wil be conuerted. 5. But be thou vigilant, labour in al things, doe the worke of an Euangelist, fulfil thy ministerie. Be sober. 6. For I am euen now :: to be sacrificed: and the time of my resolution is at hand. 7. I haue fought a good fight, I haue consummate my course, I haue kept the faith. 8. Concerning the rest, there is laid vp for me" a crowne of iustice, which our Lord wil render to me in that day, a iust iudge: and not only to me, but to them also that loue his comming. F

:: The martyrdom of Saints is so acceptable to God, that it is counted as it were a Sacrifice in his sight, and therfore hath many effects both in the partie that suffereth it, and in others that are partakers of the merit as of a Sacrifice: which name it hath by a Metaphore.

9. Make hast to come to me quickly. 10. For Demas hath left me, louing this world, and is gone to Thessalonica: Crescens into Galatia, Titus into Dalmatia. 11. * Luke only is with me. Take Marke, and bring him with thee: for he is profitable to me for the ministerie. 12. But Tychicus I haue sent to Ephesus. 13. The cloke that I left at Troas with Carpus, comming bring with thee, and the books, especially the parchment. 14. Alexander the Coppersmith hath shewed me much euil: our Lord wil reward him according to his workes: 15. whom doe thou also auoid, for he hath greatly resisted our words. 16. In my first answer no man was with me, but al did forsake me: be it not imputed to them. 17. But our Lord stood to me, and strengthned me, that by me the preaching may be accomplished, and al Gentils may heare: and I was deliuered from the mouth of the lion. 18. Our Lord 'hath deliuered' me from al euil worke: and wil saue me vnto his heauenly Kingdom. To whom be glorie for euer and euer. Amen.

Col. 4. 14.

'wil deliuer.

19. Salute Prisca and Aquila, and * the house of Onesiphorus. 20. Erastus remained at Corinth. And Trophimus I left sicke at Miletum. 21. Make hast to come before winter. Eubulus and Pudens and c Linus and Claudia, and al the Brethren, salute thee. 22. Our Lord IESVS Christ be with thy spirit. Grace be with you. Amen.

2 Timo. 3, 16.

c This Linus was Coadiutour with and vnder S. Peter, and so counted second in the number of Popes.

ANNOTATIONS

CHAP. IIII.

The Apoſtle prophecied of our new delicate Preachers.

3. *There ſhal be a time.*) If euer this time come (as needs it muſt that the Apoſtle fore-ſaw and fore-told) now it is vndoubtedly. For the properties fal ſo iuſt in euery point vpon our new Maiſters and their Diſciples, that they may ſeem to be pourtered out, rather then prophecied of. Neuer were there ſuch delicate Doctours that could ſo pleaſantly claw and ſo ſweetly rubbe the itching eares of their hearers, as theſe, which haue a doctrine framed for euery mans phanſie, luſt, liking and deſire; the people not ſo faſt crying, *Speake placentia, things that pleaſe*: but the Maiſters as faſt warranting them to doe *placentia*. *Eſa.* 30. *v.* 10.

Workes meritorious.

How heauen is due both of iuſtice and mercie.

8 *A crowne of iuſtice.*) This place conuinceth for the Catholikes, that al good workes done by God's grace after the firſt iuſtification, be truly and properly meritorious, and fully worthy of euerlatting life: and that thereupon heauen is the due and iuſt ſtipend, crowne, or recompenſe, which God by his iuſtice oweth to the perſons ſo working by his grace. For he rendreth or repaieth heauen as a iuſt iudge, & not only as a merciful giuer. And the crowne which he paieth, is not only of mercie or fauour or grace, but alſo of iuſtice. It is his merciful fauour and grace, that we worke wel and merit heauen: it is his iuſtice for thoſe merits to giue vs a crowne correſpondent in heauen. S. Auguſtin vpon theſe words of the Apoſtle, expreſſeth both briefely thus, *How ſhould he repay as a iuſt iudge, vnles he had firſt giuen as a merciful father?* Li de great. & lib. arbit. c. 6.

It is not of vs, but of God's grace, that workes be meriorious.

And when you heare or read any thing in the Scriptures, that may ſeeme to derogate from mans workes in this caſe, it is alwaies meant of workes conſidered in their owne nature and valure, not implying the grace of Chriſt, by which grace it commeth, and not of the worke in it-ſelf that we haue a right to heauen and deſerue it worthily: which the Apoſtle in the 6. to the Hebrewes more then inſinuateth, ſaying theſe words, *God is not vniuſt, to forget your worke and loue which you haue ſhewed in his name*, &c. As though he would ſay, that he were vniuſt if he did forget to recompenſe their workes. * The parable alſo of the men ſent into the vineyard, proueth that heauen is our owne right, bargained for and wrought for, and accordingly paid vnto vs as our hire at the day of iudgement for that is *merces* & μισθὸς whereby the Scripture ſo often calleth it. It is the goale, the marke, the price, the hire of al ſtriuing, running, labouring, due both by promiſe & by couenant & right debt. See a notable place in S. Auguſtin *in Pſal.* 83. *in fine*: and 100 *in initio*, & *ho.* 14. *c.* 2. *li.* 50. *hom.* S. Cyprian alſo, and namely the later end of his booke *de opere & eleemoſyna*: and thou ſhalt eaſily contemne the contrarie falſhood, which doth not ſo much derogate from mans workes, as from Gods grace which is the cauſe and ground of al worthines in mans merits. S. Auguſtines words be theſe, *Marke that he to whom our Lord gaue grace, hath our Lord alſo his debter. He found him a giuer, in the time of mercie: he hath him his debter in the time of iudgement.* See the place and the reſt here coted, where he examineth and explicated the matter at large. *Mat.* 20. *In Pſ.* 100.

To ſuch good workes heauen is due: to ſay the contrarie, is to derogate from Gods grace.

THE

THE ARGVMENT OF THE EPISTLE OF S. PAVL TO TITVS.

THAT Titus was a Gentil, and not a Iew, and that he was in S. Paules traine, at the leaſt the 14 yeare after his conuerſion, if not before, we vnderſtand by the Epiſtle to the Galatians c. 2. And that he continued with him to the very end, appeareth in the ſecond to Timothee c. 4. Where he maketh mention that he ſent him from Rome into Dalmatia, when himſelf was shortly after to be put to death.

And therfore although S. Luke neuer name him in the Actes, as neither himſelf, yet no doubt he comprehendeth him commonly, when he ſpeaketh thus in the firſt perſon plural: Forthwith we ſought to goe into Macedonia. Act. 16. For S. Paul alſo ſent him to Corinth, betweene the writing of his 1. & 2. to the Corinthians (which time concurreth with Act. 19.) by occaſion whereof he maketh much and honourable mention of him in the ſaid ſecond Epiſtle c. 2. & c. 7. and againe * he ſent him with the ſame Epiſtle: both times about great matters: ſo that no doubt he was euen then alſo a Bishop, and receiued accordingly of the Corinthians, with feare and trembling. 2. Cor. 7. v. 15. But the ſame is plainer in this Epiſtle to himſelf c. 1. v. 5. Where the Apoſtle ſaith: for this cauſe I left thee at Crete, &c. By which words it is manifeſt alſo, that this Epiſtle was not written during the ſtorie of the Actes (ſeeing that no mention is there of S. Paules being in the ile of Crete) but after his diſmiſſion at Rome out of his firſt trouble, and before his ſecond or laſt trouble there, as is euident by theſe words: When I shal ſend to thee Artemas or Tychicus, make haſt to come to me to Nicopolis, for there I haue determined to winter. Iit. 3. 2 Corinth. 8.

Therfore he inſtructeth him (and in him al Bishops) much like as he doth Timothee, what qualities he muſt require in them that he shal make Prieſts and Bishops, in what ſort to preach, and to teach al ſorts of men, to commend good workes vnto them: finally, himſelf to be their example in al goodnes.

THE

THE EPISTLE OF S. PAVL TO TITVS.

CHAP. I.

Of what qualitie the Prieſts and Biſhops muſt be: 9 namely learned, conſidering the Iudaical ſeducers of that time. 12 That the Cretenſians muſt be roughly vſed, to haue them continue ſound in faith.

PAVL the ſeruant of God, and an Apoſtle of IESVS Chriſt according to the faith of the elect of God and knowledge of the truth: which is according to pietie. 2. Into the hope of life euerlaſting, which he promiſed that lieth not, God, * before the ſecular times: 3. but hath manifeſted in due times his word in preaching, which is committed to me according to the precept of our Sauiour God: 4. to Titus my beloued ſonne according to the common faith, grace and peace from God the Father, and Chriſt IESVS our Sauiour. * 2. Tim. 1, 9.

5. For this cauſe left I thee in Crete, that thou ſhouldeſt reforme the things that are wanting, and ſhouldeſt " ordaine Prieſts by cities, as I alſo appointed thee: 6. * If any be without crime, the husband " of one wife, hauing faithful children, not in the accuſation of riot, or not obedient. 7. For a Biſhop muſt be without crime, as the ſteward of God: not proud, not angrie, not giuen to wine, no ſtriker, not couetous of filthy lucre: 8. but giuen to hoſpitalitie, gentle, ſober, iuſt, holy, continent: 9. embracing that faithful word which is according to doctrine, that he may be able to exhort in ſound doctrine, and to reproue them that gainſay it. * 1. Tim. 3, 2.

" He ſpeaketh not of the Churches abſtaining from meates ſometimes, which is not for any vncleanes in the creatures, but for chaſtening their bodies: but he meaneth the Iewiſh ſuperſtition, who now being Chriſtians, would not ceaſe to put difference of cleane and vncleane according to their old law. See S. Auguſtin. *Cont. Fauſt. li.* 32. c. 4.

10. For there be many diſobedient, vaine-ſpeakers, and ſeducers, eſpecially they that are of the Circumciſion. 11. Who muſt be controuled. Who ſubuert whole houſes, teaching the things they ought not, for filthie lucre. 12. One of them ſaid, their owne proper Prophet, *The Cretenſians alwaies liers, naughtie beaſts, ſlouthful bellies.* 13. This teſtimonie is true. For the which cauſe rebuke them ſharply, that they may be ſound in the faith, 14. not attending to Iewish fables, and commandments of men, auerting themſelues from the truth. *Epimenides.*

15. All things are :: cleane to the cleane: but to the polluted and to infidels nothing is cleane: but polluted are both their mind and conſcience. 16. They confeſſe that they know God: but in their workes they deny, whereas they be abominable and incredulous and to euery good worke reprobate. :: *Rom. 14, 20.*

ANNOT.

ANNOTATIONS.

CHAP. I.

5. *Ordaine Priests.*) Though Priests or Bishops may be nominated andelected by the Princes, people, or Patrons of places, according to the vse of the time and diuersitie of Countries and fashions, yet they can not be ordered and consecrated but by a Bishop who was himself rightly ordered or consecrated before, as this Titus was by S. Paul. And here it seemeth that he did not only consecrate them whom the people had elected before, but himself also made choise of the persons, no mention being here made of any other election popular. Which though it were long vsed in the primitiue Church, yet for diuers causes and specially for continual tumultes, partialities, and disorders which S. Augustin much complaineth of in his time, was iustly taken away, and other better meanes of their designement appointed. See *Conc. Loadic. exp.* 12. 13. S. August *de adult. coniug. li.* 2. *c.* 20. *Ep.* 110. and *Possid. in vita Aug. c.* 8.

Ptiests must be consecrated by Bishops only.

The popular election of the Clergie taken away.

And that the ordering of Priests or imposition of hands to that purpose, belongeth only to Bishops, and to no inferiour Priests or other persons, it is plaine by the Apostolike practise set downe in the Scriptures, namely in the Actes, and in the Epistles to Timothee and Titus. And S. Hierom, who seemeth somtimes to say that in the primitiue Church there was no great difference betwixt a Bishop and Priest, yet he euer excepteth giuing holy Orders which preeminence he attributeth to Bishops only *ep.* 85. as he doth also Confirming the Baptized by giuing them the holy Ghost through imposition of hand and holy Chrisme. *Dial. cont. Lucifer. c.* 4. Note also that Aërius was of old condemned of heresie, for holding that there was no difference betwixt a Priest and a Bishop. *Epiph. hær.* 75. *August. hær* 53. Note lastly the fraudulent translation of the Heretikes, alwaies turning for *Priests* (which here is euident to be a calling of Order and office) *Elders*, saying, *That thou ordaine Elders*. Which in our vulgar tongue signifieth the age, and not the Office properly: and al this for hatred of Priests,

The preeminence of a Bishop aboue a Ptiest.

To put no difference between them is Aërius heresie.

Heret. translation.

6. *Of one wife.*) to that which is said vpon the like words 1. *Tim.* 3. adde this testimonie of S. Epiphanius *li.* 3. *to.* 2. *cont. hæreses in fine. Holy Priesthood*, saith he, *for the most part proceedeth of virgins: and if not of virgins, yet of them that liue a sole or single life: but and if the single and sole persons suffice not to the Ministerie, of such as conteine from their wiues, or after once marrying remaine widowes. For, him that hath been married twise, it is not lawful to take to Priesthood, &c.* If you list to see the causes why bigamie is forbidden them that are to be Priests, and continencie required of the Clergie, see the same Authour *li.* 2. *to.* 1. *hæres.* 59. S. Ambrose *li.* 1. *Offic. c.* 50 and vpon 1. *Tim.* 3. S. Augustin *de bono Coniugal. c.* 18. S. Hierom *ep* 50. *c.* 5. *ad Pammachium*, and against Iouinian *li.* 1. *c.* 19. S. Leo *ep.* 87. and other ancient Authours.

Bigami excluded from holy Orders, and the causes thereof.

And if the studious Reader peruse al antiquitie, he shal find al notable Bishops and Priests of Gods Church to haue been single, or continent from their wiues, if any were married before they came to the Clergie. So was S. Paul, and exhorteth al men to the like 1. *Cor.* 7, 7. So were al the Apostles after they followed Christ, as S. Hierom witnesseth, affirming that our Lord loued Iohn specially for his virginitie. *Apol. ad Pammach. c.* 8. *& li.* 1. *cont. Iouin. c.* 4. S. Ignatius *ep.* 6. *ad Philadelph.* saith of the said Iohn, and of Timothee, Titus, Euodius, Clement, that they liued and died in chastitie, reckning vp of the old Testament diuers notable personages that did the same: as Elias, Iesus Naue (otherwise called Iosue) Melchisedech, Elisæus, Hieremie, Iohn Baptist. No man is ignorant that al the notable Fathers of the Greek and Latin Church liued chast: Athanasius, Basil, Nazianzen, Chrysostom, Cyprian, Hilarie (who entred into holy Orders after his wiues death) Ambrose, Hierom, Augustine, Leo, Gregorie the Great. Certaine other notable Fathers had once wiues, but no holy men euer vsed them; much lesse married, after they were in holy Orders. A maruelous thing, that so many heretofore should haue the guift of chastitie then, and now so few, if the Protestants say true, that skarse one among them in our Age of al their sectes, euen of their principal Superintendents, hath had it.

The notable men of both Testamenrs, that liued continetly from wiues.

Only the Protestats complaine that they haue not the guift of chastitie.

CHAP.

CHAP. II.

What to preach both to old and yong (not only with word but with example also) and to seruants. 11 *For there are of al sorts in the Church, and they must be instructed accordingly.*

BVT doe thou speake the things that become sound doctrine. 2. Old men that they be sober, c chast, wise, sound in the faith, in loue, in patience. 3. Old women in like manner in holy attire, not il speakers, not giuen to much wine: teaching wel, 4. that they may teach the yong women wisedom, to loue their husbands, to loue their children, 5. wise, chast, sober, hauing a care of the house, gentle, subiect to their husbands, that the word of God be not blasphemed. 6. Yong men in like manner exhort that they be sober. 7. In al things shew thy self an example of good workes, in doctrine, in integritie, in grauitie, 8. the word sound, irreprehensible: that he which is on the contrarie part, may be afraid, hauing no euil to say of vs. 9. * Seruants to be subiect to their Maisters, in al things pleasing, not gainsaying: 10. not defrauding, but in al things shewing good faith, that they may adorne the doctrine of our Sauiour God in al things.

c σεμνὰς νὺσο pudicas

* Eph. 6, 5. Col. 3, 22. 1 Pet. 2, 18.

11. For the grace of God our Sauiour hath appeared to al men: 12. instructing vs that denying impietie and worldly desires, we liue soberly, and iustly, and godly in this world, 13. expecting the blessed hope and c aduent of the glorie of the great God and our Sauiour IESVS Christ, 14. who gaue himself for vs, that he might redeeme vs from al iniquitie, and might cleanse to himself a people acceptable, a pursuer of good workes. 15. These things speake, and exhort ✠ and rebuke ⁘ with al authoritie. Let no man contemne thee.

c ἐπιφάνειαν

The Epistle at the first Masse on Christmas day, and vpon the Circumcision of our Lord.

⁘ Bishops must be stout & command in Gods cause and the people must in no wise disobey or contemne them.

CHAP.

CHAP. III.

To teach them obedience vnto Princes, and meeknes towardes al men, conſidering that we alſo were as they, til God of his goodnes brought vs to baptiſme. 8. To teach good workes, 9 and to auoid vaine queſtions, 10 and obſtinate Heretikes.

ADMONISH them to be ſubiect to Princes and Poteſtates, to obey at a word, to be ready to euery good worke, 2. to blaſpheme no man, not to be litigious, but modeſt: ſhewing al mildnes toward al men. 3. For we alſo were ſometime vnwiſe, incredulous, erring, ſeruing diuers deſires and voluptuouſneſſes, liuing in malice and enuie, odible, hating one another. 4. But when b the benignitie and c kindnes toward man of our Sauiour God appeared: 5. * not by the workes of Iuſtice which we did, but according to his mercie he hath ſaued vs :: by the lauer of regeneration and renouation of the Holy Ghoſt, 6. whom he hath powred vpon vs aboundantly by IESVS Chriſt our Sauiour: 7. that being iuſtified by his grace, we may be heires according to hope of life euerlaſting. ✠

8. * It is a faithful ſaying, and of theſe things I wil haue thee auouch earneſtly: that they which beleeue in God, be careful to excel in good workes. Theſe things be good and profitable for men. 9. But * fooliſh queſtions, and genealogies, and contentions, and controuerſies of the Law auoid. For they are vnprofitable and vaine.

10. A man that is" an heretike after the firſt and ſecond :: admonition auoid: 11. knowing that he that is ſuch an one, is" ſubuerted, and ſinneth, being condemned" by his owne iudgement.

12. When I ſhal ſend to thee Artemas or Tychicus, haſten to come vnto me to Nicopolis. For there I haue determined to winter. 13. Set forward Zenas the lawyer and Appollos carefully, that nothing be wanting to them. 14. And let our men alſo learne c to excel in good workes to neceſſarie vſes: that they be not vnfruitful. 15. Al that are with me, ſalute thee: ſalute them that loue vs in the faith. The grace of God be with you al. Amen.

ANNOT.

b The Epiſtle at the 2. Maſſe on Chriſtmas day, & within the octaue, and in the Votiue Maſſe of our B. Lady between Chriſtmas and Candlemas.

:: As before in the Sacrament of holy Orders (1. *Tim.* 4. *and* 2 *Tim.* 1.) ſo here it is plaine that Baptiſme giueth grace, & that by it as by an inſtrumental cauſe we be ſaued.

:: Theſe admonitions or correptions muſt be giuen to ſuch as erre, by our Spiritual Gouernours and Paſtours: to whom if they yeald not, Chriſtian men muſt auoid them.

φιλανθρωπία 2, *Tim.* 2, 9.

2. *Tim.* 2, 23.

ὑπροϊστασθαι *præeſſe.*

ANNOTATIONS

CHAP. III.

Who is properly an Heretike, and who is not.

10. *A man that is an Heretike.*) Not euery one that erreth in religion, is an Heretike, but he only that after the Churches determination, wilfully and ſtubburnly ſtandeth in his falſe opinion, not yealding to decree of Councel or the cheefe Paſtours of the Church therein.

Deſcriptions or markes how to know an Heretike.

They (ſaith S. Auguſtin *ep.* 162.) *that defend their ſentence* (*though falſe and peruerſe*) *with no ſtubburne ſtomake or obſtinate hart, ſpecially if it be ſuch as themſelues by bold preſumption broched not, but receiued it of their deceiued parents, and doe ſeeke the truth warily and carefully, being ready to be reformed if they find it, ſuch are not to be reputed among Heretikes.* And againe, *li.* 18. *de Ciuit. c.* 51. *They that in the Church of Chriſt haue any craſed or peruerſe opinion, if being admoniſhed to be of a ſound and right opinion, they reſiſt obſtinately, and wil not amend their peſtiferous opinions, but perſiſt in defenſe of them, are thereby become Heretikes: and going forth out of the Church, are counted for enimies that exerciſe vs.* Againe *li.* 4 *de Bapt. cont. Donat. c.* 16. *He is an Heretike that, when the doctrine of the Catholike faith is made plaine and manifeſt vnto him, had rather reſiſt it, and chooſe that which himſelf held &c.* And in diuers places he declareth that S. Cypriã, though he held an errour, yet was no Heretike, becauſe he would not haue defended it after a general Councel had declared it to be an errour. *li.* 2. *de bapt. c.* 4 So Poſſidonius in the life of S. Auguſtin reporteth, how, after the determination of the See Apoſtolike that Pelagius opinion was heretical, al men eſteemed Pelagius an Heretike, and the Empetour made lawes againſt him as againſt an Heretike. Againe S Auguſtin ſaith, *He is an Heretike in my opinion, that for ſome temporal commodity, and ſpecially for his glorie and principalitie, coineth or els followeth falſe or new opinions.* de vtilit. credendi cap. 1. *Vit. Aug. c.* 18.

The former markes agree to the Proteſtants.

Let our Proteſtants behold themſelues in this glaſſe, and withal let them marke al other properties that old Heretikes euer had, and they shal find al definitions and markes of an Heretike to fal vpon themſelues. And therfore they muſt not maruel if we warne al Catholike men by the words of the Apoſtle in this place, to take heed of them, and to shun their preachings, bookes, conuenticles and companies. Neither need the people be curious to know what they ſay, much leſſe to confute them: but they muſt truſt Gods Church, which doth refute and condemne them. And it is enongh for them to know that they be condemned, as S. Auguſtin noteth in the later end of his booke de hæreſibus And S Cyprian ſaith notably to Antonianus demanding curiouſly what hereſies Nouatianus did teach *No matter*, ſaith he, *What hereſies he hath or preacheth, when he teacheth without:* that is to ſay, out of the Church. *Ep.* 54. *nu.* 7.

Their bookes, ſeruice, and preaching muſt be auoided.

The Church ſeeketh the amendement of the moſt obſtinate Heretikes.

11. *Subuerted.*) Heretikes be often incorrigible yet the Church of God ceaſeth not by al meanes poſſible to reuoke them. Therfore S. Auguſtin ſaith *ep.* 162. *The Heretike himſelf though, wallowing with odious & deteſtable pride, and mad with the frowardnes of wicked contention, as we admonish that he be auoided leſt he deceiue the weaklings and litle ones, ſo we refuſe not by al meanes poſſible to ſeeke his amendement and reformation.*

Heretikes cut themſelues from the Church.

11. *By his owne iudgement.*) Other grieuous offenders be ſeparated by excommunication from communion of Saints and the fellowship of God's Church, by the ſentence of their Superiours in the ſame Church: but Heretikes more miſerable and infortunate then they runne out of the Church of their owne accord, and ſo giue ſentence againſt their owne ſoules to damnation.

THE

THE EPISTLE OF S. PAVL TO PHILEMON.

THE ARMVMENT.

Hearing of Philemons vertue, who was a Coloſsian, he writeth a familiar letter from Rome (being priſoner there) about his fugitiue ſeruant Oneſimus: not doubting but that he might command him, yet rather requeſting that he wil forgiue him, yea and receiue him as he would Paul himſelf, who alſo hopeth to come vnto him.

PAVL the priſoner of Chriſt IESVS, and brother Timothee: to Philemon the beloued and our Coadiutour, 2. and to Appia our deareſt ſiſter, and to Archippus our fellow-ſouldiar and to the Church which is in thy houſe. 3. Grace to you and peace from God our Father, and our Lord IESVS Chriſt.

4. I giue thankes to my God, alwaies making a memorie of thee in my praiers, 5. hearing thy [a] :: charitie & faith which thou haſt in our Lord IESVS, and " toward al the Saints: 6. that the communication of thy faith may be made euident in the agnition of al [f] good that is in you in Chriſt IESVS:. 7. For I haue had great ioy and conſolation in thy charitie, becauſe the bowels of the Saints :: [b] haue reſted by thee brother.

8. For the which thing hauing great confidence in Chriſt IESVS to command thee that which pertaineth to the purpoſe: 9. for charitie rather I beſeech, vhereas thou art ſuch an one, as Paul being old and now priſoner alſo of IESVS Chriſt. 10. I beſeech thee for my ſonne whom I haue begotten in bands, * Oneſimus, 11. who hath been ſometime vnprofitable to thee, but now profitable both to me and thee, 12. whom I haue ſent backe to thee. And :: doe thou receiue him as mine owne bowels. 13. Whom I would haue reteined with me, that for thee he might miniſter to me in the bands of the Ghoſpel: 14. but without thy counſel I would doe nothing: that thy good might be not as it were of neceſſitie, but voluntarie. 15. For perhaps therfore he departed for a ſeaſon from thee, that thou mighteſt take him againe for euer. 16. Now not as a ſeruant, but for a ſeruant, a moſt deare brother, eſpecially to me, but how much more to thee both in the fleſh and in our Lord? 17. If therfore thou take me for thy fellow; receiue him as my ſelf. 18. And if he hath hurt thee any thing or is in thy debt, that impute to me. 19. I Paul haue written with mine owne hand: I wil repay it: not to ſay to thee, :: that thou oweſt me thine owne ſelf alſo. 20. Yea brother. [c] God grant I may enioy thee in our Lord. Refreſh my bowels in our Lord. 21. Truſting in thy obedience I haue written to thee, knowing that thou wilt doe aboue that alſo which I doe ſay. 22. And withal prouide me alſo a lodging. For I hope by your praiers that I ſhal be giuē to you.

23. There ſalute thee Epaphras my fellow-priſoner in Chriſt IESVS, 24. Marke, Ariſtarchus, Demas and Luke my Coadiutours. 25. The grace of our Lord IESVS Chriſt be with your ſpirit. Amen.

ANNOT.

:: a Faith and charitie commended alwaies together, both neceſſarie to make a complete Chriſtian man, & to iuſtification & ſaluation.

:: b The dueties of charitie and mercie done to Chriſtes priſoners, are exceeding acceptable to God and al good men.

:: Al Spiritual men ought to be exceeding propenſe & ready to procure mens pardon and reconciliation to al penitents.

:: The great debt and duetie that we owe to ſuch as be our ſpiritual parents in Chriſt.

[f] good worke

Col. 4. 9.

[c] optatus

Faith and beleefe in Saints.

5. *Toward al the Saints.*) The Apoſtle ſticketh not to ſay, Charitie and faith in Chriſt and al his Saints, which our captious Aduerſaries count in Catholike mens ſpeahes and writings, very abſurd, feining that in al ſuch we make no difference betwixt the loue we beare to Chriſt, and the loue we owe to our neighbours: betwixt the truſt or beleefe we haue in God, and that which we haue in his holy Saints. Malice and contention doth ſo blind al Heretikes.

THE ARGVMENT OF THE EPISTLE OF S. PAVL TO THE HEBREWES.

THAT *the Hebrewes were not al the Iewes, but only a part of them, it is manifeſt Act. 6. where the primitiue Church of Hieruſalem, although it conſiſted of Iewes only, as we read Act. 2. yet is ſaid to conſiſt of two ſorts, Greekes and Hebrewes.* Which *againe is manifeſt Phil. 3. where S. Paul comparing himſelf with the Iudaical falſe-Apoſtles, ſaith, that he alſo is* an Hebrew of Hebrwes. *Finally, they ſeeme to haue beene thoſe Iewes which were borne in Iurie, which for the moſt part dwelled alſo there. Therfore to the Chriſtian Iewes in Hieruſalem and in the reſt of Iurie, S. Paul writeth this Epiſtle, out of Italie: ſaying thereupon,* The brethren of Italie ſalute you. *Heb.* 13. *By which words, and by theſe other in the ſame place,* Know ye our brother Timothee to be diſmiſſed, with whom (if he come the ſooner) I wil ſee you, *it is euident, that he wrot this, not only after he was brought priſoner to Rome, wherein S. Luke endeth the Actes of the Apoſtles, but alſo after he was ſet at libertie there againe.*

Many cauſes are giuen of the Doctours, why writing to the Iewes, he doth not put his name in the beginning, Paul an Apoſtle, &c. *as he doth lightly in his Epiſtles to the Churches and Biſhops of the Gentils. The moſt likely cauſe is, for that he was* the Preacher and Apoſtle and Maiſter of the Gentils. *And againe in another place he ſaith, that himſelf was appointed the Apoſtle of the Gentils, as Peter of the Iewes.* Gal. 2. *Only S. Peter therfore writing to the Iewes, doth vſe this ſtile:* Peter an Apoſtle of IESVS Chriſt &c. *becauſe he was more peculiarly their Apoſtle, as being the Vicar*

2. Tim. 3. 1. Tim. 2. 1. Pet. 1.

of

of Christ, who was also himself * more specially the Minister of the Circumcision, Rom. 5
that is (as himself speaketh) not sent but to the sheep which were lost of the house of Israël. Mat. 15.

* Yet was Christ head of the Gentils also. So likewise his vicar S. Peter, notwithstanding his more peculiar Apostleship ouer the Iewes.

The Argument of the Epistle S. Paul himself doth tel vs in two words, calling it verbum solatij, the word of solace and comfort. *Which also is plaine in the whole* Heb. 13.
course of the Epistle, namely in the tenth chapter. v. 32. &c. Where he exhorteth them to take great comfort and confidence in their manifold tribulations sustained of their owne Countrie-men the Iewes, whereof the Apostle also maketh mention to the Thessallonians. 1. Thess. 2. v. 14. *Those persecutions then of the obstinate incredulous Iewes their countrie-men, was one great tentation vnto them. Another tentation was, the persuasions that they brought vnto them out of Scriptures, to cleaue vnto the Law, and not to beleeue in* IESVS *the dead man.*

And whereas the Iewes did magnifie their Law, by the Prophets, and by the Angels by whom it was giuen, and by Moyses, and by their land of promise, into which Iosue brought them, and by their father Abraham, and by their Aaronical or Leuitical priesthood and Sacrifices, by their Tabernacle, and by their Testament: he sheweth, that our Lord IESVS, *as being the natural Sonne of God, passeth incomparably the Prophets, the Angels, and Moyses: that the rest or quietnes which God promised, was not in their earthly land, but in heauen: that his figure Melchisedech farre passed Abraham: and that his priesthood, Sacrifice, Tabernacle, and Testament, farre passed theirs. In al which he shooteth often at these three markes: to take away the scandal of Christes death, by giuing them sundrie good reasons and testimonies of it: to erect their minds from visible and earthly promises (to which only, the Iewes were wholy bent) to inuisible and heauenly: and to insinuate that the Ceremonies should now cease, the time of their correction by Christ being now come.*

The Epistle may be deuided into these parts: the first, Of Christes excellencie aboue the Prophets, Angels, Moyses, and Iosue, c. 1. 2. 3. 4. The second, of his priesthood and excellencie thereof aboue the Priesthood of the old Testament: c. 5. vnto the middest of the 10. The last part is of exhortation c. 10. v. 9. to the end of the Epistle.

THE

THE EPISTLE OF S. PAVL THE APOSTLE TO THE HEBREWES.

Heretical corruption.

Let the Christian Reader note the corruption and impudent boldnes of our Aduersaries, that vpon a false priuate persuasion of their owne, that S. Paul was not the Authour of this Epistle, * leaue out his name in the title of the same, contrarie to the authentical copies both Greeke and Latin. In old time there was some doubt who should be the writer of it, but then when it was no lesse doubted whether it were Canonical Scripture at al. Afterward the whole Church (by which only we know the true Scriptures from other writings) held it and deliuered it, as now she doth, to the faithful for Canonical, and for S. Paules Epistle. Notwithstanding the Aduersaries would haue refused the Epistle, aswel as they doe the Authour, but that they falsely imagin certaine places thereof to make against the Sacrifice of the Masse.

* In the English Bible of the yeare 1579.

CHAP. I.

The Epistle at the third masse on Christmas day.

God Spake to their fathers by the Prophet: but to themselues by his owne Sonne, 14 Who incomparably passeth al the Angels.

DIVERSELY and many waies in times past God speaking to the Fathers in the Prophets, 2. last of al in these daies hath spoken to vs in his Sonne, whom he hath appointed heire of al, by whō he made also the worlds. 3. *Who being the c brightnesse of his glorie, and " the b figure of his substance, and carying al things by the word of his power, making purgation of sinnes, sitteth on the right hand of the Maiestie in the high places: 4. being made so much better then Angels, as he hath inherited a more excellent name aboue them.

Sap. 7. 26. c ἀπαύγασμα

b χαρακτὴρ ὑποστάσεως

The excellencie of Christ aboue Angels.

5. For to which of the Angels hath he said at any time, *Thou art my Sonne, to day haue I begotten thee?* and againe, *I wel be to him a Father, and he shal be to me a Sonne.* 6. And when againe he bringeth in the first-begotten into the world, he saith, *And* * *let al the Angels of God adore him.* 7. And to the Angels truly he saith, *he that maketh his Angels, spirits: and his Ministers, a flame of fire.* 8. But to the Sonne: *Thy throne ô God for euer and euer: a rod of equity, the rod of thy Kingdom.* 9. *Thou hast loued iustice, and hated iniquitie: therfore thee, God, thy God hath anointed with the oile of exultation aboue thy fellowes.* 10. And, *Thou in the beginning ô Lord didst found the earth: and the workes of thy hands are the heauens.* 11. *They shal perish, but thou shalt continue: and they shal al waxe old as a garment.* 12. *And as a vesture shalt thou change them, and they shal be changed: but thou art the self-same, and thy yeares shal not faile.* ¶ 13. But to which of the Angels said he at any time: *Sit on my right hand, vntil I make thine enemies the foot-stoole of thy feet?* 14. Are they not al, a ⁂ ministring spirits: sent to minister for them which shal receiue the inheritance of saluation?

Psal. 2, 7. 2. reg. 7. 14. Psal. 96. 8. Psal. 103. 4. Psal. 44. 7. Psal. 101. 26. Psal. 109. 1. 1. Cor. 15. 25.

The holy Angels (saith S. Augustin) to the societie of whom we aspire in this our peregrination, as they haue eternitie to cōtinue, so also facilitie to know and felicitie to rest: for they doe help vs without al difficultie, because with their spiritual motiōs pure & free, they labour or trauail not. *De Ciuit. lib. 1. c. 33.*

ANNOT.

ANNOTATIONS.

CHAP. I.

3. *The figure.*] To be the figure of his substance, signifieth nothing els but that which S. Paul speaketh in other wordes to the Philipians c 2. v 6 that he is the forme and most expresse resemblance of his Fathers substance So S. Ambrose and others expound it, and the Greeke word *character* is very significant to that purpose. Note also by this place, that the Sonne, though he be a figure of his Fathers substance, is notwithstanding of the same substance. So Christes body in the Sacrament and his mystical death and Sacrifice in the same, though called a figure, image, or representation of Cheistes visible body and Sacrifice vpon the Crosse, yet may be and is the self-same in substance.

χαρακτὴρ χαρακτήρος.

The B. Sacramēt a figure, and yet the true body.

6. *Let al the Angels adore.*) The heretikes maruel that we adore Christ in the B. Sacrament when they might learne by this place, that whersoeuer his person is, there it ought to be adored both of men and Angels. And where they say it was not made present in the Sacrament nor instituted to be adored: we answer that no more was he incarnate purposely to be adored: but yet straight vpon his descending from heauen, it was the duety both of Angels and al other creatures to adore him.

The adoration of Christ in the B. Sacrament.

CHAP. II.

He inferreth of the foresaid, that it shal be incomparably more damnable for them to neglect the new Testament then the old, 3 considering the irrefragable authoritie of the Apostles also. 5 Then he prosecuteth the excellencie of Christ aboue the Angels, 9 who neuertheles, was made lesser then Angels, to suffer and die for men to destroy the dominion of the Diuel, 15 to deliuer men from feare of death, 17 and be a fit Priest for men.

THEREFORE more aboundantly ought we to obserue those things which we haue heard: c lest perhaps we runne out. 2. For if the word that was spoken by Angels, became sure, and al preuarication and disobedience hath receiued a iust retribution of reward: 3. how shal we escape if we neglect so great saluation? which when it was begun to be declared by our Lord, of them that heard was confirmed on vs, 4. * God withal testifying by signes, and wonders, and diuers miracles, and distributions of the Holy Ghost according to his wil. 5. For not to Angels hath God made subiect the world to come, whereof we speake. 6. But one hath testified in a certaine place, saying: *What is man, that thou art mindful of him: or the sonne of man, that thou visitest him? 7. Thou didst minesh him litle lesse then Angels: with glorie and honour thou hast crowned him, and constituted him ouer the workes of thy hands. 8. Al things hast thou made subiect vnder his feet.* For in that he subiected al things to him, he left nothing not subiect to him. But now we see not as yet al things subiect to him. 9. But * him that was

c As that which runneth out of a broken vessel, or that runneth by, is lost.

c μὴ ποτε παραῤῥυωμεν

Mar. 16, 20.

Psal. 8, 5.

1 Cor. 15. Eph. 1. Philip. 3, 8.

a litle lessened vnder the Angels, we see IESVS, ::becavse of the passion of death, crowned with glorie and honour: that through the grace of God he might tast death for al. 10. For it became him for whom al things, and by whom al things, that had brought many children into glorie, to consummate the Authour of their saluation, by his passion. 11. For he that sanctifieth, and they that be sanctified; al of one. For the which cause he is not ashamed to cal them Brethren, 12. saying, *I wil declare thy name to my Brethren: in the middes of the Church wil I praise thee* 13. And againe, *I wil haue affiance in him.* And againe, *Behold here am I & my children: whom God hath giuen me.* 14. Therfore because the children haue communicated with flesh and bloud, himself also in like manner hath been partaker of the same: that * by death he might destroy him that had the empire of death, that is to say, the Diuel: 15. and might deliuer them that by the feare of death through al their life were subiect to seruitude.

Ps. 21, 23. Ps. 17, 3 Es. 8, 18. Ose. 13, 14. 1 Cor. 15, 54.

16. For no where doth he take Angels: but c the seed of Abraham be taketh. 17. Wherevpon he ought in al things to be like vnto his brethren: that he might become a merciful and faithful high Priest before God, that he might repropitiate the sinnes of the people. 18. For in that wherein himself suffered and was tempted: he is able to help them also that are tempted.

:: This proueth against the Caluinists that Christ by his Passion merited his owne glorification: which they would not for shame deny of Christ, but that they are at a point to deny al meritorious workes, yea euen in Christ also. And therfore they translate also this sentence heretically, by transposing the words. *In the Bible printed the yeare* 1579.

c The dignitie of man, in that Christ tooke our nature vnto his Person in Deitie, and not the nature of Angels.

CHAP. III.

By example of Christ (who is incomparably more excellent then Moyses also) he exhorteth them to be faithful vnto God. 7 Their reward shal be, to enter into euerlasting rest, if they persevere: as contrariewise to be excluded (as was shadowed in their forefathers in the wildernes) if they sinne and become incredulous.

WHEREFORE, holy Brethren, partakers of the heauenly vocation, consider the Apostle, and high Priest of our confession IESVS: 2. who is faithful to him that made him, as also * Moyses in al his house. 3. For, this man is esteemed worthie of more ample glorie aboue Moyses, by so much as more ample glorie then the house, hath he that framed it. 4. For euery house is framed of some man. But he that created al things, is God. 5. And Moyses indeed was faithful in al his house as a seruant, for a testimonie of those things which were to be said: 6. but Christ as the Sonne in his owne house: which house are we, if we keep firme the confidence and glorie of hope vnto the end.

The excellencie of Christ aboue Moyses.

Nu. 12, 7.

7. Wherfore, as the Holy Ghost saith, *To day if you shal heare his voice,* 8 *harden not your harts as in the exacerbation according to the day of tentation in the desert,* 9 *where your fathers tempted me: proued and saw my workes* 10 *fourtie yeares. For the which cause I was offended with this Generation, and said, They doe alwaies erre in hart. And they haue not knowen my waies.* 11. *'to whom' I sware in my wrath, If they shal enter into my rest.*

1 as.

12. Beware Brethren, lest perhaps there be in some of you an euil hart of incredulitie, to depart from the liuing God. 13. But exhort your selues euery day,

Ps. 94, 8.

day, whiles *to day* is named, that none of you be obdurate with the fallacie of sinne. 14. For we be made partakers of Christ: yet so if we keep the :: beginning of his substance firme vnto the end. 15. While it is said, *to day if you shal heare his voice, doe not obdurate your harts as in that exacerbation.* 16. For some hearing did exasperate: but not al they that went out of Ægypt by Moyses. 17. And with whom was he offended fourtie yeares? was it not with them that sinned, * whose carcasses were ouerthrowen in the desert? 18. And to whom did he sweare that they shonld not enter into his rest: but to them that were incredulous? 19. And we see that they could not enter in, because of incredulitie.

:: Faith is the groundworke of our creation in Christ, which if we hold not fast, al the building is lost.

Nu. 14, 37. 21, 23.

CHAP. IIII.

That they must feare to be excluded out of the foresaid rest (which he proueth out of the psalme) 12 considering that Christ seeth their most inward secrets. 14 And that he (as their Priest who also himself suffered) is able and ready to strengthen them in confession of their faith.

LET vs feare therfore lest perhaps forsaking the promise of entring into his rest, some of you be thought to be wanting. 2. For to vs also it hath been denounced, as also to them. But the word of hearing did not profit them, not mixt with faith of those things which they heard. 3. For we that haue beleeued, shal enter into the rest: as he said, *As I sware in my wrath, if they shal enter into my rest:* & truely the workes from the foundation of the world being perfited. 4. For he said in a certaine place of the seuenth :: (a) day thus: *And God rested the seuenth day from al his workes.* 5. And againe in this, *If they shal enter into my rest.* 6. Becausse then it remaineth that certaine enter into it, and they to whom first it was preached, did not enter because of incredulitie: 7. againe he limiteth a certaine day: *To day*, in Dauid saying, after so long time, as is aboue said, *To day if you shal heare his voice; doe not obdurate your harts.* 8. For if c Iesus had giuen them rest: he would neuer speake of another day afterward. 9. Therfore there is left a sabbatisme for the people of God. 10. For he that is entred into his rest, the same also hath rested from his workes, as God from his.

11. Let vs hasten therfore to enter into that rest: that no man fal into the same example of incredulitie. 12. For :: b the word of God is liuely and forcible, and more persing then any two-edged sword: & reaching vnto the diuision of the soule and the spirit, of the ioynts also and the marowes, and a discerner of the cogitations and intents of the hart. 13. And there is no creature inuisible in his sight. But al things are naked and open to his eyes, to whom our speach is.

14. Hauing therfore a great high Priest that hath entred the heauens, IESVS the Sonne of God, let vs hold the confession. 15. For we haue not a high Priest that can not haue compassion on our infirmities: but tempted in al things by similitude, except sinne. 16. Let vs goe therfore with confidence to the throne of grace: that we may obteine mercie and find grace in seasonable aid.

:: a If the Apostle had not euidētly here shewed that the Sabboths rest was a figure of the eternal repose in heauen, who durst to haue applied that Scripture of Gods rest the seuenth day, to that purpose? Or how can our Aduersaries now reprehend the like application manyfoldly vsed in al holy anciēt Writers to the like end?

:: b Whatsoeuer God threatneth by his word concerning the punishmēt of sinne and incredulitie, shal be executed, be the offence neuer so secret, deepe, or hidden in our harts because Gods speach passeth easily and searcheth throughly euery part, power, and facultie of mans soul.

The Epistle in a Masse for the election of the Pope.

Ps. 94, 11

Gen. 2, 2

Heb. 3, 7

c So Iosue is called in Greeke.

ANNOT.

ANNOTATIONS.

CHAP. IV.

Scripture abused against inuocatiõ of Saints.

16. *Let vs goe with confidence.*) The Aduersaries goe about to proue by these words that we need no help of Saints to obteine any thing, Christ himself being so readie, and we being admonished to come to him with confidence as to a most merciful Mediatour and Bishop. But by that argument they may as wel take away the helps and praiers of the liuing one for another. And we doe not require the help either of the Saints in heauen, or of our brethren in earth, for any mistrust for God's mercie, but of our owne vnworthines: being assured that the praier of a iust man auaileth more with him, then the desire of a grieuous sinner; and of a number making intercession together, rather then of a man alone. Which the Heretikes can not deny except they reproue the plaine Scriptures. Neither doe we come lesse to him, or with lesse confidence, when we come accompanied with the praiers of Angels Saints, Priests, or iust men ioyning with vs, as they fondly imagine and pretend: but with much more affiance in his grace, mercie, and merits, then if we praied our selues alone.

CHAP. V.

That Christ being a man and infirme, was therein but as al Priests; and that he also was called of God to this office: offering as the others: 8 and suffered obediently for our example. 11 Of whose Priesthood he hath much to say, but that the Hebrewes haue need rather to heare their Catechisme againe.

The Epistle vpõ the feast of S. Thomas of Canterburie Decem. 29. And in his Translatiõ Iulij. 7. And for a Bishop that is a Confessour.

FOR " euery high Priest taken from among men, is appointed for men in those things that partaine to God: that he may offer guifts and Sacrifices for sinnes: 2. that can haue compassion on them that be ignorant and doe erre: becausse himself also is compassed with infirmitie: 3. & therfore he ought, as for the people, so also for himself to offer for sinnes. 4. * Neither doth any man " take the honour to himself, but he that is called of God, * as Aaron. ℣ 5. So Christ also " did not glorifie himself that he might be made a high Priest; but he that spake to him, *My Sonne art thou, I this day haue begotten thee.* 6. As also in another place he saith, *Thou art " a Priest for euer, according to the order of Melchisedech.* ℣ 7. Who in the daies of his flesh, " with a strong crie and teares, offering praiers and supplications to him that could saue him from death, was heard " for his reuerence. ℣ 8. And truely whereas he was the Sonne, he learned by those things which he suffered, obedience: 9. and being consummate, " was made to al that obey him, cause of eternal saluation, 10. called of God a high Priest according to the Order of Melchisedech.

* 1 Par. 16, 18. 1 Par. 13, 13. Ps. 2. 7. Psal. 109, 4.

11. Of whom we haue great speach and " inexplicable to vtter: because you are become weake to heare. 12. For whereas you ought to be Maisters for your time, you need to be taught againe your selues what be the elements of the beginning of the words of God: & you are become such as

as haue need of milke, and not of ſtrong meat. 13. For euery one that is partaker of milke, is vnskilful of the word of iuſtice: for he is a child. 14. But ſtrong meate is for the perfect, them that by cuſtome haue their ſenſes exerciſed to the diſcerning of good and euil.

ANNOTATIONS

CHAP. V.

1. *Euery high Prieſt.*) By the deſcriptiõ of a Prieſt or high Prieſt (for to this purpoſe al is one matter) he proueth Chriſt to be one in moſt excellẽt ſort. Firſt then, a Prieſt muſt not be an Angel, or of any other nature but man's. Secõdly, euery mã is not a Prieſt, but ſuch an one as is ſpecially choſen out of the reſt, and preferred before other of the cõmunity, ſeuered, aſſumpted, and exalted into a higher ſtate and dignitie then the vulgar. Thirdly, the cauſe and purpoſe why he is ſo ſequeſtred and picked out from the reſidue, is to take charge of Diuine things, to deale as a Mediatour betwixt God and the people, to be the Deputie of men in ſuch things as they haue to craue or to receiue of God, and to preſent or giue to him againe. Fourthly, the moſt proper and principal part of a Prieſts office is, to offer oblations, guifts, and Sacrifices to God for the ſinnes of the people: without which kind of moſt ſoueraigne dueties, no perſon, people, or common-wealth can appertaine to God: and which can be done by none, of what other dignitie or calling ſoeuer he be in the world, that is not a Prieſt: diuers Princes (as we read in the Scriptures) punished by God, and King Saul depoſed from his Kingdom, ſpecially for attempting the ſame. The deſcriptiõ of a Prieſt, and his office.

3. Reg. 13. 2. Par. 26 1. Reg. 13

And generally we may learne here, that *in iis quæ ſunt ad Deum*, in al matters touching God, his ſeruice, and religion, the Prieſt hath only charge & authority: as the Prince tẽporal is the peoples Gouernour, Guider, & Soueraigne, in the things touching their worldly affaires: Which muſt for al that by him be directed and manneged no otherwiſe, but as is agreable to the due worship and ſeruice of God. Againſt which if the terrene Powers commit any thing, the Prieſts ought to admonish them from God. The Princes temporal authoritie how farre it extendeth.

We learne alſo hereby, that euery one is not a Prieſt, and that the people muſt alwaies haue certaine perſons choſen out from among them, to deale in their ſutes and cauſes with God, to pray, to Miniſter Sacraments, and to Sacrifice for them. And whereas the Proteſtants wil haue no Prieſt, Prieſthood, nor Sacrifice, but Chriſt and his death, pretending theſe words of the Apoſtle to be verified only in the Prieſthood and Seruice of the old law, and Chriſtes Perſon alone, and after him of no moe; therin they shew themſelues to be ignorant of the Scriptures, & of the ſtate of the new Teſtament, and induce a plaine Atheiſme and Godleſneſſe into the world. For ſo long as man hath to doe with God, there muſt needs be ſome deputed, & choſen out from among the reſt, to deale according to this declaration of the Apoſtle, in things pertaining to God, and theſe muſt be Prieſts. For els, if men need to deale no more, but immediately with Chriſt, what doe they with their Miniſters? Why let they not euery man pray, and Miniſter for himſelf & to himſelf: What doe they with Sacramẽts, ſeeing Chriſtes death is as wel ſufficiẽt without them, as without Sacrifice? Why ſtandeth not his death as wel with Sacrifice, as with Sacramẽts: as wel with Prieſthood, as with other Eccleſiaſtical functiõ? There is no other cauſe in the world, but that (Sacrifice being the moſt prĩcipal act of religiõ that mã oweth to God, both by his Law, and by the Law of nature) the Diuel by theſe his Miniſters, vnder pretence of deferring or attributing the more to Chriſtes death, would abolish it. There is a peculiar order & callin ꝯ of Prieſts of the new Teſtamẽt. Prieſts and Sacrifice neceſſarie in the new Teſtament, and nothing derogatorie to Chriſt's prieſthood or Sacrifice.

This definition of a Prieſt and his fnnction, with al the propetties thereto belonging, holdeth not only in the law of Moyſes, and order of Aarons Prieſthood, but it was true before, in the law of nature, in the Patriarches, in Melchiſedech, and now in Chriſt, and al his Apoſtles, and Prieſts of the new Teſtament: Sauing that it is a peculiar excellencie in Chriſt, that he only offered for other mens ſinnes, and not at al for his owne, as al other doe. The difference & excellence, of Chriſt's Prieſthood.

4 *Taketh to himſelf.*) A ſpecial prouiſo for al Prieſts, Preachers, and ſuch as haue to deale for the people in thigs pertaining to God, that they take not that honour or office at their

owne hands, but by lawful calling & consecration, euen as Aaron did. By which clause if you examine Luther, Caluin, Beza, and the like or if al such as now a-daies intrude themselues into sacred functions, looke into their consciences, great and foul matter of damnation wil appeare.

Al true Priests and Preachers must be lawfully called thereto.

5. *Did not glorifie himself.)* The dignity of Priesthood must needs be passing high and soueraigne, when it was a promotion & preferment in the Sonne of God himself according to his manhood, and when he would not vsurpe, nor take vpon him the same, without his Fathers expresse commission and calling thereunto. An eternal example of humility, & an argument of condemnation to al mortal men, that arrogate vniustly any function or power spiritual, that is not giuen them from aboue, and by lawful calling and commission of their Superiours.

The dignitie and function of Priesthood is not to be vsurped.

6. *A Priest for euer.)* In the 109. Psalme, from whence this testimonie is taken, both Christes Kingdom and Priesthood are set forth. But the Apostle vrgeth specially his Priesthood, as the more excellent & preominent state in him, our Redemption being wrought & atchieued by Sacrifice, which was an act of his Priesthood, and not of his Kingly power: though he was properly a King also, as Melchisedech was both Priest & King, being a resemblance of Christ in both, but much more in his Priesthood. And our Lord had this excellent double dignitie (as appeareth by the discourse of S. Paul, & his allegations here out of the Psalmes) at the very first moment of his conception or incarnation. For you must beware of the wicked heresie of the Arians and Caluinists (except in these later it be rather an errour proceeding of ignorance) that sticke not to say, that Christ was a Priest, or did Sacrifice, according to his Godhead. Which is to make Christ God the Fathers Priest, & not his Sonne, & to doe Sacrifice & homage to him as his Lord, and not as his equal in dignity & nature. Therfore S. Augustin saith *in Psal. 109. That as he was man, he was Priest: as God, he was not Priest.* And Theodorete in Psal. 109. *As man, he did offer Sacrifice: but as God, he did receiue Sacrifice.* And againe, *Christ touching his humanity was called a Priest, and he offered no other host but is owne body, &c* Dialog. 1. circa med. Some of our new Maisters not knowing so much, did let fal out of their pennes the contrarie, and being admonished of the errour, and that it was very Arianisme, yet they persist in it of mere ignorance in the grounds of Diuinitie.

Christ both Priest & King: but his Priesthood more excellent of the two.

Psal. 109.

Christ a Priest as he is man not as he is God.

Retent. pag. 89.

7. *With a strong crie.)* Though our Sauiour make intercession for vs, according to his humane nature, continually in heauen also, yet he doth not in any external creatures make Sacrifice, nor vse the praiers Sacrifical, by which our redemption was atchieued, as he did in the time of his mortal life, and in the act of his Passion, and most principally when with a loud voice, and with this praier, *In manus tuas commendo spiritum meum*, he voluntarily deposed his soul, yealding it in most proper sort for a Sacrifice. For in that last point of his death, consisteth specially his high Priestly office, and the very worke and consummation of our redemption.

The Sacrifice on the Crosse was the principal acte of Christ's priesthood.

Luc. 23. 46.

Obserue more-ouer, that though commonly euery faithful person pray both for himself and others, and offer his praiers to God, yet none offereth by office and special deputation, and appointment, in the person of the whole Church and people, sauing the Priest. Whose praiers therfore be more effectual in themselues, for that they be the voice of al faithful men together, made by him that is appointed & receiued of God for the peoples Legate. And of this kind were al Christes praiers, in al his life and death, as al his other actions were: his fasting, watching, preaching, instituting, ministring, or receiuing Sacraments: euery one being done as Priestly actions.

Priests praiers more effectual.

Christ's Priestly actions.

7. *For his reuerence.*) These words haue our English translatours pernitiously and most presumptuously corrupted, turning them thus, *In that which he feared*, contrarie to the version and sense of al antiquity, and to Erasmus also, and contrarie to the ordinarie vse of the Greek word, as Beza himself defineth it Luc. 1. v 25. and contrarie to the propriety of the Greek phrase, as not only the Catholikes, but * the best learned Lutherans doe shew & proue by many examples. They follow herein the singular presumption of Caluin, who was the first (as his fellow Beza confesseth) that euer found out this interpretation. Which neither S. Chrysostom, nor any other, as perfect Grecians as they were, could euer espie. Where, only to haue made choise of that impious and arrogant Sectaries sense, before the said Fathers & al the Churches besides, had been shameful enough; but to set the same downe for very Scripture of God's blessed word, that is intolerable, and passeth al impiety. And we see plainely that they haue no conscience, indifferencie, nor

Notorious Heretical translation to maintaine Caluin's horrible blasphemie.

ἀπὸ εὐλαβείας. Flac. Illyr. vpon this place.

nor other purpose, but to make the poore Readers beleeue, that their opinions be Gods owne word, and to draw the Scriptures to sound after the fantasie of their heresies. But if the good Reader knew, for what point of doctrine they haue thus framed their translation, they would abhorre them to the depth of Hel. Forsooth it is thus: they would haue this Scripture meane, that Christ was in horrible feare of damnation, & that he was not only in paines corporal vpon the Crosse (which they hold, not to haue been sufficient for man's redemption) but that he was in the very sorrowes & distresses of the damned, without any difference, but that it was not euerlasting, as theirs is.

Caluins blasphemie that Christ suffered hel paines vpō the Crosse, and that his death otherwise were insufficient.

For this horrible blasphemie (which is their interpretation of Christes descending into Hel) God's holy word must be corrupted, and the Sacrifice of Christes death (wherof they talke so presumptuously) must not be enough for our redemption, except he be damned for vs also to the paines of Hel. Woe be to our poore Countrie, that must haue such books, and read such translations. See Caluin and Beza in their Commentaries and Annotations vpon this place, & you shal see, that for defense of the said blasphemies they haue thus translated this text. See the Annotations before. *Act.* 2, 27. and *Mat.* 27. 46.

9. *Consummate.*) The ful worke of his Sacrifice, by which we were redeemed, was wholly consummate and accomplished, at the yealding vp of his spirit to God the Father, when he said, *Consummatum est*: though for to make the same effectual to the saluation of particular men, he himself did diuers things, and now doth in heauen, and our selues also must vse many meanes, for the application thereof to our particular necessitie. See the next Annotation.

Christ yealding vp the Ghost, accomplishing or redemption.

Io. 19, 30

9. *Was made to al.*) The Protestants vpon pretence of the sufficiencie of Christes Passion, and his only redemption, oppose themselues guilefully in the sight of the simple, against the inuocation of Saints, and their intercession, and help of vs, against our penitential workes or suffering for our owne sinnes, either in this life or the next: against the merits of fasting, praying, almes, and other things commended to vs in holy Writ, and against most things done in the Church, in Sacrifice, Sacrament, and ceremonie. But this place and many other shew, that Christes Passion, though it be of it-self farre more sufficient and forcible, then the Protestants in their baseneſſe of vnderstanding can consider, yet profiteth none but such, as both doe his commandements, and vse such remedies and meanes to apply the benefit thereof to themselues, as he appointeth in his word, or by the holy Ghost in his Church. And the Heretikes that say, faith only is the thing required to apply Christes benefits vnto vs, are hereby also easily refuted. For we doe not obey him only by beleeuing, but by doing whatsoeuer he commandeth. Lastly, we note in the same words, that Christ appointeth not by his absolute and eternal election, men so to be partakers of the fruit of his redemption, without any conditiō or respect of their owne workes, obedience, or free-wil: but with this condition alwaies, if men wil obey him, and doe that which he appointeth. See S. Augustin (or Prosper) to. 7. Responſ. Prosperi *li. 2. articulo 1. ad obiectiones Vincentij*, where he saith of the cup of Christes passion, *It hath indeed in it-self, to profit al: but if it be not drunken, it healeth not.*

Christ's Passiō sufficient for al but profitable to them only which obey, not by faith only, but by doing as he & his Church command.

11. *Inexplicable*) Intending to treat more largely and particularly of Christes or Melchisedechs Priesthood, he fore-warneth them that the mysterie thereof is farre passing their capacitie, and that through their feeblenes in faith and weakenes of vnderstanding, he is forced to omit diuers deep points concerning the Priesthood of the new law. Among which (no doubt) the mysterie of the Sacrament and Sacrifice of the altar, called MASSE was a principal & pertinent matter: which the Apostles & Fathers of the Primitiue Church vsed not to treat of so largely & particularly in their writings, which might come to the hands of the vnfaithful, who of al things tooke soonest scandal of the B. Sacrament, as we see Io. 6. *He spake to the Hebrewes* (saith S. Hierom ep. 126.) *that is to the Iewes, and not to faithful men, to whom he might haue been bold to vtter the Sacrament.* And indeed it was not reasonable to talke much to them of that Sacrifice which was the resemblance of Christes death, when they thought not right of Christes death it-self. Which the Apostles wisedom and silence our Aduersaries wickedly abuse against the holy Masse.

The Apostle omitteth to speake of the B. Sacrament as a Mysterie then too deep for the Iewes capacitie.

CHAP. VI.

He exhorteth them to be perfect ſcholers, and not to need to be Catechumens againe, 4. conſidering they can not be baptized againe: 9. and remembring their former good workes, for the which God wil not faile to performe them his promiſe, if they faile not to imitate Abraham by perſeuerance in the faith with patience. 20. And ſo endeth his digreſſion, and returneth to the matter of Chriſtes Prieſthood.

THEREFORE intermitting the word of the beginning of Chriſt, let vs proceed to perfection, not againe laying" the foundation of penance from dead workes, & of faith toward God, 2. of the doctrine of Baptiſmes, & of impoſition of hands, & of the reſurrection of the dead, & of eternal iudgment. 3. And this ſhal we doe, if God wil permit. 4. For* it is" impoſſible for them that were once illuminated, haue taſted alſo the heauenly guift, & were made pertakers of the holy Ghoſt, 5. haue more-ouer taſted the good word of God, & the powers of the world to come, 6. and are fallen, to be renewed againe to penance, crucifying againe to thẽſelues the Sonne of God, and making him a mockerie. 7. For the earth drinking the raine often comming vpon it, & bringing forth graſſe commodious for them by whom it is tilled, receiueth bleſſing of God. 8. But bringing forth thornes and bryers, it is reprobate, and very neer a curſe, whoſe end is, to be burnt. *Heb.10. 26.*

9. But" we confidently truſt of you, my beſt Beloued, better things and neerer to ſaluation; although we ſpeake thus. 10. For" God is not vniuſt, that he ſhould forget your worke & loue which you haue ſhewed in his name, which haue miniſtred to the Saints and doe miniſter. 11. And our deſire is that euery one of you ſhew forth the ſame carefulneſſe to the accompliſhing of hope vnto the end: 12. that you become not ſlouthful, but imitatours of them which by faith and patience ſhal inherit the promiſes. 13. For God promiſing to Abraham, becauſe he had none greater by whom he might ſweare, he ſware by himſelf, 14. ſaying* Vnles bleſſing I ſhal bleſſe thee, and multiplying ſhal multiplie thee. 15. And ſo patiently enduring he obtained the promiſe. 16. For men ſweare by a greater then themſelues: and the end of al their controuerſie, for the cõfirmatiõ, is an oth. 17. Wherein God meaning more aboundantly to ſhew to the heires of the promiſe the ſtabilitie of his counſel, he interpoſed on othe: 18. that by two things vnmoueable, wherby it is impoſſible for God to lie, we may haue a moſt ſtrong comfort. Who haue fled to hold faſt the hope propoſed, 19. which we haue as an anker of the ſoule, ſure and firme, and going in into the inner parts of the veile, 20. where IESVS the Precurſour for vs is intred, made a high Prieſt for euer according to the order of Melchiſedech. *Gen. 22,16.*

* It is euident by theſe wordes, againſt the Nouatians and the Caluiniſts, that S. Paul meant not preciſely, that they had done, or could doe any ſuch ſinne, whereby they ſhould be put out of al hope of ſaluation, & be ſure of damnation, during their life.

ANNO-

ANNOTATIONS.

CHAP. VI.

1. *The foundation of penance.*) We see hereby, what the first grounds of Christian institution or Catechisme were in the Primitiue Church, and that there was euer a necessarie instruction and beleefe of certaine points had by word of mouth and tradition, before men came to the Scriptures: which could not treat of things so particularly, as was requisit for the teaching of al necessarie grounds. Among these points were the 12. Articles conteined in the Apostles Creed: the doctrine of penance before Baptisme: the māner and necessitie of Baptisme: the Sacrament of Imposition of hands after Baptisme, called Confirmation: the aricles of the Resurrection, Iudgement, and such like. Without which things first laid, if one should be sent to picke faith out of the Scripture, there would be madde rule quickly. See S. Augustin *in exposit. inchoat. ep. ad Rom. versus finem.* — The Apostles forme of Catechisme, and the points thereof

4. *Impossible.*) How hard the holy Scriptures be, and how dangerously they be read of the vnlearned, or of the proud be they neuer so wel learned, this one place might teach vs.* Wherat the Nouatians of old did so stumble, that they thought, & heretically taught that none, falling into any mortal sinne after Baptisme, could be receiued to mercie or penance in the Church: and so to a contentious man, that would follow his owne sense, or the bare words, without regard of the Churches sense and rule of faith (after which euery Scripture must be expounded) the Apostles speach doth here sound. Euen as to the simple, and to the Heretike that submitteth not his sense to the Churches iudgement, certaine place of this same Epistle seeme at the first sight, to stand against the daily oblation or Sacrifice of the Masse: which yet in truth make no more for that purpose, then this text we now stand on, serueth the Nouatians: as when we come to the places, it shal be declared. — *Ambr. de panit. li. 2. c. 2.* — The Nouatians (as al Heretikes) made Scripture the groūd of their heresies. Other places make no more for the Protestants then this doth for Nouatus.

And let the good Readers beware here also of the Protestants exposition, for they are herein worse then Nouatians, specially such as precisely follow Caluin; holding impiously, that it is impossible for one that forsaketh entirely his faith, that is, becommeth an Apostata or an Heretike, to be receiued to penance or to God's mercie. To establish which false and damnable sense, these fellowes make nothing of S. Ambrose's, S. Chrysostom's, and the other Fathers expositions, which is the holy Churches sense, That the Apostle meaneth of that penance which is done before and in Baptisme. Which is no more to say, but that it is impossible to be baptized againe, and thereby to be renouated and illuminated, to die, be buried, and rise againe the second time in Christ, in so easie and perfect penance and cleansing of sinnes, as that first Sacrament of generation did yeald: which applieth Christes death in such ample manner to the receiuers, that it taketh away al paines due for sinnes before committed: and therfore requireth no further penance afterward, for the sinnes before committed, al being washed away by the force of that Sacrament duely taken. S. Augustin calleth the remission in Baptisme, *Magnam indulgentiam*, a great pardon. *Enchir. c. 64.* — *Ambr. loco cit. & in ep. ad Heb. Chry. ho. 9. in c. 6. ad Heb.* — Caluins heresie vpō this place, worse then the Nouatians. The fathers exposition of this place.

The Apostle therfore warneth them, that if they fal from their faith, and from Christ's grace and Law which they once receiued in their Baptisme, they may not looke to haue any more that first great and large remedie applied vnto them, nor no man els that sinneth after Baptisme: though the other penance, which is called the *Second table after shipwracke*, which is a more paineful medicine for sinne then Baptisme, requiring much fasting, praying, and other afflictions corporal, is open not only to other sinners, but to al once baptized, Heretikes, or oppugners of the truth malitiously, and of purpose, or what way so-euer, during this life. See S. Cyprian *ep. 52.* S. Ambrose vpon this place. S. Augustin *cont. ep. Parm. li. 2. c. 13.* and *ep. 50.* S. Damascene *li. 4. c. 16.* — *Hier ep. 8 ad Demetriad. fo. 6.* — The Sacramēt of penance is ready for al sinners whatsoeuer.

10. *God is not iniust.*) It is a world to see, what wringing & writhing the Protestāts make to shift themselues from the euidence of these words, which make it most cleere to al not blinded in pride and contention, that good workes be meritorious, and the very cause of saluation, so farre that God should be iniust, if he rendered not Heauen for the same. *Reuera grandis iniustitia Dei* (saith Hierom) *si tantum peccata puniret, & bona opera non susciperet.* That is, *Indeed great were God's iniustice, if he would only punish sinnes, and would not receiue good workes. Li. 2. cont. Iouin. c. 2.* — Gods iustice in rewarding meritorious workes.

CHAP. VII.

To proue the Priesthood of Christ incomparably to excel the Priesthood of Aaron (and therfore that Leuitical Priesthood now to cease, and that law also with it) he scanneth euery word of the verse alleaged out of the Psalme, Our Lord hath sworne: thou art a Priest for euer, according to the order of Melchisedech.

FOR this" Melchisedech, the King of Salem, Priest of the God most high, * who met Abraham returning from the slaughter of the Kings, and blessed him: 2. to whom also Abraham deuided tithes of al: first indeed by interpretation, :: the King of iustice: & then also King of Salem, which is to say, King of peace, 3. " without father, without mother, without Genealogie, hauing neither beginning of daies nor end of life, but likened to the Sonne of God, continueth a Priest for euer.

Gen. 14. 18.

4. And" behold how great this man is, to whom also Abraham the Patriarke gaue" tithes of the principal things. 5. And certes * they of the sonnes of Leui that take the priesthood haue commandement to take tithes of the people according to the Law, that is to say, of their Brethren: albeit themselues also issued out of the loines of Abraham. 6. But he whose Generation is not numbred among them, tooke tithes of Abraham, and blessed him that had the promises. 7. But without al contradiction, that which is lesse, " is blessed of the better. 8. And here indeed, :: men that die, receiue tithes: but there he hath witnes, that he liueth. 9. And (that it may so be said) by Abraham Leui also, which receiued tithes, was tithed. 10. For as yet he was in his Fathers loines, when Melchisedech met him. 11. If then consummation was by the Leuitical Priesthood (for vnder it the people receiued the Law)" what necessitie was there yet another Priest to rise according to the order of Melchisedech, and not to be called according to the order of Aaron? 12. For the Priesthood being" translated, it is necessarie that a translation of the Law also be made. 13. For he on whom these things be said, is of another Tribe, of the which, none attended on the altar. 14. For it is manifest that our Lord sprung of Iuda: in the which Tribe Moyses spake nothing of ' Priestes'. 15. And yet it is much more euident: if according to the similitude of Melchisedech there arise another Priest, 16. which was not made according to the Law of the carnal commandament, but according to the power of life indissoluble. 17. For he witnesseth, *That thou art" a Priest for euer, according to the order of Melchisedech.* 18. Reprobation certes is made" of the former commandement, because of the weakenesse and vnprofitableneſse thereof. 19. For the Law brought nothing to perfection, but an introduction of a better hope, by the which we approch to God. 20. And in as much as it is not without an othe, (the other truely without an othe were made Priestes: 21. but this" with an-

Nu 18. 21. Deut 18, 1. Ios. 14, 4.

' Priesthood.

Ps. 109, 4.

othe

* When the Fathers & Catholike Expositours pike out allegories and mysteries out of the names of men the Protestāts not endowed with the Spirit whereby the Scriptures were giuē, deride their holy labours in the search of the same: but the Apostle findeth high mysterie in the very names of persons & places, as you see.

:: The tithes giuen to Melchisedech were not giuen as to a mere mortal mā, as al of the Tribe of Leui & Aarons order were: but as to one representing the Sonne of God, who now liueth & reigneth & holdeth his Priesthood & the fūctions thereof for euer.

Ps.109. 4. othe, by him that said vnto him: *Our Lord hath sworne, & it shal not repene him: thou art a Priest for euer*) 22. by so much, is IESVS made a suretie of a better Testament. 23. And the other indeed were made Priestes, "being many, becauſe that by death they were prohibited to continue: 24. but this, for that he continueth for euer, hath an euerlasting priesthood. 25. ' them that goe. whereby he is able to saue also for euer ' going' by himself to God: :: alwaies liuing to make intercession for vs.

The Epistle vpō S. Leo his day Iunii 28. And for some other Confessours Bishops.

26. For it was seemely that we should haue such a high Priest, holy, innocent, impolluted, separated from sinners, and made higher then the Heauens. 27. which hath not necessitie daily (as the Priestes) first * for his owne sinnes to offer Hostes, then for the peoples. For " this he did once, in offering himself. ⊢ 28. For the Law appointeth Priestes men Lev.9, 7.16, 6. that haue infirmitie: but the word of the othe which is after the Law, the Sonne for euer perfected.

:: Christ according to his humane nature praieth for vs, & continually representeth his former passion and merits to God the Father.

ANNOTATIONS

CHAP. VII.

1. *Melchisedech.*) The excellencie of this person was so great, that some of the antiquitie tooke him to be an Angel, and some the holy Ghost. Which opinion not only the Hebrewes, that auouch him to be Sem the Sonne of Noe, but also the cheefe Fathers of the Christians doe condemne: not doubting but he was a mere man, and a Priest, and a King, whosoeuer he was. For els he could not in office and order and Sacrifice haue been so perfect a type and resemblance of our Sauiour, as in this Chapter and other is shewed.

3. *Without father.*) Not that he was without father and mother, saith S. Hierom *ep.*136. for Christ himself was not without father, according to his diuinity, nor without mother in his humanity: but for that his Pedegree is not set out in the Genesis, as the Genealogie of other Patriarches is, but is sodenly induced in the holy historie, no mention made of his stocke, Tribe, beginning, or ending, and therfore in that case also resembling in a sort the Sonne of God, whose generation was extraordinarie, miraculous, and ineffable, according to both his natures, lacking a father in the one, & a mother in the other: his Person hauing neither beginning nor ending, & his Kingdom, & Priesthood specially, in himself & in the Church, being eternal, both in respect of the time past, and the time to come; as the said Doctour in the same epistle writeth.

The resemblāce of Melchisedech to Christ, in many points

4. *Behold.*) To proue that Christes Priesthood farre passeth the Priesthood of Aaron; and the Priesthood of the new Testament, the Priesthood of the old law; & consequently that the Sacrifice of our Sauiour and the Sacrifice of the Church doth much excel the Sacrifice of Moyses law, he disputeth profoundly of the preeminences of Melchisedech aboue the great Patriarch Abraham who was father of the Leuites.

By the sundrie excellencies of Melchisedechs Priesthood is proued the excellēcie of the Priesthood and Sacrifice of the new Testamēt.

4. *Tithes.*) The first preeminence, that Abraham paied tithes, and that of the best and most cheefe things that he had, vnto Melchisedech, as a duty and homage, not for himself only in person, but for Leui, who yet was not borne, and so for the whole Priesthood of Leuites stocke, acknowledging thereby, Melchisedech not only to be a Priest, but his Priest and Superiour, & so of al the Leuitical order. And it is here to be obserued, that wheras in the 14. of Genesis whence this holy narration is taken, both in the Hebrew, and in the 70. it standeth indifferent or doubtful whether Melchisedech paied tithes to Abraham or tooke tithes of him; the Apostle here putteth al out of controuersie, plainely declaring that Abraham paied tithes to the other, as the inferiour to his Priest and Superiour. And touching paiment of tithes, it is a natural duety, that men owe to God in al lawes & to be giuē to his Priests in his behalfe, for their honour & liuelihood. Iacob promised or vowed to pay them, *Gen.*28. Moyses appointed thē *Leuit.*27. *Nu.*18. *Deut.*12.14.26.

He receiued tithes of Abrahā, and consequētly of Leui and Aaron.

Christ confirmeth that duety *Mat.* 23. and Abraham specially here giueth thē to Melchisedech: plainely thereby approuing them or their equiualent to be due to Christ and the Priesthood of the new Testament, much more then either in the Law of Moyses, or in the Law of Nature. Of which tithes due to the Clergie of Christes Church see S. Cypr. *ep.* 66. S. Hierom *ep.* 1. *c.* 7. and *ep.* 2. *c.* 5. to Heliodorus and Nepotianus, S. Augustin *ser.* 119. *de tempore.*

He blessed Abraham.

7. *Is blessed of the better.*) The second preeminence is, that Melchisedech did blesse Abraham: which we see here S. Paul maketh a great and soueraigne holy thing, grounding our Sauiours prerogatiue aboue the whole Order of Aaron therein: and we see that in this sort it is the proper act of Priesthood: and that without al controuersie as the Apostle saith, he is greater in dignitie, that hath authority to blesse, then the person that hath not, and therfore the Priests vocation to be in this behalfe farre aboue any earthly King, who hath no power to giue benediction in this sacred manner, neither to man, nor other creature. As here Melchisedech, so Christ blessed much more, and so haue the Bishops of his Church done, and doe. Which no man can maruel that our Fore-fathers haue so highly esteemed and sought for, if he marke the wonderful mysterie and grace thereof here expressed. This Patriarch also which here taketh blessing of Melchisedech, himself (though in an inferiour sort) blessed his sonnes, as the other Patriarches did, and fathers doe their children by that example.

Blessing a great preeminence, specially in Priests.

The ful accōplishment of man's redemptiō was not by Aaron, but by Melchisedechs Priesthood.

11. *If consummation.*) The principal proposition of the whole Epistle and al the Apostles discourse, is inferred and grounded vpon the former prerogatiues of Melchisedech aboue Abraham and Leui: that is, that the end, perfection, accomplishment, and consummation of al man's dueties and debts to God, by the general redemption, satisfaction ful price and perfect ransom of al man-kind, was not atchieued by any or al the Priests of Aarōs Order, nor by any Sacrifice or act of that Priesthood, or of al the law of Moyses, which was grounded vpon the Leuitical Priesthood, but by Christ and his Priesthood, which is of the Order and rite of Melchisedech.

The Apostle to confute the Iewes false persuasion of Aarons Priesthood and Sacrifices, speaketh altogether of the Sacrifice of the Crosse.

11. *What necessitie*) This disputatiō of the preeminēce of Christes Priesthood aboue the Leuitical Order, is against the erroneous persuasion of the Iewes, that thought their law, Priesthood, and Sacrifices to be euerlasting, & to be sufficient in themselues without any other Priest then Aaron and his Successours, and without al relation to Christes Passion or any other redemption or remission, then that which their Leuitical offices did procure: not knowing that they were al figures of Christes death, and to be ended and accomplished in the same. Which point wel vnderstood and kept in mind, wil cleere the whole controuersie betwixt the Catholikes and Protestants, concerning the Sacrifice of the Church. For, the scope of the Apostles deputation being, to auouch the dignity, preeminence, necessitie, and eternal fruit and effect of Christes passion, he had not to treat at al of the other, which is a Sacrifice depending of his Passion, specially writing to the Hebrewes, that were to be instructed & reformed first touching the Sacrifice of the Crosse before they could fruitfully heare any thing of the other. Though in couert and by most euident sequele of disputation, the learned and faithful may easily perceiue whereupon the said Sacrifice of the Church (which is the Masse) is grounded. And therfore S. Hierom saith, *ep.* 26. that al these commendations of Melchisedech are in the type of Christ *cuius profectus Ecclesiæ sacramenta sunt.*

No lawful State of people without an external Priesthood.

12. *Translated.*] Note wel this place, and you shal perceiue thereby, that euery lawful forme and manner of law, state, or gouernement of God's people dependeth on Priesthood; riseth, standeth, falleth or altereth with the Priesthood. In the Law of Nature, the state of the people hanged on one kind of Priesthood: in the law of Moyses, of another: in the state of Christianity, of another; & therfore in the former sentence, the Apostle said, that the Iewish people or Common-wealth had their law vnder the Leuitical Priesthood, and the Greek more properly expresseth the matter, that they were *legitimated*, that is to say, made a lawful people, or communitie vnder God, by the Priesthood. νενομο-θετητο

External Priesthood necessarie for the state of the new Tement.

For there is no iust nor lawful Common-wealth in the world, that is not made legal & God's peculiar, and distinguished from vnlawful Common-weales that hold of false God's, or of none at al, by Priesthood. Whereupon it is cleere, that the new law, & al Christian peoples holding of the same, is made lawful by the Priesthood of the new Testament, and that the Protestants shamefully are deceiued, and deceiue others, that would haue Christian Common-weales to lacke an external Priesthood, or Christes death

death to abolish the same. For, this is a demonstratiō, that if Christ haue abolished Priesthood, he hath abolished the new Law, which is the new Testament & state of Grace, which al Christian Common-weaths liue vnder. Neither were it true, that the Priesthood were translated with the Law, if al external Priesthood ended by Christes death, where the new law began. For so the law should not depend on Priesthood, but dure whē al Priesthood were ended: which is against S. Paules doctrine.

External Sacrifice also necessarie for the same.

Furthermore it is to be noted, that this legitimation or putting Communities vnder law, & Priesthood, of what Order soeuer, is no otherwise, but by ioyning one with another in one homage of Sacrifice external, which is the proper act of Priesthood. For, as no lawful state can be without Priesthood, so no Priesthood can be without Sacrifice. And we meane alwaies of Priesthood & Sacrifice taken in their owne proper significatiō, as here S. Paul taketh them. For, the constitution, difference, alteration, or translation of states & lawes rise not vpon any mutation of spiritual or metaphorically taken Priesthood, or Sacrifice: but vpon those things in proper acception, as it is most plaine.

The translatiō of the old Priesthood & Sacrifices, must needes be into the said Priesthood & Sacrifice of the Church.

Lastly, it followeth of this, that though Christ truely sacrificed himself vpon the Crosse, (there also a Priest according to the Order of Melchisedech) and there made the fruitful redemption of the world, confirmed, and consummated his compact, and Testament, and the law and Priesthood of this his new and eternal state, by his bloud: yet that can not be the forme of Sacrifice into which the old Priesthood and Sacrifices were translated, whereupon the Apostle inferreth the translation of the Law. For they al were figures of Christes death, and ended in effect at his death, yet they were not altered into that kind of Sacrifice, which was to be made but once, and was executed in such a sort, that peoples and Nations Christned could not meet oftē to worship at it, nor haue their law & Priests constituted in the same. Though for the honour and duety, remembrance and representation thereof, not only we Christians, but also al peoples faithful, both of Iewes & Gentils, haue had their Priesthood and Sacrifices according to the difference of their states. Which kind of Sacrifices were translated one into another: and so no doubt is the Priesthood Leuitical properly turned into the Priesthood and Sacrifice of the Church, according to Melchisedechs rite, and Christes institution in the formes of bread and wine. See the next note.

How Christ is a Priest for euer.

17. *A Priest for euer.*) Christ is not called a Priest for euer, only for that his Person is eternal, or for that he sitteth on the right hād of God, & perpetually praieth or maketh intercession for vs, or for that the effect of his death is euerlasting: for al this proueth not that in proper signification his Priesthood is perpetual: but according to the iudgement of al the Fathers grounded vpon this deep and diuine discourse of S. Paul, and vpon the very nature, definition, and propriety of Priesthood, and the excellent act and Order of Melchisedech, and the state of the new law, he is a Priest for euer according to Melchisedechs Order, specially in respect of the Sacrifice of his holy body and bloud, instituted at his last supper, and executed by his commission, commandement, and perpetual concurrence with his Priests, in the formes of bread and wine: In which things only the said high Priest Melchisedech did Sacrifice. For though S. Paul make no expresse mention hereof, because of the depth of the mysterie, and their incredulity or feebleness to whom he wrot: yet it is euident in the iudgement of al the learned Fathers (without exception) that euer wrot either vpon this Epstile, or vpon the 14. of Genesis, or the Psalme 109. or by occasion haue treated of the Sacrifice of the altar, that the eternity and proper act of Christes Priesthood, and consequently the immutabilitie of the new Law, consisteth in the perpetual offering of Christes body and bloud in the Church.

Christs eternal Priesthood cōsisteth in the perpetual Sacrifice of his body and bloud in the Church.

The Protestāts cauilling vpon particles, against Melchisedechs sacrifice & Priesthod directly against the Apostle.

Which thing is so wel knowen to the Aduersaries of Christs Church and Priesthood, and so granted, that they be forced impudently to cauil vpon certaine Hebrew particles, that Melchisedech did not offer in bread and wine: yea & when that wil not serue, plainly to deny him to haue been a Priest: which is to giue check-mate to the Apostle, and ouerthrow al his discourse. Thus whiles these wicked men pretend to defend Christes only Priesthood, they indeed abolish as much as in them lieth, the whole Order, office, and state of his eternal law and Priesthood.

Arnobius saith, *By the mysterie of bread and wine he was made a Priest for euer.* And againe, *The eternal memorie, by which he gaue the food of his body to them that feare him, in Psal.* 109. 110. Lactantius, *In the Church he must needes haue his eternal Priesthood according to the Order of Melchisedech.*

Christs eternal Priesthood and Sacrifice in the Church is proued out of the Fathers.

Melchisedech. li. 14. Institut. S. Hierom to Euagrius, *Aarons Priesthood had an end, but Melchisedechs, that is Christes and the Churches is perpetual*, * *both for the time past and to come.* S. Chrysostom therfore calleth the Churches Sacrifice, *hostiam inconsumptibilem, an host or Sacrifice that can not be consumed. ho. 27. in 9. Hebr.* S. Cyprian, *hostiam qua sublata, nulla esset futura religio*, an host which being taken away, there could be no religion. *de Cœna dominu. 2.* Emissenus, *perpetuam oblationem & perpetuo currentem redemptionem, A perpetual oblation and a redemption that runneth or continueth euerlastingly. ho. 5. de Pasch.* And our Sauiour expresseth so much in the very institution of the B. Sacrament of his body and bloud: specially when he calleth the later kind, *the new Testament in his bloud*, signifying that as the old law was established in the bloud of beasts, so the new (which is his eternal Testamēt) should be dedicated and perpetual in his bloud: not only as it was shed on the Crosse, but as giuen in the Chalice. And therfore into this Sacrifice of the altar (saith S. Augustin *li. 17. de Ciuit. c. 20.* S. Leo *ser. 8. de Passione*, and the rest) were the old sacrifices to be translated. See S. Cyprian *ep. 63. ad Cecil. nu. 2.* S. Ambrose *de Sacram. li. 5. c. 4.* S. Augustin *in Psal. 33. Conc. 2.* and *li. 17. de Ciuit. c. 17.* S. Hierom *ep. 17. 2. 2. & ep. 126.* Epiph. *har. 55.* Theodoret *in Psal. 109.* Damascene *li. 4. c. 14.*

Ep. 126. * That is from Adam to the end of the world. represented by Sacrifice.

Finally if any of the Fathers, or al the Fathers, had either wisedom, grace, or intelligence of Gods word and mysteries, this is the truth. If nothing wil serue our Aduersaries, Christ Iesus confound them, and defend his eternal Priesthood, and state of his new Testament established in the same.

The old commandement & the new. Maundy thursday why so called.

18. *Of the former commandement.*) The whole law of Moyses cōteining al their old Priesthood, Sacrifice, Sacraments and ceremonies is called the *Old commandement*: and the new Testament conteining the Sacrifice of Christes body and bloud, and al the Sacraments & graces giuen by the same, is named the *New mandatum*: for which our forefathers called the Thursday in the holy week, *Maundy thursday*, because that in it, the new law and Testament was dedicated in the Chalice of his bloud: the old *mandatum*, law, Priesthood, & Sacrifices, for that they were insufficient and vnperfect, being taken away: and this new Sacrifice, after the order of Melchisedech giuen in the place thereof.

The introduction of a new Priesthood.

19. *The introduction.*) Euer obserue, that the abrogation of the old law, is not an abolishing of al Priesthood, but an introduction of a new, conteining the hope of eternal things, where the old had but temporal.

The eternitie of the new Priesthood cōfirmed by the Fathers othe & Christs passion.

21. *With an othe.*) This othe signifieth the infallible and absolute promise of the eternitie of the new Priesthood and state of the Church. Christ by his death, and bloud shed in the Sacrifice of the Crosse, confirming it, sealing it, and making himself the surety & pledge thereof. For though the new Testament was instituted, giuen and dedicated in the Supper, yet the warrant, confirmation, and eternal operation thereof, was atchieued vpon the Crosse, in the one oblation and one general and euerlasting redemption there made.

By the comparison of many Priests, & one, is not meant that there is but one Priest of the new Testament.

23. *Being many.*) The Protestants not vnderstanding this place, feine very foolishly, that the Apostle should make this difference betwixt the old state and the new: that in the old, there were many Priests, in the new, none at al but Christ. Which is against the Prophet Esay, specially prophecying of the Priests of the new Testamēt (as S. Hierom declareth vpon the same place) in these words, *You shal be called the* * *Priests of God: the* * *Ministers of our God, shal it be said to you*: & it taketh away al visible Priesthood, and consequently the lawful state that the Church and Gods people haue in earth, with al Sacraments and external worship.

Esa. c. 61 * ἱερεῖς. * λειτουργοὶ.

The meaning is, that the absolute Sacrifice of eternal redemptiō could not be done by those many Aaronical Priests, but by one only, Christ Iesus

The Apostle then meaneth first, that the absolute Sacrifice of consummation, perfection, and vniuersal redemption, was but one, once done, and by one only Priest done, and therfore it could not be any of the Sacrifices, or al the Sacrifices of the Iewes law, or wrought by any or by al of them, because they were a number at once, and succeeding one another, euery of their offices and functions ending by their death, and could not worke such an eternal redemption as by Christ only was wrought vpon the Crosse. Secondly, S. Paul insinuateth thereupon that Christ neuer loseth the dignitie or practise of his eternal Priesthood, by death nor otherwise, neuer yealdeth it vp to any, neuer hath Successours after him, that may enter into his roome or right of Priesthood, as Aaron and al other had in the Leuitical Priesthood, but that himself worketh and concurreth with his Ministers the Priests of the new Testament, in al their actes of Priesthood, as wel of Sacrifice as Sacrament, blessing, preaching, praying, and the like what so-euer.

This

This therfore was the fault of the Hebrewes, that they did not acknowledge their Leuitical Sacrifices and Priesthood to be reformed and perfited by Christes Sacrifice of the Crosse: and against them the Apostle only disputeth, and not against our Priests of holy Church, or the number of them, who al confesse their Priesthood and al exercises of the same, to depend vpon Christes only perpetual Priesthood.

who lineth a Priest for euer hath no Successour, and as cheefe Priest, worketh & cõcurreth with al Priests in their priestly functions.

27. *This did he once.*) This is the special preeminence of Christ, that he offereth for other mens sinnes only, hauing none of his owne to offer for, as al other Priests both of the old and new law haue. And this againe is the special dignitie of his owne Person, not communicable to any other of what order of Priesthood so-euer, that he by his death (which is the only oblation that is by the Apostle declared to be irreiterable in it-self) paied the one ful sufficient ransom for the redemption of al sinnes.

CHAP. VIII.

Out of the same Psalme 109. he vrgeth this also, Sit thou on my right hand, *shewing that the Leuitical tabernacle on earth, was but a shadow of his true Tabernacle in heauen: without which he should not be a Priest at al: 6. Whereas he is of a better Priesthood then they, as also he proueth by the excellencie of the new Testament aboue the old.*

BVT the summe concerning those things which be said, is: We haue such an high Priest, who is set on the right hand of the seat of maiestie in the heauens. 2. A ‡ Minister of the Holies, and of the true tabernacle, which our Lord pight and not man. 3. For euery high Priest is appointed to offer guifts and hosts, wherfore it is " necessarie that he also haue some thing that he may offer: 4. " if thē he were vpon the earth, neither were he a Priest: whereas there were that did offer guifts according to the Law, 5. that c serue the exampler and shadow of " heauenly things. As it was answered Moyses, when he finished the tabernacle, * See (quoth he) that thou make al things according to the exampler which was shewed thee in the mount.

‡ Christ liuing & reigning in heaue continueth his priestly function stil, & is Minister not of Moyses Sancta & tabernacle, but of his owne body & bloud, which be the true holies, and tabernacle not formed by man, but by Gods owne hand.

Λατρεύουσι. Exo. 25, 40.

6. But now he hath obtained a better ministerie, by so much as he is Mediatour of a better Testamēt, which is established in better promises. 7. For " if that former had been void of fault, there should not certes a place of a second been sought. 8. For blaming them, he saith: *Behold the daies shal come, saith our Lord: and I wil consummate vpon the house of Israel, and vpon the house of Iuda a new Testamēt: 9. not according to the Testament which I made to their Fathers in the day that I tooke their hand to bring them out of the land of Ægypt: because they did not continue in my Testamēt: and I neglected them, saith our Lord. 10. For this is the Testament which I wil dispose to the house of Israel after those daies, saith our Lord: Giuing my lawes " into their mind, and in their hart wil I superscribe them, & I wil be " their God, and they shal be my people: 11. and euery one " shal not teach his neighbour, and euery one his brother, saying, Know our Lord: because al shal know me from the lesser to the greater of them: 12. because I wil be merciful to their iniquities, & their sinnes I wil not now remember.* 13. And in saying a new, the former he hath made old. And that which groweth ancient and waxeth old is nigh to vtter decay.

Hier. 31, 33.

" The promises and effects of the Law were temporal, but the promises & effects of Christes Sacramēts in the Church be eternal.

ANNO-

ANNOTATIONS

CHAP. VIII.

Christs Priesthood & Sacrifice is external, not spiritual, only.

3. *Necessarie that he also.*) Euen now being in heauen, because he is a Bishop and Priest, he must needs haue some-what to offer, and wherein to doe Sacrifice: and that not in spiritual sort only, for that could not make him a Priest of any certaine Order. And it is most false and wicked to hold with the Caluinists, * that Melchisedechs Priesthood was wholy spiritual. For then Christs death was not a corporal, exrernal, visible, and truely named Sacrifice: neither could Christ or Melchisedech be any otherwise a Priest then euery faithful man is: which to hold (as the Caluinists following their owne doctrine must needs doe) is directly against the Scriptures, and no lesse against Christes one oblation of his body vpon the Crosse, then it is against the daily Sacrifice of his body vpon the altar. Therfore he hath a certaine host in external and proper manner, to make perpetual oblation thereby in the Church: for, visible and external act of sacrifycing in heanen he doth not not exercise.

* Beza in schol. Test. Græcol. in c. 7 Heb. num. 1.

How Christes body is made fit to be sacrificed and eaten perpetually.

4. *If vpon the earth.*) It is by his death, and resurrection to life againe, that his body is become apt and fit in such diuine sort to be sacrificed perpetually. For if he had liued in mortal sort stil, that way of mystical representation of breaking his body and separating the bloud from the same, could not haue been agreable. And so the Church and Christian people should haue lacked a priesthood and Sacrifice, and Christ himself should not haue been a Priest of a peculiar Order, but either must haue offered in the things that Aarons Priests did, or els haue been no Priest at al. For to haue offered only spiritually, as al faithful men doe, that could not be enough for his vocation, and our redemption, and state of the new Testament. How his flesh was made fit to be offered and eaten in the B. Sacrament, by his death, see Isychius *li. 1. in Leuit. cap. 2.*

Kingdom of heauen & heauenly things, spoken of the Church.

5. *Heauenly things.*) As the Church or state of the new Testament is commonly called *Regnum cælorum & Dei*, in the Scriptures, so these heauenly things be probably taken by learned men, for the mysteries of the new Testament. And it seemeth that the paterne giuen to Moyses to frame his tabernacle by, was the Church, rather then the heauens themselues: al S. Paules discourse tending to shew the difference betwixt the new Testament and the old, & not to make comparison between the state of heauen and the old law. Though incidently, because the condition of the new Testament more neerly resẽbleth the same thẽ the old state doth, he sometime may speake some-what therof also.

Grace, the effect of the new Testament.

10. *Into their mind.*) This also and the rest following is fulfilled in the Church, and is the proper effect of the new Testament, which is the grace and spirit of loue graffed in the harts of the faithful by the Goly Ghost, working in the Sacraments and Sacrifice of the new law to that effect.

The new Testament or couenãt between God & man.

10. *Their God.*) Their mutual couenant made betwixt God and the faithful, is that which was dedicated and established, first in the chalice of his bloud, called therfore *the new Testament in his bloud*: and which was straight after ratified by the death of the Testatour, vpon the Crosse. *Luc. 22.*

Scriptures abused for phantastical inspirations.

11. *Shal not teach.*) So it was in the primitiue Church, in such specially as were the first founders of our new state in Christ. And that which was verified in the Apostles and other principal men, the Apostle speaketh generally as though it were so in the whole, as S. Peter applieth the like out of Ioël, and our Sauiour so speaketh when he saith that such as beleeue in him, shal worke miracles of diuers sorts. Christian men then must not abuse this place to make chalenge of new inspirations and so great knowledge that they need no Scriprures or teaching in this life, as some Heretikes doe: with much like reason and shew of Scriptures as the Protestants haue to refuse external Sacrifice. And it is no lesse phantastical madnesse to deny external Sacrifice, Sacraments, or Priesthood, then it is to abolish teaching and preaching. *Act. 2. Io. 14. v. 12.*

CHAP. IX.

CHAP. IX.

In the old Testament, that secular sanctuarie had two partes: the one signifying that time, with the ceremonies therof for the emundation of the flesh: the other signifying heauen, which then was shut, vntil our High Priest Christ entred into it, & that with his owne bloud, shed for the emundation of our consciences. Whereupon he concludeth the excellencie of his tabernacle and host aboue the old. 25. Noting also the difference, that he entred but once (so effectual was that one bloudy offering of himself, for euer) where as the Leuitical High Priest entred euery yeare once.

Exo. 5. 26.1, 36. c λατρει as,

THE former also indeed had iustifications c of seruice, and a secular sanctuarie. 2. For the tabernacle was made, the first, wherein were the candlestickes, and the table, and the proposition of loaues, which is called Holy. 3. But after the second veile, the tabernacle, which is called *Sancta Sanctorum*: 4. hauing a golden censar, and the arke of the Testament couered about on euery part with gold, in the which was" a golden pot hauing Manna, and the rod of Aaron that had blossomed, and

3. Reg. 8 2. Par. 5 Exo. 25, 21.

* the tables of the Testament, 5. and ouer it were * the" Cherubins of glorie ouer-shadowing the propitiatorie, of which things it is not needful to speake now particularly. 6. But these things being so ordered,

Exo. 30. 10. Leu. 16, 2,30. b τὸι λατρευοντα.

in the first tabernacle indeed the Priests alwaies entred, accomplishing offices of the Sacrifices. 7. But in the second, * once a yeare the high Priest only: not without bloud which he offereth for his owne and the peoples ignorance: 8. the Holy Ghost signifying this, that the way of the Holies was" not yet manifested, the former tabernacle as yet standing. 9. Which is a c parable of the time present: according to which are offered guifts and hosts, which can not concerning the conscience make perfect c him that serueth, 10. only in meats and in drinkes, and diuerse baptismes, and iustices of the flesh laid on them" vntil the time of correction.

" The way to heauen was not open before Christs passion; & therfore the Patriarches & good men of the old Testament were in some other place of rest vntil then.

c Al things done in the old Testament and priesthood were figures of Christes actiõs

11. But b Christ assisting an high Priest of the good things to come, by a more ample and more perfect tabernacle not made with hand, that is, not of this creation: 12. neither by the bloud of goats or of calues, but by his owne bloud entred in once into the Holies," eternal redemptiõ being found. ✠ 13. For * if the bloud of goats and of oxen and the ashes

Leu. 9, 8. 16, 6. 14 Nu. 19. 'shal. 'cleanse.

of an heifer being sprinkled, sanctifieth the polluted to the cleansing of the flesh, 14. how much more 'hath' the bloud of Christ who by the Holy Ghost offered himself vnspotted vnto God, 'cleansed' our conscience from dead workes, to serue the liuing God? 15. And therfore he is the Mediatour of the new Testament: that death being a meane, vnto the redemption" of these preuarications which were vnder the former Testament, they that are called may receiue the promise of eternal inheritance. ✠ 16. For * where there is a testament: the death of the testatour

Gal. 3, 5

must of necessitie come between. 17. For a Testament is confirmed in

b The Epistle vpon Passion Sunday.

The Epistle vpon Imber saturday *in Sept.*

the

the dead: otherwise it is yet of no value, whiles the testatour liueth. 18. Whereupon neither was the first certes dedicated without bloud. 19. For al the commandement of the Law being read of Moyses to al the people: he taking the bloud of calues and goats with ¨ water and scarlet wool and hyssop, sprinkled the very book also it self and al the people, 20. saying, * "This is the bloud of the Testament, which God hath commanded vnto you. 21. The tabernacle also & al the vessel of the ministerie he in like manner sprinkled with bloud. 22. And al things almost according to the law are cleansed with bloud: and without sheading of bloud there is not remission.

23. It is necessarie therfore that " the examplers of the celestials be cleansed with these: but the celestials themselues with better hosts then these. 24. For IESVS is not entred into Holies made with hand, examplers of the true: but into Heauen it-self, that he may appeare now to the countenance of God for vs. 25. Nor that he should " offer himself often, as the high Priest entreth into the Holies, euery yeare in the bloud of others: 26. otherwise he ought to haue suffred often from the beginning of the world: but now once in the cōsūmation of the worlds, to the destruction of sinne, he hath appeared by his owne host. 27. And as it is appointed to men to die once, and after this, the iudgement: 28. so also Christ was offered once c to exhaust the sinnes of many. The second time he shal appeare without sinne to them that expect him, vnto saluation.

¨ Here we may learne that the Scriptures cōteine not al necessarie rites or truths, when neither the place to which the Apostle alludeth, nor any other, mentioneth half these ceremonies, but he had thē by tradition.

* By this word which signifieth to empie or draw out euen to the botom, is declared the plentiful and perfect redemption of sinne by Christ.

Exo. 24. 8.

c ad exhauriendā peccata.

ANNOTATIONS

CHAP. IX.

Relikes.

4. *A golden pot.* The Protestants count it superstitious to keep with honour & reuerence the holy memories or monuments of Gods benefits & miracles, or the tokens of Christs Passion, as his Crosse, garments, or other things appertaining to him or his Saints, and thinke it impossible that such things should dure so long: when they may here see the reuerent & long reseruation of Manna, which of it-self was most apt to putrifie, and of Aarons rod, only for that it sodenly flourished by miracle, the tables of the Testament &c. See a notable place in S. Cyril *li. 6. cont. Iulian.* where he defendeth against Iulian the Apostataes blasphemie, the keeping and honouring of that Crosse or wood which Christ died on. See also S. Paulinus *ep.* 11. & what reuerence S. Hierom and the faithful of his time did to the sepulchres of Christ and his Martyrs, & to their relikes. *We reuerence and worship* (saith he) *euery-where Martyrs sepulchres, and puting the holy ashes to our eyes, if we may we touch it with our mouth also; and doe some thinke, that the monument wherein our Lord was buried, is to be neglected?* But our Protestants can not skil of this. They had rather follow Vigilantius, Iulianus the Apostata, and such Maisters, then the holy Doctours and euident practise of the Church in al Ages.

They continue without putrefaction.

The holy CROSSE.

The sepulchres of Christ and his Saints.

Ep. 17. c. 5.

5. *Cherubins.*) You see it is a fond thing to conclude vpon the first or second commandement, that there should be no sacred images in the Church, when euen among these people that were most prone to idolatrie, and grosse in imagination of spiritual things such as Angels are, & to whō the precept was specially giuē, the same God that forbad thē graué Idols, did command these images of Angels to be made & set in the soueraigne holiest place of al the tabernacle or Temple. By which it is plaine, that much more the images of Christ and his B. Mother & Saints, that may be more truely pourtered then mere

Images in Salomons temple commanded by God.

mere ſpiritual ſubſtances can be, are not contrarie to Gods commandement, nor againſt his honour, or repugnant to any other Scripture at al, which condemne only the Idols or pourtraitures of the Heathen made for adoration of falſe Gods.

10. *Vntil the time of correction.*) Al thoſe groſſe and carnal Sacrifices, ceremonies, and obſeruations inſtituted to cleanſe and purifie the flesh from legal irregularities & impurities only, & not reaching to the purging of the ſoules & conſciences of men, being commanded not for euer, but til Chriſtes comming, ceaſed then: and better, more forcible, and more ſpiritual Sacraments were inſtituted in their place. For we may not imagin Chriſt to haue taken away the old, and put none in their place: or to alter the Sacraméts only into other Sacraments external, and not alſo to tranſlate the Sacrifices to ſome other more excellent. For it is called, *tempus correctionis, non abolitionis Sacrificij aut legis*: *the time of correction not of abolishing Sacrifice or law.* Neither haue they more reaſon to affirme Chriſtes one oblation vpon the Croſſe to haue rather taken away al kind of Sacrifice, then al manner of Sacraments. The time and ſtate of the new Teſtament is not made lawleſſe, hoſtleſſe, or without Sacrifice, but it is the time of correction or reformation and abettering al the foreſaid things.

Sacrifice not taken away by the new Teſtamét, but changed into a better.

12. *Eternal redemption.*) No one of the Sacrifices, nor al the Sacrifices of the old law, could make that one general price, ranſom, and redemption of al mankind, and al ſinnes, ſauing this one higheſt Prieſt Chriſt, and the one Sacrifice of his bloud once offered vpon the Croſſe. Which Sacrifice of redemption can not be often done, becauſe Chriſt could not die but once. Though the figures alſo therof in the law of nature & of Moyſes, were truely called Sacrifices, as ſpecially this high and maruelous commemoration of the ſame in the holy Sacrament of the altar, according to the rite of the new Teſtament, is moſt truely and ſingularly (as S. Auguſtin calleth it) a Sacrifice. But neither this ſort, nor the other of the old law, being often repeated and done by many Prieſts (al which were and are ſinners themſelues) could be the general redeeming and conſummating Sacrifice: nor any one of thoſe Prieſts, nor al the Prieſts together, either of the law of Nature, or of Aarons, or Melchiſedechs Order (except Chriſt alone) could be the general Redeemers of the world.

Li. de Sp. & lit. c. 11.

One only Sacrifice on the Croſſe the redéption of the world; & one only Prieſt (Chriſt) the Redemer thereof.

And this is the Apoſtles meaning in al this compariſon and oppoſition of Chriſtes death to the old Sacrifices, and of Chriſt to their Prieſts: and not that Chriſtes death or Sacrifice of the Croſſe ſhould take away al Sacrifices, or proue that thoſe Aaronical offices were no true Sacrifices at al, nor thoſe Prieſts, verily Prieſts. They were true Prieſts & true Sacrifices, though none of thoſe Sacrifices were the high, capital and general Sacrifice of our price and redemption: nor none of them, or of thoſe Prieſts, could without reſpect to this one Sacrifice of Chriſtes death, worke any thing to Gods honour, or remiſſion of ſinnes, as the Iewes did falſely imagin, not referring them at al to this general redemption and remiſſion by Chriſt, but thinking them to be abſolute Sacrifices in themſelues. And that to haue been the errour of the Hebrues, you may read in S. Auguſtin *li. 3. doct. Chriſt. c. 6.* And this, we tel the Proteſtants, is the only purpoſe of the Apoſtle.

The Apoſtles diſputation being only againſt the errour of the Iewes concerning their Sacrifices and Prieſts: the Proteſtants applying it againſt the Sacrifice of the Maſſe and Prieſts of the new Teſtamét.

But they be ſo groſſe, or ignorant in the Scriptures, and ſo malitiouſly ſet againſt Gods and the Churches truth, that they peruerſely and foolishly turne the whole diſputation againſt the Sacrifice of the B. Maſſe, & the Prieſts of the new Teſtamét: as though we held, that the Sacrifice of the altar were the general redemption or redeeming Sacrifice, or that it had not relation to Chriſtes death, or that it were not the repreſentation and moſt liuely reſemblance of the ſame, or were not inſtituted and done, to apply in particular to the vſe of the partakers, that other general benefit of Chriſtes one oblation vpon the Croſſe. Againſt the Iewes then only S. Paul diſputeth, and againſt the falſe opinion they had of their Prieſts and Sacrifices, to which they attributed al remiſſion and redemption, without reſpect of Chriſtes death.

15. *Of thoſe prenarications.*) The Proteſtāts doe vnlearnedly imagin, that becauſe al ſinnes be remitted by the force of Chriſtes paſſiō, that therfore there ſhould be no other Sacrifice after his death. Whereas indeed they might as wel ſay, there ought neuer to haue been Sacrifice appointed by God, either in the law of Nature, or of Moyſes: as al their argumēts made againſt the Sacrifice of the Church vpō the Apoſtles diſcourſe, proue as wel, or rather only, that there were no Sacrifices of Aarōs Order or Leuitical law at al. For againſt the Iewes falſe opinion concerning them, doth he diſpute, and not a word touching the

Sacrifice

Sacrifice of the Church, vnto which in al this discourse he neuer oppoſeth Chriſtes Sacrifice vpon the Croſſe: al Chriſtian men wel knowing that the hoſt and oblation of thoſe two, though they differ in manner and external forme, yet is indeed al one.

The Apoſtle then sheweth here plainely, that al the ſinnes that euer were remitted ſince the beginning of the world, were no otherwiſe forgiuen, but by the force and in reſpect of Chriſtes Paſſion. Yet it followeth not thereupon, that the oblations of Abel, Abraham, Aaron, &c. were no Sacrifices, as by the Heretikes foolish deduction it should doe: S. Paul not oppoſing Chriſtes Paſſion to them, for the intent to proue them to haue been no Sacrifices, but to proue, that they were not abſolute Sacrifices, nor the redeeming or conſummating Sacrifice, which could not be many, nor done by many Prieſts, but by one, and at one time, by a more excellent Prieſt then any of them, or any other mere mortal man.

Caluins argumēt againſt the Sacrifice of the altar, maketh no leſſe againſt the Sacrifices of the old Law.

And that you may ſee the blaſphemous pride and ignorance of Caluin, and in him, of al his fellowes: read (ſo many as may read Heretical bookes) his cōmentarie vpon this place, and there you shal ſee him gather vpō this that Chriſtes death had force from the beginning and was the remedie for al ſinnes ſince the creation of the world, therfore there muſt be no moe but that one Sacrifice of Chriſtes death. Which muſt needes by his deduction hold (as it doth indeed) no leſſe againſt the old Sacrifices then the new Sacrifice of the Church, and ſo take away al, which is againſt the Apoſtles meaning and al religion.

The correſpōdence of wordes in dedicating both Teſtaments proueth the real preſence of bloud in the Chalice.

20. *This is the bloud*) Chriſtes death was neceſſarie for the ful confirmation, ratification, and accomplishment of the new Teſtament, though it was begun to be dedicated in the Sacrifice of his laſt ſupper, being alſo within the compaſſe of his Paſſion. Which is euident by the wordes pronounced by Chriſt ouer the holy chalice, which be correſpondent to the wordes that were ſpoken (as the Apoſtle here declareth) in the firſt Sacrifice of the dedication of the old law, hauing alſo expreſſe mention of remiſſion of ſinnes therby as by the bloud of the new Teſtamēt. Whereby it is plaine, that the B. Chalice of the altar hath the very ſacrifical bloud in it that was shed vpon the Croſſe, in & by which, the new Teſtament (which is the law of ſpirit, grace, and remiſſion) was dedicated, and doth conſiſt. And therfore it is alſo cleere, that many diuine things, which to the Heretikes or ignorant may ſeeme to be ſpoken only of Chriſtes Sacrifice vpon the Croſſe, be indeed verified & fulfilled alſo in the Sacrifice of the altar. Wherof S. Paul for the cauſes aforeſaid would not treate in plaine termes. See Iſychius *li. 4. in Leuit. c. 4. paulo poſt initium*, applying al theſe things to the immolation of Chriſt alſo in the Sacrament.

In the old Teſtament were figures of the new: in the new, is reſemblance of the heauenly ſtate.

23. *The examplers.*) Al the offices, places, veſſels, and inſtruments of the old law, were but figures and reſemblances of the ſtate and Sacraments of the new Teſtament, which are here called *celeſtials*, for that they are the liuely image of the heauenly ſtate next enſuing: which be therfore ſpecially dedicated and ſanctified in Chriſtes bloud, ſacrificed on the the altar, and ſprinkled vpon the faithful, as the old figures and people were cleanſed by the bloud of beaſts. And therfore by a tranſition vſual in the holy Scriptures, the Apoſtle ſodenly paſſeth in the ſentence immediately following, and turneth his talke to Chriſtes entrance into heauen, the ſtate whereof, both by the Sacraments of the old law, and alſo more ſpecially by them of the new, is prefigured.

Chriſt once offered in blouddy ſort, but vnbloudily often, namely in the Sacrifice of the altar.

25. *Offer himſelf often.*) As Chriſt neuer died but once, nor neuer shal die againe, ſo in that violent, painful, and bloudy ſort he cā neuer be offered againe, neither needeth he ſo to be offered any more, hauing by that one actiō of Sacrifice vpon the Croſſe, made the ful ranſom, redemption, and remedie for the ſinnes of the whole world. Neuertheleſſe, as Chriſt died & was offered after a ſort in al the Sacrifices of the Law and Nature, ſince the beginning of the world (al which were figures of this one oblation vpon the Croſſe) ſo is he much rather offered in the Sacrifice of the altar of the new Teſtament, incomparably more neerly, diuinely, and truly expreſſing his death, his body broken, his bloud shed, then did any figure of the old law, or other ſacrifice that euer was: as being indeed (though in hidden, ſacramental, and myſtical, and vnblouddy manner) the very ſelf-ſame B. body and bloud, the ſelf-ſame hoſt, oblation and Sacrifice, that was done vpon the Croſſe.

The Sacrifice of the altar & that on the Croſſe, both one.

And this truth is moſt euident by the very forme of wordes vſed by our Sauiour in the inſtitution and conſecration of the holy Sacrament, and by the profeſſion of al the holy Doctours. *Our Sacrifice*, ſaith S. Cyprian, *is correſpondent to the Paſſion of Chriſt.* And, *The ſacri-*

fice

that we offer, is the Paſſion of Chriſt. ep. 63. nu. 4. & nu. 7. S. Auguſtin de fid. ad Pet. c. 19. *in thoſe carnal Sacrifices was the prefiguring of the flesh of Chriſt, which he was to offer for ſinnes, and of the bloud, which he was to shead. But in this Sacrifice is the commemoration of the flesh of Chriſt which he hath now giuen, and of the bloud which he hath shed:* in illis prænunciabatur occidendus, in hoc annunciatur occiſus. *In them he was forshewed as to be killed; in these he is shewed, as killed.* And S. Gregorie Nazianzene ſaith, *orat. in morbum,* that the Prieſt in this Sacrifice, *immiſcet ſe magnis Chriſti Paſſionibus.* S. Ambroſe, 1. *Off.* c. 48. *Offertur Chriſtus in imagine quaſi recipiens Paſſionem.* Alexander the firſt, *ep. ad omnes Orthodox.* nu. 4 to. 1. *Conc.* Cuius corpus & ſanguis conficitur, paſſio etiam celebratur. S. Gregorie, *ho.* 37. *in Euangel. So often as we offer the hoſt of his Paſſion, ſo often we renew his Paſſion.* And, *He ſuffereth for vs againe in myſterie.* And Iſichius, *li.* 2. c. 8. *in Leuit. poſt med. By the Sacrifice of the only-begotten many things are giuen vnto vs, to wit, the remiſſion or pardoning of al mankind, and the ſingular introduction or bringing in of the myſteries of the new Teſtament.*

And the ſaid Fathers and others, by reaſon of the difference in the manner of Chriſtes preſence and oblation in reſpect of that on the Croſſe, called this *the vnbloudy Sacrifice,* as * Caluin himſelf confeſſeth, but anſwereth them in the pride of Heretical ſpirit, with theſe words: *Nihil moror quod eloquantur vetuſti Scriptores;* that is, *I paſſ not for it, that the ancient Writers doe ſo ſpeake:* calling the diſtinction of bloudy and vnbloudy Sacrifice, ſcholaſtical and friuolous, and *diabolicum commentum, a diuelish deuiſe.* With ſuch ignorant and blaſphemous men we haue to doe, that thinke they vnderſtand the Scriptures better then al the Fathers.

The Fathers cal it the vnbloudy Sacrifice of the altar. Caluins contempt of the Fathers.

* Comment. in 9. Heb

CHAP. X.

Becauſe in the yearely feaſt of Expiation was only a commemoration of ſinnes, therfore in place of al thoſe old Sacrifices the Pſalme telleth vs of the oblation of Chreſtes body. 10. *Which he offered bloudily but once (the Leuitical Prieſts offering ſo euery day) becauſe that once was ſufficient for euer,* 15. *in that it purchaſed (as the Prophet alſo witneſſeth) remiſſion of ſinnes.* 19. *After al this he proſecuteth and exhorteth them vnto perſeuerance, partly with the opening of Heauen by our high Prieſt,* 26. *partly with the terrour of damnation if they fal againe:* 32. *bidding them remember how much they had ſuffered already, and not loſe their reward.*

Lev. 16, 4.

FOR the law "hauing a ſhadow of good things to come, not the very image of the things: euery yeare with the ſelf-ſame hoſts which they offer inceſſantly, can neuer make the commers thereto perfect: 2. otherwiſe" they ſhould haue ceaſed to be offered, becauſe the worſhippers once cleanſed ſhould haue no conſcience of ſinne any longer. 3. But in them there is made a commemoration of ſinnes euery yeare. 4. For it is" impoſſible that with the bloud of oxen and goats ſinnes ſhould be taken away. 5. Therfore comming into the world he ſaith: " *Hoſt and oblation thou woldeſt not:*" *but a body thou haſt fitted to me:* 6. *Holocauſts and* c *for ſinne did not pleaſe thee.* 7. *Then ſaid I, Behold I come: in the head of the booke it is written of me: That I may doe thy wil, o God.* 8. Saying before, *Becauſe hoſts and oblations & holocauſts, & for ſinne thou wouldeſt not,*" *neither did they pleaſe thee,* which are offered according to the law, 9. *then ſaid I, Behold I come that I may doe thy wil, o God:* he taketh away the firſt, that he may eſtabliſh that that followeth. 10. In the which wil, we are ſanctified by the oblation of the body of IESVS Chriſt once. 11. And euery Prieſt indeed is ready daily miniſtring

Pſ. 39, 7.

c *For ſinne,* is the proper name of a certaine Sacrifice called in Hebrew חטאת, as Holocauſt is another kind. *See the Annot.* 2. Cor. 5. v. 21.

string, and" often offering the same hosts, which can neuer take away sinnes: 12. but This offering one host for sinnes, for euer * sitteth on the right hand of God, 13. hence-forth expecting, vntil his enemies be put the foot-stool of his feet. 14. For by one oblation hath he consummated for euer them that are sanctified. 15. And the Holy Ghost also doth testifie to vs. For after that he said: 16. *And this is the Testament which I wil make to them after those daies, saith our Lord, giuing my lawes :: in their harts, and in their minds wil I superscribe them:* 17. *and their sinnes and iniquities I wil now remember no more.* 18. But where there is remission of these, " now there is not an oblation for sinnes.

19. Hauing therfore, Brethren, confidence in the entring of the Holies in the bloud of Christ: 20. which c he hath dedicated to vs a new & liuing way by the veile, that is, his flesh, 21. and a high Priest ouer the house of God, 22. let vs approche with a true hart in fulnesse of faith, hauing our harts sprinkled from euil conscience, and our body washed with cleane water. 23. Let vs hold the confession of our hope vndeclining (for he is faithful that hath promised) 24. and let vs consider one another vnto the prouocation of charitie and of good workes: 25. not forsaking our assemblie as some are accustomed, but comforting, and so much the more as you see the day approching. 26. * For" if we sinne willingly after the knowledge of the truth receiued, now there is not left an host for sinnes, 27. but a certaine terrible expectation of iudgement & rage of fire, which shal consume the aduersaries. 28. A man making the Law of Moyses frustrate, without any mercie * dieth vnder two or three witnesses. 29. :: How much more thinke you, doth he deserue worse punishements which hath troden the Sonne of God vnder-foot, and esteemed" the bloud of the Testament polluted, wherein he is sanctified, and hath done contumelie to the Spirit of grace? 30. For we know him that said, *Reuenge to me, I wil repay.* And againe, *That our Lord wil iudge his people.* 31. " It is horrible to fal into the hands of the liuing God.

32. But cal to mind the old daies: wherein being illuminated, you sustained a great fight of passions. 33. And on the one part certes by reproches and tribulations made a spectacle; & on the other part made companions of them that conuersed in such sort. 34. For, " you both had compassion on them that were in bands: and the spoile of your owne goods you tooke" with ioy, knowing that you haue a better and a permanent substance. 35. Doe not therfore leese your c confidence, which hath a great remuneration. 36. For patience is necessarie for you: that doing the wil of God, you may receiue the promise. 37. For * yet a litle and a very litle while, he that is to come, wil come, and wil not slacke. 38. And my iust" liueth of faith: & but if he withdraw himself, he shal not please my soule. 39. But we are not the children of withdrawing vnto perdition: but of faith to the winning of the soule.

:: This is partly fulfilled in & by the grace of the new Testament, but it shal be perfectly accomplished in heauen.

c To dedicate, is to be authour & beginner of a thing. The Protestants translate, *he hath prepared*, for their heresie that Christ was not the first man that entred into heauen.

:: Heresie and Apostasie from the Catholike faith, punishable by death.

The Epistle for many Martyrs.

c Good workes make great cõfidence of saluation, & haue great reward

Ps. 109. 1. Cor. 15, 25.

Hier. 31. 33, 34. Heb. 8, 8.

c ἐγκαίνισεν.

Heb. 6. 4.

Deu. 19. 15. Mat. 18, 16. Io. 8, 17.

Deu 32. 35. Ro. 12, 19. Ps. 134. 14.

Abac. 2, 3. Ro. 1, 17. Gal. 3. 12.

ANNO-

ANNOTATIONS

CHAP. X.

A shadow.) The Sacrifices and ceremonies of the old law, were so farre from the truth of Christs Sacraments, and from giuing spirit, grace, remission, redemption, and iustification, and thereupon the entrance into heauen and ioyes celestial, that they were but mere shadowes, vnperfectly and obscurely representing the graces of the new Testament and of Christes death: whereas al the holy Churches rites and actions instituted by Christ in the Priesthood of the new law, conteine and giue grace, iustification, and life euerlasting to the faithful and worthy receiuers: and therfore they be not shades or darke resemblances of Christes passion, which is the fountaine of al grace and mercie, but perfect images and most liuely representations of the same, specially the Sacrifice of the altar, which because it is the same oblation, the same host, and offered by the same Priest Christ IESVS (though by the ministerie of man and in mysterie is the most pure and neer image, character, and correspondence to the Sacrifice Christes passion, both in substance, force, and effect, that can be.

The old Sacrifices obscurely shadowed, but the Sacrifice of the altar most plainely representhet the Sacrifice on the Crosse.

2. *They should haue ceased.*] If the hosts and offerings of the old Law had been of them selues perfect to al effects of redemption and remission: as the Hebrewes (against whom the Apostle disputeth) did thinke, and had had no relation to Christes Sacrifice on the Crosse or any other absolute and vniuersal oblation or remedie for sinne, but by and of their owne efficacie could haue generally purged & cleansed man of al sinne & damnation: then they should neuer haue needed to be so often repeated and reiterated. For being both generally auailable for al, by their opinion, and particularly applied (in as ample sort as they could be) to the seueral infirmities of euery offender, there had been no sinnes left. But sinnes did remaine, euen those sinnes for which they had offered Sacrifices before notwithstanding their Sacrifices were particularly applied vnto thē. For, offering yearely they did not only offer Sacrifices for the new cōmitted crimes, but euen for the old, for which they had oftē sacrificed before: the Sacrifices being rather records and attestations of their sinnes, then a redemption or ful remission, as Christes death is. Which being once applied to mā by Baptisme, wipeth away al sinnes past, God neuer remēbring them any more, nor euer any Sacrifice or Sacrament or ceremonie being made or done for them any more, though for new sinnes other remedies be daily requisit. Their Sacrifices then could not of themselues remit sinnes, much lesse make the general redēption, without relation to Christes Passion. And so you see it is plaine euery-where, that the Apostle proueth not by the often repetition of the Iewish Sacrifices, that they were no Sacrifices at al, but that they were not of that absolute force or efficacie, to make redemption or any remission, without dependance of the one vniuersal redemption by Christ: his whole purpose being, to inculcate vnto them the necessitie of Christes death and the oblation of the new Testament. As for the Churches holy Sacrifice, it is cleane of another kind then those of the Iewes, and therfore he maketh no opposition betwixt it, and Christes death or Sacrifice on the Crosse, in al this Epistle: but rather as a sequele of that one general oblation, couertly alwaies inferreth the same: as being in a different manner the very self-same host and offering that was done vpon the Crosse, & continnally is wrought by the self-same Priest.

The Iewes Sacrifices were not absolute & indepēdēt, because they were often repeated.

The Apostle proueth by the oftē repeating of the Iewes Sacrifices, not that they were none, but that they were not absolute & sufficient.

4. *Impossible.*) The Hosts and Sacrifices of the old Law, which the carnal Iewes made al the count of, without relation to Christes death, were not only not perfect and absolute sufficient in themselues, but they did not, nor could not remit any sinnes at al, being but only signes thereof, referring the offenders for remission indeed, to Christes Passion. For the bloud of bruit beasts could haue no other effect, nor any other element or creature, before Christes death. The fruit whereof, before it was extant, could be no otherwise properly applied vnto them, but by beleefe in him.

The old Sacrifices remitted not sinnes but were only signes thereof.

5. *Host and oblation.*] He meaneth not that God would no host nor Sacrifice any more

God refuseth the Iewes Sacrifices, not al Sacrifice.

as the Protestants falsely imagin: for that were to take away not only the Sacrifice of Christes body vpon the altar, but the Sacrifice of the same body vpon the Crosse also. Therfore the Prophet speaketh only of the legal and carnal Sacrifices of the Iewes, signifying that they did neuer of themselues please God, but in respect of Christ, by whose oblation of his owne body they should please.

That Christ should haue a body was necessarie for his Priesthood, & Sacrifice.

5. *But a body.*) If Christ had not had a body, he could not haue had any worthy matter or any matter at al to Sacrifice in visible manner, other then the hosts of the old Law. Neither could he either haue made the general redemption by his one oblation vpon the Crosse, nor the daily Sacrifice of the Church: for both which, his body was fitted by the diuine wisedom. Which is an high conclusion, not vnderstood of Iewes, Pagans, nor the Heretikes of our time, that Christes humane nature was taken to make the Sonne of God (who in his diuine nature could not be either Priest or Host) fit to be the Sacrifice & Priest of his Father, in a more worthy sort, thē al the Priests or oblatiōs of the old law.

The body of Christs is the Sacrifice of the altar.

And that this body was giuen him, not only to be the Sacrifice vpon the Crosse, but also vpon the altar, S. Augustin affirmeth in these wordes: *The table which the Priest of the new Testament doth exhibit, is of his body and blood: for that is the Sacrifice which succeeded al those Sacrifices that were offered in shadow of that to come. For the which also we acknowledge that voice of the same Mediatour in the Psalme,* BVT A BODY THOV HAST FITTED TO ME, *because instead of al those Sacrifices and oblations his body is offered, & is ministred to the partakers or receiuers. Li. 17. Ciuit. Dei c. 20.* And againe, *li 4 de Trinit. c. 14. Who so iust and holy a Priest, as the only Sonne of God? What might so conueniently be offered for men, of men, as man's flesh? and what so fit for this immolation or offering, as mortal flesh? what so cleane for cleansing the vices of mortal men, as the flesh borne of the virgins womb? and what can be offered and receiued so greatefully, as the flesh of our Sacrifice, made the body of our Priest?* Ps. 39.

Neither did they please thee.) By that he saith, the things offered in the Law, did not please God, & likewise by that he saith, the former to be taken away, that the second may haue place, it is euident, that al hosts and Sacrifices be not taken away by Christ as the Heretikes foolishly conceiue: but that the old Hosts of brute beasts be abrogated to giue place to that which is the proper host of the new law, that is, Christes owne body.

The Iewes Sacrifices refused, not al Sacrifice

11. *Often offering the same Hosts.*) As S. Paul is forced often to inculcate that one principle of the efficacie & sufficiencie of Christes death, because of the Hebrues too much attributing to their legal Sacrifices, and for that they did not referre them to Christes only oblation: so we, through the intolerable ignorance and importunity of the Heretikes of this time (abusing the words of the Apostle spoken in the due defence and declaration of the valure and efficacie of Christes passion aboue the Sacrifices of the Law) are forced to repeat often, that the Apostles reason of many Priests & often repetition of the self-same Sacrifices, concerneth the Sacrifices of the Law only, vnto which he opposeth Christes Sacrifice and Priesthood; & speaketh no word of or against the Sacrifice of the new Testament: which is the Sacrifice of Christes owne Priesthood, Law, and institution, yea the same Sacrifice done daily vnbloudily, that once was done bloudily: made by the same Priest Christ Iesus, though by his ministers hands: and not many Hosts, as those of the old Law were, but the very self-same in number, euen Christes owne body that was crucified. And that you may see that this is the iudgement of al antiquity, and their exposition of these and the like words of this Epistle, and that they seeing the very same arguments that the Protestants now make so much a doe withal among the simple and vnlearned, yet wel perceiued that they made nothing against the daily oblation or Sacrifice of the altar, and therfore answered them before the Protestants were extant, 1200. yeares; we wil set downe some of their words, whose authoritie and exposition of the Scriptures must preuaile in al that haue wisedom or the feare of God, aboue the false and vaine glosses of Caluin and his followers.

We must often note that the Apostles speach of many Priests and often Sacrificing, concerneth only the Iewes Priests and Sacrifices, not the Priests and Sacrifices of the new Testamēt.

The Caluinists arguments against Christs body often offered, and in many places answered by the Fathers long a-goe.

Thus then first saith S Ambrose: *Quid ergo nos &c.* What we then? doe not we offer euery day? We offer surely: but this Sacrifice is an exampler of that: for we offer alwaies the self-same, and not now one lamb, to morrow another, but alwaies the self-same thing: therfore it is one Sacrifice. Otherwise, by this reason, because it is offered in many places, there should be many Christes: not so, but it is one Christ in euery place, here whole, and there whole, one body. But this which we doe is done for a commemoration of that which was done. For we offer not another Sacrifice, as the high Priest of the old Law, but alwaies the self-same. &c.* Primasius S. Augustines Scholer doth also preoccupate these Protestants obiections thus: *What shal we say then? doe not* in 10. c. Hebr.

our Priests daily offer Sacrifice? They offer surely, because we sinne daily, and daily haue need to be cleansed: and because he can not die, he hath giuen vs the Sacrament of his body and bloud: that as his Passion was the redemption and absolution of the world, so also this oblation may be redemption and cleansing to al that offer it in truth and veritie. So saith this holy Father, to wit, that as the Sacrifice of the Crosse was a general redemption, so this of the altar is, to al that vse it, a particular redemption or application of Christes redemption to them. In which sense also V. Bede calleth the holy Masse, *redemptionem corporis & animæ sempiternam, the euerlasting redemption of body and soule.* li. 4. c. 22. histor. Againe the same Primasius, *The diuinity of the Word of God which is euery where, maketh that there are not many Sacrifices, but one, although it be offered of many, and that as it is one body which he tooke of the Virgins womb, not many bodies, euen so also one Sacrifice, not diuers, as those of the Iewes were.*

The general redemption vpon the Crosse is particularly applied in the Sacrifice of the altar.

Primas. loco mato.

*ho. 17. in ep. ad Heb.

*S. Chrysostom also, and after him Theophylact, and Oecumenius, and of the Latines, Haimo, Paschasius, Remigius, and others, obiect to themselues thus: *Doe not we also offer euery day? We offer surely. But this Sacrifice is an exampler of that, for we offer alwaies the self-same: and not now one lamb, to morrow another, but the self-same: therfore this is one Sacrifice. Otherwise, because it is offered in many places, there should be many Christes.* And a litle after, *Not another Sacrifice, as the high Priest of the old Law, but the self-same we doe alwaies offer, rather working a remembrance or commemoration of the Sacrifice.* See the Annotation Luke 22, 19. vpon these words, *A commemoration.* Thus did al the ancient Fathers Greek and Latin treate of these matters, and so they said Masse, and offered daily, and many of them made such formes of celebrating the diuine Sacrifice, as the Greek and Latines doe vse in their Liturgies and Masses, and yet they saw these places of the Apostle, and made commentaries vpon them, and vnderstood them (I trow) as wel as the Protestants.

Councels and Fathers.

He that for his further confirmation or confort list see what the ancient Councels and Doctours beleeued, taught, and practised in this thing, let him read the first holy Councel of Nice *cap.* 14. *& in fine* Conc. *ex Græco.* the Councel of Ephesus Anathematis. 11. the Chalcedon Councel *act.* 3. *pag.* 112. Conc. *Ancyran. c.* 1. 4. and 5. Neocæsar. *can.* 13. Loadic. *can.* 19. Carthag. 2. c. 8 Carthag. 3. c. 24. & Carthag. 4. c 33. *& c.* 41. S. Denys *c* 3. *Eccl. hier.* S. Andrew *in historia Passionis*, S. Ignatius *ep. ad Smyrnenses.* S. Martialis *ep. ad Burdegalenses* S. Iustine *Dialog cum Tryphone* S. Irenæus *l.* 4. *c.* 32. 34. Tertullian *de cultu fœminarum, & de corona mili.* Origen *homil.* 13. *in Leuit.* S. Cyprian *ep. ad Cecilium nu.* 2. *& de Coena Domini nu.* 14. *&* Eusebius *demonst. Euang. li.* 1. *cap* 10. and the rest which we haue cited by occasion before, and might cite but for tediousnes: a truth most knowen and agreed vpon in the Christian religion.

When the Apostle seemeth to say, there is no remission or oblatiõ for sinne he alwaies meaneth that ful remission by Baptisme.

18. *Now there is not.*) Christes death can not be applied vnto vs in that ful and ample sort as it is in Baptisme, but once: Christ appointing that large remission and application to be made but once in euery man, as Christ died but once. For it is not meant, that al sinne shal cease after Christes Sacrifice vpon the Crosse, nor that there should be no oblation for sinnes committed after Baptisme, or that a man could not sinne at al after Baptisme, or that if he sinned afterward, he could haue no remedie or remission by God's ordinance in the Church, which diuers falsehoods sundrie Heretikes gather of this and such like places: but only the Apostle telleth the Hebrewes, as he did before chap. 6. and as he doth straight afterward, that if they fal now (whereunto they seemed very prone) to their old law, and voluntarily after this knowledge and profession of the Christian faith by Baptisme, commit this sinne of incredulitie and apostasie, they can neuer haue that aboundant remission applied vnto them by Baptisme, which can neuer be ministred to them againe. And that general ful pardon he calleth here *oblation* & afterward in the 26. verse, *hostiam pro peccato, an host for sinne.*

The Caluinists heresie against remission of sinnes.

26. *If we sinne willingly.*) As the Caluinists abuse other like places against the holy Sacrifice of the Masse, so they abuse this as the Nouatians did before them, to proue that an Heretike, Apostata, or any that wilfully forsaketh the truth, can neuer be forgiuen. Which (as is before declared in the 6. chapter) is most wicked blasphemie; the meaning hereof being, as is there said, only to terrifie the Hebrewes, that falling from Christ they can not so easily haue the host of Christes death applied vnto thẽ because they can not be baptized any more, but must passe by sacramental penance, & satisfaction, & other hard remedies which Christ hath prescribed after Baptisme in the Churches discipline. Therfore S. Cyril saith *li.* 5. *in Io. c.* 17. *Penance is not excluded by these words of Paul, but the renewing by the lauer of regeneration. He doth not here take away the second or third remission of sinnes (for he*

Al sinnes may be remitted by penance, but not so fully as by Baptisme.

is not such an enemy to our saluation) but the host which is Christ he denieth that it is to be offered againe vpon the Crosse. So saith this holy Doctour. And by this place & the like you see, how perilous a thing it is for Heretikes & ignorant persons to read the Scriptures. Which by following their owne fantasie * they peruert to their damnation. 2. Pet. 2.

Perilous reading of the Scriptures.

29. *The bloud of the Testament.*) Whosoeuer maketh no more account of the bloud of Christes Sacrifice, either as shed vpon the Crosse, or as in the holy Chalice of the altar (for our Sauiour calleth that also * the bloud of the new Testament) then he doth of the bloud of calues and goats, or of other common drinkes, is worthy death, and God wil in the next life, if it be not punished here, reuenge it with greiuous punishment. Luc. 22.

Contempt of Christs bloud in the Sacrament.

31. *It is horrible.*) Let al Christian people doe satisfaction and penance for their sinnes in this life. For the iudgements of God in the next life done by God himself, of what sort soeuer, whether temporal as in Purgatorie, or eternal as in Hel be exceeding greiuous.

Penance.

34. *You had compassion.*) To be merciful to the afflicted for religion, & to be partakers of their miseries, is a very meritorious worke, and giueth great confidence before God in the day of repaiment or remuneration for the same.

Mercie to the empriſoned for religion.

34. *With ioy.*) If al Christian men would consider this, they would not thinke it so great a matter to lose their land or goods for defence of the Catholike faith.

Losse of goods for religion.

38. *Liueth of faith.*) Faithful men afflicted in this life, haue their comfort in their assured faith and hope of Christes comming to deliuer them once from al these miseries; & so by that faith & comfort they liue, whereas otherwise this miserable life were a death.

Faith is the confort of the afflicted.

CHAP. XI.

He exhorteth them by the definition of faith, to sticke vnto God, though they see not yet his reward: shewing that al the Saints afore-time did the like, being al constant in faith, though not one of them receiued the promise, that is, the inheritance in heauen: but they and we now after the comming of Christ receiue it together.

AND " faith is, " the substance of things to be hoped for, c the argument of things " not appearing. 2. For in this the old men obtained testimonie.

" By this word substãce is meant, that faith is the grouud of our hope.

c ελεγχος.

3. * By faith, we vnderstand that the worlds were framed by the word of God: that of inuisible things visible things might be made. Gen. 1, 13.

4. * By faith, Abel offered a greater host to God then Cain: * by which he obtained testimonie that he was iust, God giuing testimonie to his guifts, and by it, he being dead, yet speaketh. 5. * By faith " Henoch was translated, that he should not see death, and he was not found: because God translated him. For before his translation he had testimonie that he pleased God. 6. But without faith it is impossible to please God. For " he that commeth to God, must beleeue that he is, and is a " rewarder to them that seeke him. Gen. 4, 4. Mt. 23, 35. Gen. 5, 24. Ec. 44, 16.

" Here it appeareth that Henoch yet liueth and is not dead: against the Caluinists. See the annot. Apocal. chap. 11.

" We must beleeue that God wil reward al our good workes: for he is a rewarder of true iustice, not an accepter or imputer of that that is not.

7. * By faith, Noe hauing receiued an answer concerning those things which as yet were not seen, fearing, framed the arke for the sauing of his house, by the which he condemned the world: and was instituted heire of the iustice which is by faith. Gen. 6, 13. Eccl. 44, 17.

8. * By faith, he that is called, Abraham, obeied to goe forth into the place which he was to receiue for inheritance: and he went forth, not knowing whither he went. 9. By faith, he abode in the land of promise, as in a strange land, dwelling in cottages with Isaac & Iacob the Gen 12, 4. 13, 1.

coheires

coheires of the ſame promiſe. 10. For he expected the citie that hath foundations: whoſe artificer and maker is God.

Gen. 17, 19, 18, 10. 21, 2. Eccl. 44. 22.

11. * By faith, Sara alſo her ſelf being barren, receiued vertue in conceauing of ſeed, yea paſt the time of age: becauſe ſhe beleeued that he was faithful which had promiſed. 12. For the which cauſe euen of one (and him quite dead) there roſe as the ſtarres of heauen in multitude, and as the ſand that is by the ſea ſhore innumerable.

13. According to faith died al theſe, not hauing receiued the promiſes, but beholding them a farre off, and ſaluting them, and confeſſing that they are pilgrimes & ſtrangers vpon the earth. 14. For they that ſay theſe things, doe ſignifie that they ſeeke a countrie. 15. And indeed if they had been mindful of the ſame from whence they came forth, they had time verily to returne. 16. But now they deſire a better, that is to ſay, a heauenly. Therfore God is not confounded to be called their God. For he hath prepared them a citie.

Gen. 22, 9. Gen. 21, 12. Rom. 9, 7. Gen. 27, 27. 36. Gen. 48. 15. Gen. 47, 31. Gen. 50, 24, 25.

17. * By faith, Abraham offered Iſaac, when he was tempted: and his onlie-begotten did he offer who had receiued the promiſes: (18. to whom it was ſaid, *That in Iſaac shal ſeed be called to thee.*) 19. accounting that God is able to raiſe vp euen from the dead. Whereupon he receiued him alſo [c] for a parable. 20. * By faith, alſo of things to come, Iſaac bleſſed Iacob and Eſau.

21. * By faith, Iacob dying, bleſſed euery one of the ſonnes of Ioſeph: * and [//] adored the top of his rod.

22. * By faith, Ioſeph dying, made mention of the going forth of the children of Iſrael: and gaue commandement [::] concerning his bones.

23. * By faith, Moyſes being borne, was hid three moneths by his parents: becauſe they ſaw him a proper infant, and they feared not * the Kings edict.

Exo. 2, 2. Exo. 1, 16. Exo. 2, 11. Exo. 12, 37.

24. * By faith, Moyſes being made great, denied himſelf to be the ſonne of Pharao's daughter: 25. rather choſing to be afflicted with the people of God, then to haue the pleaſure of temporal ſinne, 26. eſteeming the reproche of Chriſt, greater riches then the treaſure of the AEgyptians. For [::] he looked vnto the remuneration. 27. * By faith, he left AEgypt: not fearing the fiercenes of the King. For him that is inuiſible he ſuſteined as if he had ſeen him. 28. By faith, he celebrated the Paſche, & the ſheading of the bloud: that he which deſtroyed the firſt-borne, might not touch them. 29. * By faith they paſſed the red ſea as it were by the drie land: which the AEgyptians aſſaying, were deuoured.

Gen. 14, 22.

30. * By faith the walles of Iericho fel downe, by the circuiting of ſeuen daies.

Ioſ. 6, 20. Ioſ. 6, 23, 25. 2, 3.

31. * By faith, Rahab the harlot periſhed not with the incredulous, receiuing the ſpies with peace.

32. And what ſhal I yet ſay? For the time wil faile me telling of Gedeon, Barac, Sampſon, Iephte, Dauid, Samuel, & the Prophets: 33. who by faith ouercame Kingdoms, [//] wrought iuſtice, obteined promiſes, ſtopped the mouths of Lions, 34. extinguiſhed the force of fire, repelled the edge of the ſword, recouered of their infirmitie, were made

[c] That is, in figure and myſterie of Chriſt dead, & aliue againe.

[::] The Tranſlation of Relikes or Saints bodies, & the due regard and honour we ought to haue to the ſame, are proued hereby.

[::] The Proteſtants that deny we may or ought to doe good in reſpect or for reward in heauen, are confuted.

The Epiſtle for SS. Fabian and Sebaſtian Ian. 20. S. Sympho-

rosa cum septem filiis. Iul. 18.
And for many Martyrs.

strong in battel, turned away the camp of forrainers: 35. women receiued of resurrection their dead, and others were racked, not accepting redemption, that they might find a better resurrection. 36. And others had trial of mokeries and stripes, moreouer also of bands and prisons: 37. they were stoned, they were hewed, they were tempted, they died in the slaughter of the sword, they went about in sheepskinnes, in goats skinnes, needy, in distresse, afflicted: 38. of whom the world was not worthie; wandering in desertes, in mountaines & dēnes, and in caues of the earth. 39. And al these being approued by the testimonie of faith, ✠ receiued not the promise, 40. God for vs prouiding some better thing, that they without vs should not be consummate.

ANNOTATIONS.

CHAP. XI.

Not only or a special faith.

1. *Faith is.*) By this description of faith, and by al the commendation thereof through the whole chapter, you may wel perceiue that the Apostle knew not the forged special faith of the Protestants, whereby euery one of these new Sect-Maisters and their followers beleeue their sinnes are remitted, and that themselues shal be saued, though their sectes be cleane contrarie one to another.

Faith is of things not seen: as in the B. Sacrament.

1. *Not appearing*) *This is the praise of faith*, saith S. Augustin, *if that which is beleeued, be not seen. For what great thing is it, if that be beleeued, which is seen? according to that sentence of our Lord when he rebuked his disciple, saying: Because thou hast seen me Thomas thou hast beleeued: blessed are they that haue not seen and haue beleeued. Aug. in euang. Io. tract. 79.* Which may be a rebuke also and a check to al those faithles speaches, I would see him, tast him, touch him and feele his very flesh in the Sacrament, otherwise I wil not beleeue.

Nothing profitable or meritorious without faith.

6. *He that commeth.*) Faith is the foundation and ground of al other vertues, and worship of God, without which no man can please God. Therfore if one be a Iewe, a Heathen, or an heretike, that is to say, be without the Catholike faith, al his workes shal profit him no whit to saluation.

The citations in the new Testament, not only according to the Hebrew, but to the Septuaginta.

21. *Adored the top of his rod.*) The learned may see here that the Apostle doth not tye himself to the Hebrew in the place of Genesis whence it is alleaged, but followeth the Septuaginta, though it differ from the Hebrew, as also the other Apostles and Euangelists & our Sauiour himself did: neither were they curious (as men now adaies) to examine al by the Hebrew only, because they writing and speaking by the Holy Ghost, knew very wel that this translation * is the sense of the Holy Ghost also, and as true, and as directly intended as the other: and therfore also that translation continued alwaies authentical in the Greek Church, notwithstanding the diuersitie thereof from the Hebrew. Euen so we that be Catholikes, follow with al the Latin fathers the authentical Latin translatiō, though it be not alwaies agreable to the Hebrew or Greek that now is. But Caluin is not only very saucie, but very ignorant, when he saith that the Septuaginta were deceiued, and yet that the Apostle without curiosity was content to follow them: because it is euident, that * the Hebrew being then without points, * might be translated the one way as wel as the other. Which they vnderstood so wel (and therfore were not deceiued) that within three lines after, in the beginning of the next chapter, they translate the same word, as he would haue it in this place.

Gen. 47, v. 31.

The vulgar Latin translation.

* ῥάβδος, *rod.* κλίνη, *bed.*

Adoration of creatures, and namely of holy things.

Againe obserue in those words, *He adored the top of his rod*, that adoration (as the Scripture vseth this word) may be done to creatures, or to God at and before a creature: as, at or * before the Arke of the Testament in old time, now at or before the crucifixe, relikes, images: and in the Psalmes 98. 131. *Adore ye his foot-stoole. Adore ye toward his holy mount. We wil adore toward the place where his feet stood*: or (which by the Hebrew phrase is al one) *Adore ye his holy mount. We wil adore the place where his feet stood*; as also * the Greek Fathers

✠ *Ios. 7, 6.*
* *Oecū. in collect.*

Fathers, S. Damascene. *li.* 1. *de imaginibus*, & Leontius cited of him, yea S. Chrysostom also doe handel these places, and namely that of the Apostle which we now speake of, interpreting the Greek as our Latin hath, and as we doe, He adored the rod or the top of his rod, that is, the scepter of Ioseph now Prince of AEgypt, so fulfilling Iosephs dreames which foretold the same Gen. 37. and withal signifying as it were by this prophetical fact * the Kingdom of Israel or of the ten Tribes that was to come of Ioseph by Ephraim his yonger sonne in the first King Ieroboam. Thus the Greek Fathers. Whereunto may by added, that al this was done in type and figure of Christes scepter & Kingdom, whom he adored by and in his Crosse, as he did Ioseph by or in his rod and scepter: and therfore the Apostle saith, he did it by faith, as hauing respect toward things to come. By al which it is euident, that it is false which the Caluinists teach, that we may not adore image, crucifixe, or any visible creature, that is, we may not adore God at or by such creatures, nor kneel before them: and therfore their corrupt translation of this place for the same purpose is intolerable, saying thus, (LEANING) *vpon his staffe he adored* (GOD,) adding no lesse then two words more then is in the Greek. Which though it might be the sense of the place and S. Augustin so expoundeth it, yet they should not make his exposition the text of holy Scripture, specially whereas he only of al the ancient Fathers (as Beza confesseth) so expoundeth.

* 3. Reg. 11, 12.

Corrupt transf-lation against *Dulia*.

33. *Wrought iustice.*) Men are not iust by beleefe only, as the Protestants affirme, but by working iustice. And we may note that in al this long commendation of faith in the Fathers and holy persons, their good workes are also specially recounted, as Rahabs harbouring the spies, Abrahams offering his sonne (which their workes S. Iames doth incultate,) Noes making the Arke Gen. 6. Abels better oblatiō then Cains Gen. 4. & Hebr. 11. v. 4. and so-forth. Therfore S. Clemont Alexandrinus saith, that the said persons & others were iust by faith and obedience, by faith and hospitality, by faith and patience, by faith and humility.

Not faith only.

Iac. 2. li. 4 Strom. pag. 140.

The Apostles purpose then is nothings els, but to proue to the Hebrewes (who made so great account of their Patriarches and forefathers and their famous actes) that al these glorious personages and their workes were commendable and acceptable only through the faith they had of Christ, without which faith none of al their liues & workes should haue profited them any whit: the Gentils doing many noble actes (as Heretikes may also doe) which are of no estimation before God, because they lacke faith. And that is the scope of S. Paules Epistle to the Romanes, and of al other passages where he commendeth saith: further prouing specially in this Epistle to the Hebrewes, that al their Sacrifices were nothing els but figures and attestations of the Christian faith in Christ and his death. Al which high resolution & conclusion against the Iewes and Gentils, that the Christian faith is the true faith & religion, the Heretikes of our time ignorantly and brutishly abuse against Christian workes, Sacrifice and Sacraments, which the Apostle meant specially to commend and establish by his high commendation of the faith in Christ.

No workes of the Patriarkes or any other profitable, but by their faith in Christ: Which is alwaies the Apostles meaning in commending faith.

40. *Without vs should not.*) The Fathers before Christ should not be accomplished, that is, not admitted to the heauenly ioyes, vision, and fruition of God, til the Apostles and other of the new law were associate to them, and the way to euerlasting glorie opened by our Lordes death and Ascension. Neither shal either they or we be fully perfected in glorie both of body and soul, til the general resurrection: God's prouidence being so, that we should not one be consummated without another, al being of one faith, and redeemed by one Lord Christ.

The Patriarches and other iust not in heauen before Christ.

CHAP.

CHAP. XII.

By the foresaid examples he exhorteth them to patience, and by example of Christ himself crucified, 5. and because this discipline is an argument that they be God's children, 9. with whose rod they should be much more content then with that of their carnal Fathers: and because it bringeth iustification. 12. Exhorting them therfore to pucke vp their harts, and to take faster footing: 18. considering that al being now so sweet, and not terrible as in the old Testament, their damnation, if they refuse to heare, wil be so much the greater.

AND therfore we also hauing so great a cloud of witnesses put vpon vs: * laying away al weight and sinne that compasseth vs, by patience let vs run to the fight proposed vnto vs, 2. looking on the author of faith, and the consummatour IESVS, who, ioy being proposed vnto him, sustained the Crosse, contemning confusion, and sitteth on the right hand of the seat of God. Col.3,8 1 Pet.1,2, 1.

3. For, thinke diligently vpon him which sustained of sinners such contradiction against himself: that you be not wearied, fainting in your minds. 4. For you haue not yet resisted vnto bloud, repuguing against sinne: 5. and you haue forgotten the consolation, which speaketh to you, as it were to children, saying, *My sonne neglect not the discipline of our Lord: neither be thou wearied whiles thou art rebuked of him. 6. For whom our Lord loueth, he chasteneth; &" he scourgeth euery child that he receiueth,* Prov.3, 11. Apoc.3, 19.

7. Persеuer ye in discipline. As vnto children doth God offer himself to you. For what sonne is there, whom the father doth not correct? 8. But if you be without discipline, whereof al be made partakers; then are you bastards, and not children. 9. Moreouer the fathers indeed of our flesh we had for instructours, and we did reuerēce them: shal we not much more obey the Father of spirits, and liue? 10. And they indeed for a time of few daies, according to their wil instructed vs: but he, to that which is profitable in receiuing of his sanctification. 11. And al discipline for the present certes seemeth not to be of ioy, but of sorrow: but afterward it wil render to them that are exercised by it, most peaceable fruit of iustice.

12. For the which cause stretch vp the slacked hands & the loose knees 13. and make straight steps to your feet: that no man halting erre, but rather be healed. 14. * Follow peace with al men, and holinesse: without which no man shal see God: 15. looking diligently lest any man" be wanting the grace of God: lest any root of bitternes springing vp doe hinder and by it many be polluted. 16. Lest there be any fornicatour or prophane person c as Esau: * who for one dish of meat sold his first-birthrights. 17. For know ye that afterward also desiring to inherit the benediction, he was reprobated: * for" he found not place of repentance, although with teares he had sought it. Rom.12, 18. Gen.25, 33. Gen.27 38.

" That we be not good, there is noe lacke on Gods part, who offereth his grace to vs: but the defect is in our selues that are not answerable to Gods calling of vs and grace towards vs.

c Such as forsake their saluation and re-

18. For

Ex. 19. 20. 'killed (or) burning. Exo 19, 12.

18. For you are not come to* a palpable mount, and an 'accessible' fire and whirle-wind, and darkenes, and storme, 19. and the sound of trompet, and voice of words, which they that heatd excused themselues, that the word might not be spoken to them, (20. for they did not beare that which was said: *And if a beast shal touch the mount, it shal be stoned.* 21. And so terrible was it which was seen, Moyses said: *I am frighted and tremble.* 22. But :: you are come to mount Sion, and the citie of the liuing God, heauenly Hierusalem, and the assemblie of many thousand Angels, 23. & the Church of the first-borne, which are written in the Heauens, and the iudge of al, God: and the spirits of the iust c made perfect, 24. and the mediatour of the new Testament IESVS, and the sprinkling of bloud speaking better then * Abel.

ligion to saue their lands and goods are like Esau.

:: The faithful are made fellowes of Angels & of al the perfect soules departed since the beginning of the world, and of Christ himself.

c τετελειωμένων. Gen. 4, 10.

25. See that you refuse him not speaking. For if they escaped not refusing him that spake vpon the earth, much more we, that turne away from him speaking to vs from Heauen. 26. Whose voice moued the earth then: but now he promiseth, saying, *Yet once; and I wil moue not only the earth, but heauen also.* 27. And in that he saieth, *Yet once*, he declareth the translation of moueable things as being made, that those things may remaine which are vnmoueable. 28. Therfore receiuing an vnmoueable Kingdom, we haue grace: by the which c let vs serue pleasing God, with feare & reuerence. 29. For * our God is a consuming fire.

Ag. 2, 7

c λατρεύωμεν. Deut. 4, 24.

ANNOTATIONS.

CHAP. XII.

6. *He scourgeth.*) By this we proue that God often punisheth the sinnes euen of his louing children, though not with eternal damnation, yet with temporal chastisement and correction; & that he doth not alwaies together with the remission of deadly sinnes and eternal punishment, exempt the offender receiued to his grace, from al fatherly correction either in this life or in the next. Neither haue the Heretikes of this time any reason or Scripture in the world, why they should take away Gods chastisement of his children in the next life, more then in this world.

Temporal punishment after remisiō of sinnes, either here or in Purgatorie.

17. *He found not.*) It is not meant, that Esau could not find remission of his sinne at Gods hand: but that hauing once sold and yealded vp the right of his first-birth to his yonger brother, it was too late to be sorie for his vnaduised bargaine.

CHAP.

CHAP. XIII.

He commendeth vnto them mutual loue, 2. hospitality, 3. compassion, 4. chastitie, 5. contentation, 7. imitation of the faith of their Catholike Prelates and Martyrs (not harkning to the doctrines of Heretikes, nor fearing the casting out of the Iewes Synagogue) 17. and obedience to their present Pastours. 18. And so with requesting their praiers, and praying for them, he endeth the Epistle.

c ἡ φιλαδελφία.

LET the c charitie of the fraternitie abide in you. 2. And " hospitalitie doe not forget, for by this certaine being not aware, haue receiued Angels to harbour. 3. Remember them in bands, as if you were bound with them; & them that labour, as your selues also remaining in bodie. 4 " Marriage honourable in al, & the bed vndefiled. For, fornicatours and aduouterers God wil iudge. 5. Let your manners be without auarice: contented with things present. For he said, *I wil not leaue thee, neither wil I forsake thee.* 6. So that we doe confidently say: *Our Lord is my helper: I wil not feare what man shal doe to me.*

Rom. 12. 10. 1 Pet. 4. Gen. 8, 3. 19, 2. 3. Deu. 31. Ios. 1. Psal. 55, 12. 117, 6.

The Epistle for S. Nicolas 6. Decemb. & S. Augustin our Apostle Maij 28. and for some other Confessours Bishops.

7. " Remember your Prelates, which haue spoken the word of God to you: the end of whose conuersation beholding, imitate their faith 8. IESVS Christ yesterday, and to day: the same also for euer. 9. With :: various & strange doctrines be not led away. For it is best that the hart be established with grace, " not with meats: which haue not profited those that walke in them.

:: New, diuers, changeable, & strange doctrines to be auoided, for such be heretical.

10. " We haue an altar: whereof they haue not power to eate which serue the tabernacle. 11. For * the bodies of those beasts, whose bloud for sinne is caried into the holies by the high Priest, are burned without the camp. 12. For the which thing IESVS also, that he might sanctifie the people by his owne bloud, suffered without the gate. 13. Let vs goe forth therfore to him without the cāp; carying his reproche. 14. For we haue not here a permanēt citie: but we seeke that which is to come. 15. By him therfore let vs offer " the host of praise alwaies to God, that is to say, * the fruits of lips confessing to his name.

Leu. 16, 27. Ose. 14, 3.

Against which the best remedie or preseruatiue is alwaies to looke back to our first Apostles & the holy Fathers doctrine.

16. And beneficence and communication doe not forget, for with such hostes " God is promerited. 17. " Obey your Prelates, and be subiect to them. For they watch as being to rēder acount for your soules: ✠ that they may doe this with ioy, and not mourning.. For this is not expedient for you. 18. Pray for vs. For we haue confidence that we haue a good conscience, willing to conuerse wel in al. 19. And I beseech you the more to doe this, that I may the more speedily be restored to you. 20. And the God of peace which brought out from the dead the great Pastour of the sheep, in the bloud of the eternal testament, our Lord IESVS Christ, 21. c fit you in al goodnes, that you may doe his wil doing in you that which may please before him by IESVS Christ: to whom is glorie for euer and euer. Amen,

c καταρτίσαι, that is, *make you perfect and absolute in al goodnes.*

c apte vos.

And

22. And I desire you, Brethren, that you suffer the word of consolation. For in very few words haue I written to you. 23. Know you our brother Timothee to be dismissed: with whom (if he come the sooner) I wil see you. 24. Salute al your Prelates, and al the Saints. The Brethren of Italie salute you. 25. Grace be with you al. Amen

ANNOTATIONS.

CHAP. XIII.

2. *Hospitality.*) Hospitality, that is, receiuing & harbouring of poore pilgrimes, persecuted and desolate persons, is so acceptable to God and so honourable, that often-times it hath been mens good hap to harbour Angels insteed of poore folke vnawares. Which must needs be euer a great benediction to them and their families, as we see by Abraham and Lot *Gen.* 18. & 19. (and the like fel also to S. Gregorie, as Io. Diaconus writeth, to whose ordinarie table of poore men, not only Angels but Christ also came in pilgrimes weed. *In vit. li.* 1. *c.* 10 & *li.* 2. *c.* 22. 23.) whereof if we had not exampie and warrant by S. Paules words in this place, and many other expresse Sctiptures of the old Testament, these scorneful miscreants of this time making so litle account both of good workes and such miraculous entrance of Christ and his Angels into holy mens harbour, would make this also seeme fabulous, as they doe other like things.

Hospitality.

Angels harboured.

4. *Marriage honourable.*) *The Apostle* (saith a holy Doctour) *saith, Marriage honourable in al, and the bed vndefiled. And therfore the seruants of God in that they are not married, thinke not the good of marriage to be a fault, but yet they doubt not perpetual continencie to be better then good marriage, specially in this time when it is said of continencie, He that can take, let him take. De fid. ad Pet. c.* 3. *apud Aug. in fine.* Marke the doctrine of the Fathers and of the Catholike Church concerning matrimonie, that it is honourable, and so honourable, that it is a holy Sacrament, but yet * inferiour to virginity and perpetual continencie: honourable in al, that is, al such as may lawfully marrie and are lawfully married: not in brother and sister, not in persons that haue vowed the contrarie, to whom the same Apostle saith it is damnable 1. *Tim.* 5. *v.* 11. And this were the meaning of this place, if it were to be read thus, *Marriage is honourable.*

1 Cor. 7. 7. 28.

How marriage is honourable in al, if the Apostle did so say, as he doth not.

But to see how the Protestants in al their translations, to abuse the simple, doe falsifie this sentence of the Apostle, to make it serue for the marriage of Votaries, it is notorious. First, they vse deceit in supplying the verbe substantiue that wanteth, making it the Indicatiue mood thus, *Marriage is honourable &c.* as though the Apostle affirmed al marriage to be honourable or lawful, where the verbe to be supplied ought rather to be the Imperatiue mode, *Let Marriage be honourable*, that so the speach may be an exhortation or commandement to them that be or wil be married, to vse themselues in that state in al fidelity, cleanlinesse, & coniugal cõtinencie one toward another: as whẽ S. Peter also & this Apostle exhort married men to giue honour to their wiues as to the weaker vessels, and to possesse their vessel in honour not in the passions of ignominie and vncleanlinesse. This is honourable or chast marriage, to which he here exhorteth. And that it is rather exhortation, then an affirmation, it is euident by the other parts and circumstances of this place both before & after: al which are exhortations in their owne translations. This only being in the middes, & as indifferent to be an exhortation as the rest (by their owne confession) they restraine of purpose. Our text therfore & al Catholike translations leaue the sentence indifferent * as it is in the Greek, and as true translatours ought to doe, not presuming to addict it to one side, lest they should restraine the sense of the Holy Ghost to their owne particular fantasie.

One short place manifoldly corrupted by the Protestãts.

They restraine the sense to their Heretical fantasie.

1 Pet. 3. 1 Thes. 4.

τίμιος ὁ γάμος ἐν πᾶσι.

Againe, * our new translatours corrupt the text in that they translate, *in omnibus, among al men*, because so they thinke it would sound better to the ignorant, that Priests, Religious, and al whosoeuer, may marrie: where they can not tel either by the Greek, or Latin, that *in omnibus* should be the masculine gendre, rather then the neutre (as not only Erasmus, but * the Greek Doctours also take it) to signifie that marriage should be honourably kept between man & wife in al points and in al respects. *See S. Chrysostom & Theophy-*

The Eng lish. 1577

Oecum. in collect.

Theoph. in hunc loc. For there may be many filthy abuses in wedlocke, which the Apostle warneth them to take heed of, and to keep their marriage-bed vndefiled. But the third corruption for their purpose aforesaid, and most impudent, is, * that some of the Caluinistes for, *in omnibus*, translate, *inter quosuis*, with a marginal interpretation to signifie al orders, conditions, states, and qualities of men. So boldly they take away al indifferencie of senses, and make Gods word to speake iust that which themselues would, and their heresie requireth, in which kind they passe al impudencie and al heretikes that euer were. * Beza in no. Test. Græc. lat. an. 1585.

We must haue regard to the faith and doctrine of the Fathers.

7. *Remember your Prelates.*) We be here warned to haue great regard in our life and beleefe, to the holy Fathers, Doctours and glorious Bishops gone before vs in God's Church, not doubting but they being our lawful Pastours, had and taught the truth: of whom S. Augustin said, *That which they found in the Church, they held fast: that which they learned, they taught: that which they receiued of their Fathers, the same they deliuered to their children. Cont. Iulian. li. 2. c. 10.* Which respect to our holy forefathers in faith, is now in this wicked contempt of the Heretikes, so much the more to be had. See the said holy Doctours second booke against Iulian the Pelagian throughout, what great account he maketh of them in the confutation of heresies, and how farre he preferreth the aboue the proud Sectmaisters of that time: as we must now doe against our new Doctours. This place also is rightly vsed to proue that the Church of God should keep the memories of Saints departed, by solemne holidaies & other deuout waies of honour.

Memories and feasts of Saints.

Iudaical abstinence from meats.

9. *Not with meats.*) He speaketh not of Christian fasts, but of the legal difference of meats, which the Hebrewes were yet prone vnto, not considering that by Christes faith they were made free from al such obseruations of the Law.

Material altars for the Sacrifice of Christes body.

10. *We haue an altar.*) He putteth them in mind by these words, that in following too much their old Iewish rites, they depriued themselues of another manner and a more excellent Sacrifice and meat: meaning, of the holy altar, and Christes owne blessed body offered and eaten there. Of which, they that continue in the figures of the old Law, could not be partakers. *This altar*, (saith Isychius) *is the altar of Christes body, which the Iewes for their incredulity must not behold. Li 6. c. 21 in Leuit.* And the Greek word (as also the Hebrew, answering thereunto in the old Testament) signifieth properly an altar to Sacrifice on and not a metaphorical and spiritual altar. Whereby we proue against the Heretikes, that we haue not a common table or profane cōmunion-bord, to eate meer bread vpon, but a very altar in the proper sense, to Sacrifice Christes boby vpon: and so called of the Fathers in respect of the said body sacrificed. *Greg. Nazianz. in orat. de sorore Gorgonia. Chrys. demonst. quòd Christus sit Deus, Socrat. li. 1. c. 20. 25. Aug. ep. 86. De ciu. Dei li. 8. c. 27. & li. 22. c. 10. Confess. li. 9. c. 11. 13. Cont. Faust. Manich. li. 20. c. 21. Theophyl. in 23. Mat.* And when it is called a table, it is in respect of the heauenly food of Christs body and bloud receiued. θυσιαστήριον. מזבח

The Sacrifice of the altar is the principal host of praise and thankes-giuing, therfore called, *Eucharistia.*

15. *The host of praise.*) Though it may signifie the spiritual Sacrifice of praise and thākſgiuing of what sort soeuer: yet it specially may be thought to signifie the great Sacrifice of the B. body and bloud of Christ: not as vpon the Crosse, which was but once done in bloudy sort, but as in the Church and new Testament, where it is daily done vnbloudily, being the proper host of laud and thankes-giuing and therfore called the *Eucharist*, and being the fruit and effect of Christ and his Priestes lips or words, that is of consecration. Because this Sacrifice is made by the force of the holy words. And when we read in the psalme and other places of the old Testament, of the host of praise, it may be thought to be a prophecie of the new Sacrifice, and not of euery vulgar thankes-giuing. And so the old Fathers in the primitiue Church to hide the mysteries from the vnworthy or heathen, often speake. *What is* (saith S. Augustin) *a more holy Sacrifice of praise, then that which consisteth in thankes-giuing, al which the faithful doe know in the sacrifice of the Church. Li. 1. cont. aduers. leg. & proph. c. 18.* Againe, *c. 20. The Church from the times of the Apostles by the most certaine successi ns of Bishops, offereth to God in the body of Christ the Sacrifice of praise.* And a litle afterward: *Now Israel according to the spirit, that is, the Church offereth a singular Sacrifice according to the spirit: of whose house he wil not take calues nor goats, but wil take the Sacrifice of praise, not according to the order of Aarō, but according to the order of Melchisedech.* See *ep. 120. c. 19. & ep. 57. al q. 1. in fine.* Thus you see, when the holy Fathers handle the Scriptures, they find Masse and Sacrifice in many places, where the ignorant heretikes or the simple might thinke they speake only of a common thankes-giuing.

16. God

εὐαρεστεῖται.

16. God is promerited) This latin word *promeretur*, can not be expreſſed effectually in any one English word. It ſignifieth, Gods fauour to be procured by the foreſaid workes of almes and charitie, as by the deſerts and merits of the doers. Which doctrine & word of merits the Aduerſaries like ſo il, that they flye both here and els-where from the word; trãſlating here for, *promeretur Deus, God is pleaſed*; more neere to the Greek, as they pretend. Which indeed maketh no more for them then the latin, which is agreable to moſt ancient copies, as we ſee by Primaſius S. Auguſtines ſcholer. For if God be pleaſed with good workes and ſhew fauour for them, then are they meritorious, and then only faith is not the cauſe of Gods fauour to men.

The Proteſtants auoid the word merit.

Good workes meritorious.

17. Obey your Prelates.] There is nothing more inculcated in the holy Scriptures, then obedience of the lay people to the Prieſts and Prelates of Gods Church, in matters of ſoule, conſcience, and religion. Whereof the Apoſtle giueth this reaſon, becauſe they haue the charge of mens ſoules, and muſt anſwer for them: which is an infinit preeminence and ſuperiority, ioyned with burden, and requireth maruelous ſubmiſſion and moſt obedient ſubiection of al that be vnder them and their gouernement. From this obedience there is no exception nor exemption of Kings nor Princes, be they neuer ſo great. If they haue ſoules, and be Chriſtian men, they muſt be ſubiect to ſome Bishop, Prieſt, or other Prelate. And whatſoeuer he be (though Emperour of al the world) if he take vpon him to preſcribe and giue lawes of religion to the Bishops and Prieſts, whom he ought to obey and be ſubiect vnto in religiõ, he shal be damned vndoubtedly, except he repent, becauſe he doth againſt the expreſſe word of God and law of nature. And by this you may ſee the difference of an heretical and a diſordered time, from other Catholike Chriſtian daies. For hereſie and the like damnable reuolts from the Church of God, is no more but a rebellion and diſobedience to the Prieſt of Gods Church, when men refuſe to be vnder their diſcipline, to heare their doctrine, and interpretation of Scriptures, to obey their lawes and counſels. This diſobedience and rebellion from the Spiritual Gouernour, vnder pretence of obedience to the Temporal, is the bane of our daies, and ſpecially of our Countrie, where theſe new Sects are properly mainteined by this falſe principle, That the Prince in matters of ſoule and religion may command the Prelate: which is directly and euidently againſt this Scripture and al other, that command the sheep of Chriſtes fold to obey their ſpiritual Officers.

The Apoſtle doth inculcate obedience to the Prieſts and Bishops of Gods Church.

No perſon exempted from this obediẽce, in matters of religion.



THE

THE ARGVMENT OF THE EPISTLE OF S. IAMES.

THis Epistle (as the rest following) is directed specially, as S. Augustin saith, against the errour of only faith, which some held at that time also, by misconstruing S. Paules words. Yea not only that, but many other errours (which then also were annexed vnto it, as they are now) doth this Apostle here touch expresly.

He saith therfore, that not only faith, but also good workes are necessarie, that not only faith, but also good workes doe iustifie: that they are acts of Religion, or seruice and worship of God: that to keep al the commandements of God, and so to abstaine from al mortal sinne, is not impossible, but necessarie: that God is not author of sinne, no not so much as of tentation to sinne: that we must stay our selues from sinning, with feare of our death, of the Iudgement, of hel: and stirre our selues to doing of good, with our reward that we shal haue for it in heauen. These points of the Catholike faith he commendeth earnestly vnto vs, inueighing vehemently against them that teach the contrarie errours. Howbeit he doth withal admonish not to neglect such, but to seeke their conuersion, shewing them how meritorious a thing that is. Thus then he exorteth generally to al good workes, & dehorteth from al sinne. But yet also namely to certaine, and from certaine: as, from acception of persons, from detraction and rash iudging, from concupiscence and loue of this world, from swearing: and to praier, to almes, to humilitie, confession and penance: but most copiously to patience in persecution.

Which Iames wrot this Epistle.

Now, who this Iames was: It is not he, whose feast the Church keepeth the 25. of Iulie, which was S. Iohns brother, and whose martyrdom we haue Actor. 12. but he, whom the Church worshippeth the first of Maie, who is called Frater Domini, our Lordes brother, and brother to Iude, and which was the first Bishop of Hierusalem, of whom we read, Act. 15. and 21. and also Gal. 2. of whose wonderful austeritie and puritie of life, the Ecclesiastical stories doe report. Euseb. li. 2. c. 22. Hiero. in Catalogo.

Ia. 1. Therfore as the old High-Priest had power and charge ouer the Iewes, not only in Hierusalem and Iurie, but also dispersed in other Countries (as we vnderstand Act. 9. v. 1, & 2.) so S. Iames likewise, being Bishop of Hierusalem, and hauing care not only of those Iewes with whom he was resident there in Iurie, but of al the rest also, writeth this Epistle, To the twelue Tribes that are in dispersion. And in them, to al Christians vniuersally dispersed through the world.

THE

THE CATHOLIKE EPISTLE OF S. IAMES THE APOSTLE.

The Church readeth these Catholike or Canonical Epistles in order at Mattins, from the 4. Sunday after Easter vntil Whitsunday.

Euseb. li. 2. hist. c. 23.

Catholike Epistle.) The word Catholike, though in the title of this Epistle & the rest following (called, The Catholike Epistles) it be not wholy in the same sense as it is in the Creed, yet the Protestants so feare and abhorre the word altogether, that in some of their Bibles they leaue it cleane out, although it be in the Greek, and in some they had rather translate ridiculously thus, *The general Epistle*, &c. whereas these are famously knowen and * specified in antiquitie by the name of Catholike Epistles, for that they are written to the whole Church, not to any peculiar people or person, as S. Paules are.

The Protestats abhorre the word *Catholike.*

CHAP. I.

We haue to reioyce in persecution (but if we be patient, and withal absteine from al mortal sinne) 9. considering how we shal be exalted and crowned for it, when the persecutour (who enricheth himself with our spoiles) shal fade away. 13. But if any be tempted to fal, or to any other euil, let him not say, God is the Author of it, who is the Author of al good only. 19. Such points of the Cath. faith we must be content to learne without contradiction & anger, and to doe accordingly. 26. Because otherwise we may talke of Religion, but indeed it is no Religion.

IAMES the seruant of God and of our Lord IESVS Christ, to the twelue Tibes that are in dispersion, greeting.

Ro. 5, 3. 2. Esteeme it, my Brethren, al ioy, when you shal fal into diuers tentations: 3. knowing that * the probation of your faith worketh patience. 4. And let patience haue a perfect worke: that you may be perfect & entire, failing in nothing. 5. But if any of you lacke wisedom, let him aske of God who giueth to al men aboundantly, and vpbraideth not: and it shal be giuen him. 6. But * let him " aske in faith nothing doubting. For he that doubteth, is like to a waue of the sea, which is moued & caried about by the wind. 7. Therfore let not that man thinke that he shal receiue any thing of our Lord. 8. A man double of mind is inconstant in al his waies.

The Epistle for some Martyrs.

Mt. 21, 22. Mr. 11, 24.

Ps. 102, 15. Eccl. 14, 18. Es. 4, 6. 1. Pet. 1, 24. Iac. 5, 17

9. But let the humble Brother glorie, in his exaltation: 10. and the rich, in humilitie, because * as the floure of grasse shal he passe: 11. for the sunne rose with heat, & parched the grasse, and the floure of it fel away, and the beautie of the shape therof perished: so the rich man also shal wither in his waies. 12. Blessed is the man that suffereth tentation:

The Epistle for Martyrs

for when he hath been proued, he shal receiue the crowne of life, which God hath promised to them that loue him. ✠

13. " Let no man when he is tempted, say that he is tempted of God. For " God is not a tẽpter of euils, and he tẽpteth no man. 14. But " euery one is tempted of his owne concupiscence abstracted and allured. 15. Afterward " concupiscence when it hath conceiued, bringeth forth sinne. But " sinne when it is consummate, ingendreth death.

* The ground of tentation to sinne, is our cõcupiscence, and not God.

16. Doe not erre therfore, my deerest Brethren. 17. Euery best guift, and euery perfect guift, is from aboue, descending from the Father of lights, with whom is no transmutation, nor shadowing of alteration. 18. Voluntarily hath he begotten vs by the word of truth, that we may be some beginning of his creature. ✠ 19. You know, my deerest Brethren, And * let euery man be swift to heare, but slow to speake, and slow to anger. 20. For the anger of man worketh not the iustice of God.

The Epistle on the 4. Sunday after Easter.

Prou. 17, 27.

21. For the which thing casting away al vncleanesse and aboundance of malice, in meekenesse receiue the engraffed word, which is able to saue your soules. ✠ 22. But * be doers of the word, and not hearers only, deceauing your selues. 23. For if a man be a hearer of the word, and not a doer, he shal be compared to a man beholding the countenance of his natiuitie in a glasse. 24. For he considered himself, and went his way, and by and by forgat what an one he was. 25. But he that hath looked in " the law of perfect libertie, and hath remained in it, not made a forgetful hearer, but a doer of the worke; this man shal be " blessed in his deed. 26. And if any man thinke himself to be religious, not bridling his tongue, but seducing his hart, this man's religion is vaine. 27. " Religion cleane and vnspotted with God and the Father, is this, to visit pupilles and widowes in their tribulation: and to keep himself vnspotted from this world. ✠

The Epistle on the 5. Sunday after Easter.

Mat. 7, 21. Ro. 2, 13.

" Beatitude or saluation consiteth in wel-working.

ANNOTATIONS.

CHAP. I.

What faith is required in praier.

6. *Aske in faith nothing doubting.*) The Protestants would proue by this, that no man ought to pray without assurance that he shal obtaine that which he asketh. Where the Apostle meaneth nothing els, but that the asker of lawful things may not either mistrust God's power & hability, or be in diffidence and despaire of his mercie: but that our doubt be only in our owne vnworthinesse or vndue asking.

God is not Authour of euil.

13. *Let no man say that he is tempted of God.*) We see by this, that when the Scriptures (as in the *Pater noster* and other places) seeme to say, that God doth sometimes tempt vs, or lead vs into tentation; they meane not, that God is any waies the Authour, causer, or mouer of any man to sinne, but only by permission, and because by his gratious power he keepeth not the offender from tentations. Therfore the blasphemie of Heretikes, making God the Authour of sinne, is intolerable. See S. *August. ser. 9. de diuers. c. 9.*

Partial & wilful translation.

13. *God is not a tempter of euils.*) The Protestants as much as they may, to diminish the force of the Apostles conclusion against such as attribute euil tentations to God (for other tentations God doth send to trie mens patience and proue their faith) take and translate the word passiuely, in this sense, that God is not tempted by our euils. Where more consonantly to the letter & circumstance of the words before & after, &

* ἐνέργου-μένη κατ-ισχυ.

as agreably * to the Greeke, it should be taken actiuely as it is in the Latin, that God is no tempter to euil. For being taken passiuely, there is no coherence of sense to the other words of the Apostle.

15. *Concupiscence when it hath conceiued.*) Concupiscence (we see here) of it-self is not sinne, as Heretikes falsely teach: but when by any consent of the mind we doe obey or yeald to it, then is sinne ingendred and formed in vs. Concupiscence of it-self no sinne.

15. *Sinne consummate ingendreth death.*) Here we see that not al sinne nor al consent vnto concupiscence is mortal or damnable, but when it is consummate, that is, when the consent of mans mind fully and perfectly yealdeth to the committing or liking of the acte or motion whereunto concupiscence moueth or inciteth vs. Not euery sinne mortal.

25. *The law of perfect libertie.*) The law of the Ghospel and grace of Christ, is called the law of libertie, in respect of the yoke and burden of the old carnal ceremonies, and becausse Christ hath by his bloud of the new Testament deliuered al that obey him, from the seruitude of sinne & the Diuel. But not as the Libertines and other Heretikes of this time would haue it, that in the new Testament euery man may follow his owne liking & conscience, and may choose whether he wil be vnder the lawes & obedience of Spiritual or Temporal Rulers, or no. What is the law of libertie in the New Testament.

27. *Religion cleane.*) True religion standeth not only in talking of the Scriptures, or only faith, or Christes iustice: but in puritie of life, and good workes, specially of charitie and mercie done by the grace of Christ. This is the Apostolical doctrine, and farre from the Heretical vanitie of this time. Good workes a part of mans iustice.

CHAP. II.

Against acception of persons. 10. *From al and euery sinne we must absteine, hauing in al our words and deeds, the Iudgement before our eyes: wherin workes of mercie shal be required of vs,* 14. *and only faith shal not auaile vs.* 18. *And that the Catholike by his workes sheweth that he hath faith: whereas the Heretike hath no more faith then the Diuel, talke he of faith neuer so much, and of iustification thereby only, by the example of Abraham* Ro. 4. *For Abraham indeed was iustified by workes also,* 25. *and likewise Rahab.*

Leu. 19, 15. Deu. 1,16. Pro. 24. 23. Eccl. 42,1.

MY Brethren, Haue not the faith of our Lord IESVS Christ of glorie" in acception of persons. 2. For if there shal enter into your assemblie a man hauing a golden ring in goodly apparel, and there shal enter in a poore man in homely attire, 3. and you haue respect to him that is clothed with the goodly apparel, and shal say to him, Sit thou here wel: but say to the poore man, Stand thou there, or sit vnder my foot-stoole: 4. doe you not iudge with your selues, and are become iudges of vniust cogitations? 5. Heare, my deerest Brethren: hath not God chosen the poore in this world, rich in faith, and heires of the Kingdom which God hath promised to them that loue him? 6. But you haue dishonoured the poore man. Doe not the rich oppresse you by might: and thēselues draw you to iudgemēts? 7 Doe not they blaspheme the good name that is inuocated vpon you? 8. If not-withstanding you fulfil the roial law according to the Scriptures, *Thou shalt loue thy neighbour as thy self*, you doe wel: 9. But if you accept persōs, you worke sinne, reproued of the Law as trāgressours. 10. and* whosoeuer shal keep the whole Law, but offēdeth in one," is made guilty of al. 11. For he that said, Thou shalt not commit aduoutrie, said also, Thou shalt not kil. And if thou doe

Leu 19, 18. Mt. 22,39. Rom. 13. Leu. 19, 37. D. 18. 5 18.

not commit aduoutrie, but shal kil; thou art made a transgressour of the Law. 12. So speake ye, and so doe, as beginning to be iudged by the law of libertie. 13. For" iudgement without mercie to him that hath not done mercie. And mercie * exalteth it-self aboue iudgement.

κρίσις κατακαυχᾶται.

14." What shal it profit, my Brethren, if a man say he hath faith, but hath not workes? Shal faith be able to saue him? 15. And * if a Brother or Sister be naked, and lacke daily food, 16. and one of you say to them, Goe in peace, be warmed and filled; but you giue them not the things that are necessarie for the bodie; what shal it profit? 17. So faith also, if it haue not workes, is dead in it-self. 18. But some man saith, Thou hast faith, and I haue workes: shew me thy faith without workes; and I wil shew thee by workes my faith. 19. Thou beleeuest that there is one God. Thou doest wel: the Diuels also beleeue and tremble. 20. But wilt thou know, " o vaine man, that faith without workes is ' idle'? 21." Abraham our Father was he not iustified by workes * offering Isaac his sonne vpon the altar? 22. Seest thou that" faith did worke with his workes; and by the workes the faith was consummate? 23. And the Scripture was fulfilled, saying, *Abraham beleeued God, and it was reputed him to iustice, and he was called" the friend of God.* 24. Doe you see that by workes a man is iustified; &" not by faith only? 25. And in like manner also *" Rahab the harlot, was not she iustified by workes, receiuing the messengers, and putting them forth another way? 26. For euen as the bodie without the spirit is dead: so also" faith without workes is dead.

Iac 3, 17.

' dead Gen 22, 10.

Gen. 15, 6, Ro 4. 3. Gal. 3. Ios. 2, 1. 18. and 6, 22.

" He speaketh to al heretikes that say, faith only without workes doth iustifie, calling them vaine men, and comparing them to Diuels.

ANNOTATIONS.

CHAP. II.

Scripture abused by the Anabaptistes to make no distinction of persons.

1. *In acception of persons.*) The Apostle meaneth not, as the Anabaptists and other seditious persons sometime gather hereof that there should be no difference in Commonweales or assemblies betwixt the Magistrate and the subiect, the free man and the bond, the rich and the poore, betwixt one degree & another: for God and nature, and the necessitie of man, haue made such distinctions, and men are bound to obserue them. But it is meant only, or specially, that in spiritual guifts and graces, in matters of faith, Sacraments, and saluation, and bestowing the spiritual functions and charge of soule, we must esteeme of a poore man or a bond man, no lesse then of the rich man and the free, then of the Prince or the Gentleman: because as Christ himself calleth al, and endoweth al sorts with his graces; so in such and the like things we must not be partial, but count al to be fellowes, Brethren, and members of one head. And therfore the Apostle saith with a special clause, That we should not hold or haue the Christian faith with or in such differences or partialities.

What the Apostle meaneth by acception of persons.

How he that offendeth in one commandement, is guilty of al.

10. *Is made guilty of al.*) He meaneth not, that whosoeuer is a theefe, is also a murderer, or that euery murderer is an aduouterer also: or that al sinnes be equal, according to the Stoikes & the Heresie of Iouinian: much lesse, that he shal haue as great damnation that transgresseth one commandement, as if he had offended against euery precept: but the sense is, that it shal not anaile him to saluation, that he seemeth to haue kept certaine & not broken al the commaudements: seeing that any one transgression of the law, proueth that he hath not obserued the whole, which he was bound to doe, so farre as is required, & as is possible for a man in this life. S. Augustin disputing profoundly in his 29. Epistle to

S. Hierom

S. Hierom, of this place of S. Iames, expoundeth it thus: that he which offendeth in one, that is, against the general and great commandement of loue or charitie (becauſe it is in a manner al, as being the ſumme of al, the plenitude of the law, and the perfection of the reſt) breaketh after a ſort and trangreſſeth al, no ſinne being committed but either againſt the loue of God, or of our neighbour.

13. *Iudgement without mercie.*) Nothing giueth more hope of mercie in the next life, then the workes of almes, charitie, and mercie, done to our neighbours in this life. Neither shal any be vſed with extreme rigour in the next world, but ſuch as vſed not mercie in this world, *Auguſt. de pec. merit. li. 2. c. 3.* Which is true, not only in reſpect of the indgement to euerlaſting damnation, but alſo of the temporal chaſtiſement in Purgatorie, as S. Auguſtin ſignifieth, declaring that our venial ſinnes be waſhed away in this world with daily workes of mercie, which otherwiſe ſhould be chaſtiſed in the next. See *epiſt. 29.* aforeſaid *in fine*, and *li. 21. de Ciu. Dei c. 17. in fine.*

Workes of mercie exceeding grateful to God.

14. *What shal it profit, if a man ſay he hath faith?*) This whole paſſage of the Apoſtle is ſo cleere againſt iuſtification or ſaluation by only faith, damnably defended by the Proteſtants, & ſo euident for the neceſſitie, merit, & concurrence of good workes, that their firſt Authour Luther and ſuch as exactly follow him, boldly (after the manner of Heretikes) when they can make no ſhift nor falſe gloſſe for the text, deny the booke to be Canonical Scripture. But Caluin and his companions diſagreeing with their Maiſters, confeſſe it to be holy Scripture. But their ſhiftes & fond gloſſes for anſwer of ſo plaine places, be as impudent as the denying of the Epiſtle was in the other: who would neuer haue denied the booke, thereby to ſhew themſelues Heretikes, if they had thought thoſe vulgar euaſions that the Zuinglians and Caluiniſts doe vſe (wherof they were not ignorant) could haue ſerued. In both ſorts the Chriſtian Reader may ſee, that al the Heretikes vanting of expreſſe Scriptures & the word of God, is no more but to delude the world. Whereas indeed, be the Scriptures neuer ſo plaine againſt them, they muſt either be wreſted to ſound as they ſay, or els they muſt be no Scriptures at al. And to ſee Luther, Caluin, Beza, & their fellowes, ſit as it were in iudgement of the Scriptures to allow or diſallow at their pleaſures, it is the moſt notorious example of Heretical pride & miſerie that can be. See their prefaces and cenſures vpon this Canonical Epiſtle, the Apocalypſe, the Machabees, and other.

The proud and impudent dealing of the heretikes againſt this Epiſtle, becauſe it is ſo plaine againſt only faith.

21. *Abraham, was he not iuſtified by workes?*) It is much to be noted that S. Auguſtin in his booke *de fide & operibus c.* 14. writeth, that the hereſie of only faith iuſtifying or ſauing, was an old Hereſie euen in the Apoſtles time, gathered by the falſe interpretation of ſome of S. Paules profound diſputation in the Epiſtle to the Romans, wherin he commended ſo highly the faith in Chriſt, that they thought good workes were not auailable: adding further, that the other three Apoſtles, Iames, Iohn, and Iude, did of purpoſe write ſo much of good workes, to correct the ſaid errour of only faith, gathered by the miſconſtruction of S. Paules words. Yea when S. Peter (*Ep. 2. c. 3.*) warneth the faithful that many things be hard in S. Paules writings, and of light vnlearned men miſtaken to their perdition; the ſaid S. Auguſtin affirmeth, that he meant of his diſputation concerning faith, which ſo many Heretikes did miſtake to condemne good workes. And in the preface of his commenrarie vpon the 81. Pſalme, he warneth al men, that this deduction vpon S. Paules ſpeach, *Abraham was iuſtified by faith, therfore workes be not neceſſarie to ſaluation*: is the right way to the gulfe of Hel and damnation.

Only faith, an old hereſie.

S. Iames & the reſt inculcate good workes againſt the errour of only faith falſely gathered of S. Paules words.

loco citato.

And laſtly (which is in it-ſelf very plaine) that we may ſee this Apoſtle did purpoſely thus commend vnto vs the neceſſitie of good workes, & the inanity and inſufficiencie of only faith, to correct the errour of ſuch as miſconſtrued S. Paules words for the ſame: * the ſaid holy Doctour noteth that of purpoſe he tooke the very ſame example of Abraham, whom S. Paul ſaid to be iuſtified by faith, and declareth that he was iuſtified by good workes, ſpecifying the good worke for which he was iuſtified and bleſſed of God, to wit, his obedience and immalation of his only ſonne. But how S. Paul ſaith that Abraham was iuſtified by faith, ſee the Annotations vpon that place. Ro. 4. v. 1.

S. Auguſtines whole diſputation in this point very notable, & directly againſt only faith.

Li 83. q. 76.

22. *Faith did worke with.*) Some Heretikes hold, that good workes are pernicious to ſaluation and iuſtification: other, that though they be not hurtful but required, yet they be no cauſes or workers of ſaluation, much leſſe meritorious, but are as effects and fruits iſſuing neceſſarily out of faith. Both which fictions, falſhoods, & flights from the plaine truth of God's word, are refuted by theſe words, when the Apoſtle ſaith, That faith

Hereſies againſt good workes.

Workes concurre with faith as cauſe of iuſtification. Workes make vs iuſt indeed before God.

worketh together with good workes: making faith to be a coadiutour or cooperatour with workes, and ſo both ioyntly concurring as cauſes and workers of iuſtification: yea afterward he maketh workes the more principal cauſe, when he reſembleth faith to the body, and workes to the ſpirit or life of man.

23. *The freind of God.*) By this alſo another falſe and friuolous euaſion of the Heretikes is ouertaken, when they feine, that the Apoſtle here when he ſaith, workes doe iuſtifie, meaneth that they ſhew vs iuſt before men, and auaile not to our iuſtice before God. For the Apoſtle euidently declareth that Abraham by his workes was made or truely called the freind of God, and therfore was not (as the Heretikes ſay) by his workes approued iuſt before man only.

The Proteſtãts ſay *by faith only*: S. Iames cleane contrarie, *Not by faith only.*

24. *Not by faith only.*) This propoſition or ſpeach is directly oppoſit or contradictorie to that which the Heretikes hold. For the Apoſtle ſaith, Man is iuſtified by good workes, and not by faith only. But the Heretikes ſay, Man is not iuſtified by good workes, but by faith only. Neither can they pretend that there is the like contradiction or contrarietie betwixt S. Iames ſpeaches and S. Paules. For though S. Paule ſay, man is iuſtified by faith, yet he neuer ſaith, by faith only, nor euer meaneth by that faith which is alone, but alwaies by that faith which worketh by charitie, * as he expoundeth himſelf. Though concerning workes alſo, there is a difference betwixt the firſt iuſtification, whereof S. Paul ſpecially ſpeaketh: and the ſecond iuſtification, whereof S. Iames doth more ſpecially treate. Of which thing *a* elſ-where there is enough ſaid. * Gal. 5.

a See the annot. vpon the epiſtle to the Romans *c.* 2. *v.* 13.

The manifold meaning of certaine Fathers, when they ſay, *Only faith.*

The Fathers indeed vſe ſometimes this excluſiue, *ſola*, *only*, but in farre other ſenſe then the Proteſtants. For ſome of them thereby exclude only the workes of Moyſes law, againſt the Iewes: ſo ne, the workes of nature and moral vertues without the grace or knowledge of Chriſt, againſt the Gentils: ſome, the neceſſitie of external good workes where the parties lacke time and meanes to doe them, as in the caſe of the penitent theefe: ſome, the falſe opinions, ſectes, and religions contrarie to the Catholike faith, againſt Heretikes and miſcreants: ſome exclude reaſon, ſenſe, and arguing in matters of faith and myſterie, againſt ſuch as wil beleeue nothing but that they ſee or vnderſtand: ſome the merit of workes done in ſinne before the firſt iuſtification: ſome, the arrogant Phariſaical vanting of man's owne proper workes and iuſtice, againſt ſuch as referre not their actions and good deeds to God's grace. To theſe purpoſes the holy Doctours ſay ſometimes, that only faith ſaueth and ſerueth: but neuer (as Proteſtants would haue it) to exclude from iuſtification and ſaluation, the cooperation of mans free-wil, diſpoſitions and preparations of our harts by praiers, penance, and ſacramẽts, the vertues of hope and charitie, the purpoſe of wel-working and of the obſeruation of God's commandements: much leſſe, the workes and merits of the children of God, proceeding of grace and charitie, after they be iuſtified & are now in his fauour: which are not only diſpoſitions and preparations to iuſtice, but the meritorious cauſe of greater iuſtice, and of ſaluation.

S Paul nameth faith & S. Iames workes, cauſes of iuſtification: but neither the one, faith only, nor the other, workes only.

25. *Rahab.*) This Apoſtle alleageth the good workes of Rahab by which ſhe was iuſtified, and S. Paul (11. Heb.) ſaith ſhe was iuſtified by faith. Which are not contrarie one to the other: for both is true that ſhe was ſaued by faith, as one ſaith, and that ſhe was ſaued by her workes, as the other ſaith. But it were vntruely ſaid, that ſhe was ſaued either by only faith as the Heretikes ſay; or by only good workes, as no Catholike man euer ſaid. But becauſe ſome Iewes and Gentil Philoſophers did affirme; they, that they ſhould be ſaued by the workes of Moyſes law; theſe, by their moral workes: therfore S. Paul to the Romans diſputed ſpecially againſt both, prouing that no workes done without or before the faith of Chriſt, can ſerue to iuſtification or ſaluation.

Faith without workes is a true faith, but not auailable: as the body without the ſpirit is a true body, though it be dead.

26. *Faith without workes is dead.*) S. Iames (as the Proteſtants feine) ſaith that faith without good workes is no faith, and that therfore it iuſtifieth not, becauſe it is no faith; for he ſaith that it is dead without workes as the body is dead without the ſoule, and therfore being dead hath no actiuity or efficacie to iuſtifie or ſaue. But it is a great difference, to ſay that the body is dead, and to ſay that it is no body: euen ſo it is the like difference, to ſay that faith without workes is dead, and to ſay that faith without workes is no faith. And if a dead body be not-withſtandiug a true body, then according to S. Iames comparaiſon here, a dead faith is not-withſtanding a true faith, but yet not auailable to iuſtification, becauſe it is dead, that is, becauſe it is only faith without good workes.

And

And therfore it is a great impudencie in Heretikes, and a hard shift, to say that the faith of which the Apostle disputeth al this while, is no true or properly called faith at al. It is the same faith that S. Paul defined and commended in al the 11. chapter to the Hebrewes, and the same which is called the Catholike faith, and the same which being formed & made aliue by charitie, iustifieth. Mary true it is, that it is not that special faith which the Heretikes feine only to iustifie, to wit, when a man doth firmely beleeue as an article of his faith, that himself shal be saued. This special faith it is not whereof the Apostle here speaketh. For neither he, nor S. Paul, nor any other sacred Writer in al the holy Scriptures euer speake or knew of any such forged faith.

What faith the Apostle speaketh of: & that he knew no special faith.

CHAP. III.

Against proud Maisters and Authours of sects. 5. Of the manifold sinnes of the vnbridled tongue. 12. The difference betwixt proud, contentious, and worldly wisedom, and that wisedom which is heauenly, peaceable, modest, and so-forth.

Mt. 23, 8. BE yee not [r] many Maisters, my Brethren, knowing that you receiue the greater iudgement. 2. For in many things we offend al. * If any man offend not in word; this is a perfect man. He is able also with bridle to turne about the whole body. 3. And if we put bits into the mouths of horses that they may obey vs, we turne about al their body also. 4. And behold, the ships, whereas they be great, and are driuen of strong winds: yet are they turned about with a litle sterne whither the violence of the director wil. 5. So the tongue also is certes a litle member, and [c] vanteth great things. Behold how [t] much [t] fire what a great wood it kindleth? 6. And the tongue, is fire, a whole world of iniquitie. The tongue is set amõg our mẽbers, which defileth the whole bodie, and inflameth the wheele of our natiuitie, inflamed of hel. 7. For al nature of beasts & foules & serpẽts & of the rest is tamed & hath been tamed by the nature of mã: 8 But the tongue no man can tame, an vnquiet euil, ful of deadly poison. 9. By it we blesse God and the Father; & by it we curse men which are made after the similitude of God. 10. Out of the self-same mouth proceedeth blessing & cursing. These things must not be so done, my Brethren. 11. Doth the fountaine giue forth out of one hole sweet and soure water? 12. Can, my Brethren, the figge-tree yeald grapes, or the vine, figges? So neither [t] can the salt water yeald [t] sweet.

Eccl. 14, 1, 19, 16.

[r] litle

[c] μεγαλαυχεῖ.

[t] can it yeald salt & sweet water.

13. Who is wise and hath knowledge among you? Let him shew by good conuersation his working in mildnesse of wisedom. 14. But if you haue bitter zeale, and there be contentions in your harts; glorie not and be not liers against the truth. 15. For this is not [::] wisedom descending from aboue: but earthly, sensual, diuelish. 16. For where zeale and contention is, there is inconstancie, and euery peruerse worke. 17. But the wisedom that is from aboue, first certes is chast; then peaceable, modest, suasible, consenting to the good, ful of mercie and good fruits not iudging, without simulation. 18. And the fruit of iustice, in peace is sowed, to them that make peace.

[::] The difference betwixt the humane wisedom, specially of heretikes; & the wisedom of the Catholike Church & her children.

ANNOTATIONS.

CHAP. III.

Many Maisters are many proud Sect-Maisters.

1. *Many Maisters.*) He meaneth principally Sect-maisters that make themselues seueral Ring-leaders in sundry sorts of new deuised doctrines: euery one arrogating to himself to be Maister, and none so humble as to be a scholer, either to God's Church and true Pastours, or to other guides and Authours of the said Sects. So did Zuinglius disdaine to be Luthers scholer, and Caluin to be the follower of Zuinglius.

CHAP. IIII.

By concupiscence and loue of this world, we are made enemies to God: but we should rather humble vs to him, punishing our selues for our sinnes. 11. Against detraction & rash iudging, 13. To remember alwaies the vncertaintie of our life.

FROM whence are warres and contentions among you? Are they not hereof? of your cõcupiscences which warre in your members? 2. You couet, & haue not. You kil, and enuie; and can not obtaine. You contend and warre: and you haue not, because you aske not. 3. You aske, and receiue not: because you aske amisse: that you may cõsume it on your concupiscences. 4. Aduouterers, know you not that the * freindship of this world, is the enemie of God? Whosoeuer therfore wil be a freind of this world, is made an enemie of God. 5. Or doe you thinke that the Scripture saith in vaine: *To enuie doth the spirit couet which dwelleth in you?* 6. And ¨ giueth greather grace. For the which cause it saith, *God resisteth the proud and giueth grace to the humble.*

¨ The boldnes of Heretikes adding here the word, *Scripture*, to the text thus, *And the Scripture giueth greater grace.*

1. Io. 2, 15.

Pron 3, 35. 1. Pet. 5, 5.

7. Be subiect therfore to God, but resist the Diuel, and he wil fly from you. 8. c Approch to God, & he wil approch to you. Cleanse your hands, ye sinners: and ¨ purifie your harts, ye double of mind. 9. Be miserable, and mourne, & weep: let your laughter be turned into mourning; and ioy, into sorrow. 10. * Be humbled in the sight of our Lord, and he wil exalt you. 11. c Dettract not one from another, my Brethren. He that detracteth from his Brother, or he that iudgeth his Brother, detracteth from the Law, and iudgeth the Law. But if thou iudge the Law, thou art not a doer of the Law, but a Iudge. 12. For there is one Law-maker, and Iudge that can destroy and deliuer. 13. But thou, * what art thou that iudgest thy neighbour?

c Free-wil and man's owne endeauour necessaric in comming to God.

c He forbiddeth detractiõ, euil speaking, slandering.

1. Pet 5, 6.

c μὴ καταλαλεῖτε ἀλλήλων. Ro. 14, 4.

Behold now you that say, To day or to morrow we wil goe into that citie, and there certes wil spend a yeare, and wil traffike, and make our gaine (14. who are ignorant what shal be on the morrow. For what is your life? It is a vapour appearing for a litle while, and afterward it shal vanish away) 15. for that you should say, ¨ If our Lord wil: and, If we

¨ Al promises and purposes

we ſhal liue, we wil doe this or that. 16. But now you reioyce in your arrogancies. Al ſuch reioycing is wicked. 17. To one therfore knowing to doe good, and not doing it: to him it is ſinne.

of our worldly affaires are to be made vnder condition of

God's good liking & pleaſure: and it be cõmeth a Chriſtiã man to haue vſually this forme of ſpeach in that caſe, *If God wil, if God otherwiſe diſpoſe not.*

ANNOTATIONS.

Chap. IIII.

8. *Puriſie your harts.*) Man (we ſee here) maketh himſelf cleane and purgeth his owne hart. Which derogateth nothing to the grace of God being the principal cauſe of the ſame. Yet Proteſtants thinke we derogate from Chriſt's Paſſion, when we attribute ſuch effects to our owne workes, or to other ſecundarie helps and cauſes.

Man's working with God's grace, is no derogatiõ thereunto.

Chap. V.

By the damnation to come vpon the vnmerciful rich, he exhorteth the perſecuted to patience, & by their owne reward, and by examples. 12. Not to ſweare at al in common talke. 13. In affliction, to pray: in proſperitie, to ſing: in ſicknes, to cal for the Prieſts, and that they pray ouer them & anoile them with oile: and that the ſicke perſons confeſſe their ſinnes. 19. Finally, how meritorious it is to conuert the erring vnto the Catholike faith, or the ſinner to amendement of life.

GOE to now ye rich men, weep, " howling in your miſeries which ſhal come to you. 2. Your riches are corrupt; and your garments are eaten of moths. 3. Your gold and ſiluer is ruſted; and their ruſt ſhal be for a teſtimonie to you, and ſhal eate your fleſh as fire. You haue ſtored to your ſelues wrath in the laſt daies.

" A feareful deſcription of the miſeries that shal befal in the next life to the vnmerciful couetous men.

4. Behold " the hire of the worke-men that haue reaped your fields, which is defrauded of you, crieth: and their crie hath entred into the the eares of the Lord of Sabboth. 5. You haue made merie vpon the earth: and in riotouſnes you haue nouriſhed your harts in the day of ſlaughter. 6. You haue ' preſented, and ſlaine the iuſt one: and he reſiſted you not.

' condẽned.

7. Be patient therfore, Brethren, vntil the comming of our Lord. Behold, the husband-man expecteth the pretious fruit of the earth: patiently bearing til he receiue c the timely and the lateward. 8. Be you alſo patient, and confirme your harts: becauſe the comming of our Lord ' wil approch'. 9. Grudge not, Brethren, one againſt another: that you be not iudged. Behold, the iudge ſtandeth before the gate. 10. Take an example, Brethren, of ' labour and patience, the Prophets, which ſpake in the name of our Lord. 11. Behold we account them bleſſed that haue ſuffered. The ſufferance of Iob you haue heard, and the end of our Lord you haue ſeen, becauſe our Lord is merciful and pitieful.

c He meaneth either fruit or raine.

' is at hand.

' exitus mali.

Mt. 5, 34 12. But before al things, my Brethren, * " ſweare not, neither by heauen, nor

The Epistle in a votiue Masse for the sicke.

b The epistle in *Maioribus Litaniis* on S. Markes day, and in the Rogation daies.

b. the Heretikes translate, *Acknowledge your sinnes. &c.* So litle they can abide the very word of *confession.*

" He that hath the zeale of conuerting sinners, procureth thereby mercie & remission to himself which is a singular grace.

nor by earth, nor other othe whatsoeuer. But let your talke be, yea, yea: no no: that you fal not vnder iudgement.

13. Is any of you in heauinesse? let him pray. Is he of a cheereful hart? let him sing. 14. Is any man sicke among you? " let him bring in the Priests of the Church, and let them pray ouer him, * " anoiling him with oile in the name of our Lord. 15. And " the praier of faith " shal saue the sicke: and our Lord " shal lift him vp: and if he be in sinnes, " they shal be remitted him. 16. b " Confesse therfore your sinnes one to another: and Pray one for another, that you may be saued. ✠ For the continual praier of a iust man auaileth much. 17.* Elias was a man like vnto vs, passible: and with praier " he praied that it might not raine vpon the earth, and it rained not for three yeares and sixe moneths. 18. And * he praied againe: and the heauen gaue raine, and the earth yealded her fruit.

19. My brethren, if any of you shal erre from the truth, and a man conuert him: 20. he must know that he " which maketh a sinner to be conuerted from the errour of his way, " shal saue his soule from death, and " couereth a multitude of sinnes. ✠

Mr. 6. 13.

3 Reg. 17. Ecc. 48. Luc. 4. 25. 3. Reg. 18. 41.

ANNOTATIONS

CHAP. V.

The sinnes crying to Heauen.

9. The hire.) To with-hold from the poore or labourer the hire or wages that is due or promised to him for his seruice or worke done, is a great iniquitie, and one of those fiue sinnes which in holy writ be said to cal for vengeance at God's hand, as we see here. They be called in the Catechisme, *Sinnes crying to heauen.* The other foure be, murder, *Gen.* 18. v. 20. Vsurie, *Exod* 22. v. 27. The sinne against nature, *Gen.* 18. v. 20. The oppression and vexation of widowes, pupilles, stangers and such like. *Ib. & Exod.* 3. v. 9.

What othes are lawful, what are not.

12. *Sweare not.)* He forbiddeth not al othes, as the Anabaptists falsely say. For in iustice and iudgemēt we may be by our lawful Magistrate put to sweare, and may lawfully take an othe, as also for the aduantaging of any necessarie truth when time and place require. But the custom of swearing, and al vaine, light, & vnnecessarie othes in our daily speach doe displease God highly, and are here forbidden by the Apostle, as also by our Sauiour. *Mat* 5.

Heretical trāslation against Priesthood.

14. *Let him bring in the Priests.)* The Protestants for their special hatred of the holy order of Priesthood, as els-where often, so here they corrupt the text euidently, translating *Presbyteros*, Elders. As though the Apostle had meant men of age, and not such as were by holy office, Priests. S. Chrisostom who knew the sense and signification of the Greeke word according to the Ecclesiastical vse and the whole Churches iudgement, better then any Protestant aliue, taketh it plainely for *Sacerdotes*, that is, Priests *li. 3. de Sacerdotio prope initium.* And if they confesse that it is a word of office with them also, though they cal them Elders, and not Priests; then we demand whether the Apostle meane here men of that function which they in their new Churches cal Elders. If they say no, as they must needs (for Elders with them are not deputed specially to publike praying or administration of the Sacraments, such as the Apostle here requireth to be sent for) then they must needs grant, that their Elders answer not to the function of those which in the new Testament are called *Presbyteri* in Greek and Latin, and therfore both their translation to be false and fraudulent, and also their naming of their new degrees or orders to be fond and incongruous.

Neither their *Elders* (so called) nor their Ministers, can be those whom the Apostle here calleth, *Presbyteros.*

If they

If they say their Ministers be correspondent to such as were called *Presbyteri* in holy writ & in the Primitiue Church, & that they are the men whom the Apostle willeth to be called for to anoile the sicke & to pray for him, why doe they not thē translate *Presbyters* Ministers? which they might doe with as good reason, as cal such as they haue taken insteed of our Catholike Priests, Ministers. Which word being in large acception cōmon to al that haue to doe about the celebration of diuine things, was neuer appropriated by vse either of Scripture or of the holy Church, to that higher function of publike administration of the Sacraments and Seruice, which is Priesthood: but to the order next vnder it, which is Deaconship. And therfore if any should be called Ministers, their Deacons properly should be so termed. And the Protestants haue no more reason to keep the ancient Greek word of Deacons, appropriated to that office by the vse of antiquity, then to keep the word Priest, being made no lesse peculiar to the state of such only as Minister the holy Sacraments, & offer the Sacrifice of the Altar. But these fellowes follow neither God's word, nor Ecclesiastical vse, nor any reason, but mere phantasie, noueltie, and hatred of God's Church. And how litle they follow any good rule or reason in these things may appeare by this, that here they auoid to translate *Priests*, and yet in their Communion booke, in their order of visiting the sicke, they commonly name the Minister, *Priest*.

They haue no reason to cal their Ministers by that name.

Their Deacons should rather be called Ministers.

They should keep the name Priest, as wel as Deacon.

14. *Anoiling with oile.*) Here is the Sacrament of extreme Vnction so plainely promulgated (for it was instituted, as al other Sacraments of the new Testament, by our Sauiour Christ himself, and, as Venerable Bede thinketh and other ancient Writers, the anoiling of the sicke with oile *Marc. 6.* pertaineth thereunto) that some Heretikes, for the euidence of this place also (as of the other for good workes) deny the Epistle. Other (as the Caluinists) through their confidence of cunning shifts and glosses, confessing that S. Iames is the Authour, yet condemne the Church of God for vsing and taking it for a Sacrament. But what dishonour to God is it (we pray them) that a Sacrament should be instituted in the matter of oile, more then in the element of water? Why may not grace and remission of sinnes be annexed to the one as wel as to the other, without derogation to God?

The Sacrament of EXTREME VNCTION.

But they say, Sacraments endure for euer in the Church, this but for a season in the Primitiue Church. What Scripture telleth them that this general and absolute prescription of the Apostle in this case should endure but for a season? When was it taken away, abrogated, or altered? They see the Church of God hath alwaies vsed it vpon this warrant of the Apostle, who knew Christ's meaning and institution of it better then these deceiued men, who make more of their owne fond guesses & coniectures, grounded neither on Scripture nor vpon any circunstāce of the text, nor any one authentical Authour that euer wrote, then of the expresse word of God. It was (say they) a miraculous practise of healing the sicke, during only in the Apostles time, and not long after. We aske them whether Christ appointed any certaine creature or external element vnto the Apostles generally to worke miracles by. Himself vsed sometimes clay & spittle, sometimes he sent thē that were diseased, to wash themselues in waters: But that he appointed any of those or the like things for a general medicine or miraculous healing only, that we read not. For in the beginning, for the better inducing of the people to faith and deuotion, Christ would haue miracles to be wrought by sundry of the Sacraments also. Which miraculous workes ceasing, yet the Sacraments remaine stil vnto the worldes end.

The Heretikes obiections against the said Sacrament, answered: and withal it is proued to be a Sacrament.

Remission of sinnes annexed to creatures.

Againe we demand, whether euer they read or heard that men were generally commanded to seeke for their health by miraculous meanes? Thirdly, whether al Priests, or (as they cal them) Elders, had the guift of miracles in the primitiue Church? No, it can not be. For though some had, yet al these indifferently of whom the Apostle speaketh, had not the guift: and many that were not Priests had it, both men and women, which yet could not be called for as Priests were in this case. And though the Apostle and others could both cure men and reuiue them againe, yet there was no such general precept for sicke or dead men, as this, to cal for the Apostles to heale or restore them to life againe. Lastly had any external element or miraculous practise, vnles it were a Sacrament, the promise of remission of al kind of actual sinnes ioyned vnto it? Or could S. Iames institute such a ceremonie himself, that could saue both, body and soule by giuing

Holy water. giuing health to the one, and grace and remiſſion to the other? At other times theſe contentious wranglers, raile at God's Church, for annexing only the remiſſion of venial ſinnes to the element of water, made holy by the Prieſts bleſſing thereof in the name of Chriſt, and his word: and loe here they are driuen to hold that S. Iames preſcribed a miraculous oile or creature which had much more power & efficacie. Into theſe ſtraits are ſuch miſcreants brought that wil not beleeue the expreſſe word of God, interpreted by the practiſe of God's vniuerſal Church.

Holy oile bleſſed by the Biſhop. Venerable Bede in 9. Luc. ſaith thus. *It is cleere that this cuſtome was delinered to the holy Church by the Apoſtles themſelues, that the ſicke ſhould be anointed with oile conſecrated by the Biſhops bleſſing.* See for this & for the aſſertion & vſe of this Sacrament, S. Innocentius *ep. 1. ad Decentium Eugubinum c. 8. to. 1. Conc. & l. 2. de viſitatione infirmorum* in S. Auguſtin *c. 4. Concil. Cabilonenſe 2. cap. 48. Concil. Wormatienſe cap. 72. to. 3. Conc. Aquiſgra. c. 8. Florentinum*, and other later Councels. S. Bernard in the life of Malachie *in fine*. This holy oile becauſe the faithful ſaw to haue ſuch vertue in the primitiue Church, diuers caried it home and occupied it in their infirmities, not vſing it in the Sacramental ſort which the Apoſtle preſcribeth, as the Aduerſaries vnlearnedly obiect vnto vs: but as Chriſtians now doe (and then alſo did) concerning the water of Baptiſme, which they vſed to take home with thē after it was hallowed, & to giue it their diſeaſed to drinke.

The peoples deuotion toward ſuch hallowed creatures.

The Sacramental words. 15. *The praier of faith.*) He meaneth the forme of the Sacrament, that is, the words ſpoken at the ſame time when the partie is anoiled, which no doubt are moſt ancient & Apoſtolike. Not that the word or praier alone ſhould haue that great effect here mentioned, but ioyned with the foreſaid vnction, as is plaine.

The three effects of this Sacrament. 15. *Shal ſaue.*) The firſt effect of this Sacrament is, to ſaue the ſoule, by giuing grace & comfort to withſtand the terrours and tentations of the enemie, going about (ſpecially in that extremitie of death) to driue men to deſperation or diſtreſſe of mind and other damnable inconueniences. The which effect is ſignified in the matter of this Sacrament ſpecially.

15. *Shal lift vp him.*) When it shal be good for the ſaluation of the partie, or agreable to God's honour, this Sacrament reſtoreth alſo a man to bodily health againe, as experience often teacheth vs. Which yet is not done by way of miracle, to make the partie ſodenly whole, but by God's ordinarie prouidence & vſe of ſecond cauſes, which otherwiſe ſhould not haue had that effect, but for the ſaid Sacrament. This is the ſecond effect.

15. *They ſhal be remitted him.*) What ſinnes ſoeuer remaine vnremitted, they shal in this Sacrament and by the grace thereof be remitted, if the perſons worthily receiue it. This is the third effect. S. Chryſoſtom of this effect ſaith thus: *They* (ſpeaking of Prieſts) *doe not only remit ſinnes in Baptiſme, but afterward alſo, according to the ſaying of S. Iames: If any be ſicke, let him bring in the Prieſts &c. Li. 3. de Sacerd. prope initium.* Let the Proteſtants marke that he calleth *Presbyteros*, *Sacerdotes*: that is *Prieſts*, and maketh them the only Miniſters of this Sacrament, and not elders or other lay-men. By al which you ſee this Sacrament of al other to be maruelous plainely ſet forth by the Apoſtle. Only ſicke men and (as* the Greek word giueth) men very weake muſt receiue it: only Prieſts muſt by the Miniſters of it: the matter of it is holy oile: the forme is praier, in ſuch ſort as we ſee now vſed: the effects be as is aforeſaid. Yet this ſo plaine a matter and ſo profitable a Sacrament, the enemie by Heretikes would wholy abolish.

Prieſts (and not Elders) are the Miniſters of this Sacramēt.

* ἀσθενοῦντος.

Confeſſion. 16. *Confeſſe therfore.*) It is not certaine that he ſpeaketh here of ſacramental Confeſſion, yet the circumſtance of the letter wel beareth it, and very probable it is that he meaneth of it: and Origen doth ſo expound it *ho. 2. in Leuit.* & Venerable Bede writeth thus, *In this ſentence* (ſaith he) *there muſt be this diſcretion, that our daily & litle ſinnes we cōfeſſe one to another, vnto our equals, and beleeue to be ſaued by their daily praier. But the vncleannes of the greater leproſie let vs according to the law open to the Prieſt, and at his pleaſure in what manner and how long time he ſhal command, let vs be careful to be purified.* But the Proteſtants flying from the very word *Confeſſion* in deſpite of the Sacrament tranſlate thus, *Acknowledge your faults one to another.* They doe not wel like to haue in one ſentence, Prieſts, praying ouer the ſicke, anoiling them forgiuing them their ſinnes, confeſſion, and the like.

In hunc locum.

Truths vnwritten & knowen by tradition. 17. *He praied.*) The Scriptures to which the Apoſtle alludeth, make no mention of Elias praier. Therfore he knew it by tradition or reuelatiō. Whereby we ſee that many things vnwritten be of equal truth with the things written.

20. *Maketh*

20. *Maketh to be conuerted*) Here we see the great reward of such as seeke to conuert Heretikes or other sinners from errour and wickednes: and how necessarie an office it is, specially for a Priest. Conuerting of soules.

20. *Shal saue.*) We see, it derogateth not from God, to attribute our saluation to any man or Angel in heauen or earth, as to the workers thereof vnder God, by their praiers preaching, correction, counsel, or otherwise. Yet the Heretikes are so foolish and captious in this kind, that they can not heare patiently, that our B. Lady or others should be counted meanes or workers of our saluation. Our saluation attributed to men, without derogation to Christ.

THE ARGVMENT OF BOTH THE EPISTLES OF S. PETER, THE FISRT, AND THE SECOND.

OF S. Peter we read at large both in the Ghospels, and in the Actes of the Apostles: and namely, that Christ designed him, and also made him his Vicar (as S. Matthew for that cause in the Catalogue of the Apostles calleth him Primus, the first, and al antiquitie, Princeps Apostolorum, the Prince of the Apostles) and that he accordingly executed that office after Christes departure, planting the Church first among the Iewes in Hierusalem and in al that countrey and coasts about, as Christ also himself before had preached to the Iewes alone. c. 10. v. 2.

But preaching at length to the Gentils also, according to Christes commission (Mat. 28. v. 19.) and being now come to Rome, the head citie of the Gentils, from thence he writeth this Epistle to his Christian Iewes, having care of them in his absence, no lesse then when he was present: and not to the Iewes that were at home (belike because they had S. Iames, or his Successour S. Simon Cleopha, resident with them) but * to them that were dispersed in Pontus, Galatia, Cappadocia, and Bythynia. 1 Pet. 1.

And that he writeth it from Rome, himself signifieth saying: The Church that is in Babylon saluteth you. * Where by Babylon he meaneth Rome, as al antiquitie doth interpret him: not that he so calleth the Church of Rome, but the Heathen state of the Romane Empire, which then, and 300. yeares after, vnto the conuersion of Constantinus the Emperour, did persecute the elect Church of Rome, in so-much that the first 33. Bishops thereof vnto S. Silvester, were al Martyrs. 1 Pet. 5.

* See the Annotation 1. Pet. 5. v. 13.

For the matter whereof he writeth, himself doth signifie it in these words: This loe the second Epistle I write to you, my Deareſt, in which (Epistles) I stirre vp by admonition, your sincere mind that you may be mindful of those words &c. So he saith there of both together. And againe of the first to the same purpose, in another place: I haue breefly written, beseeching and testifying that this is the true grace of God, wherein you stand. For there were at that time certaine Seducers (as * S. August. also hath told vs) who went about to teach Only faith, as though good workes were not necessarie, nor meritorious. There were also great persecutions, to compel them with terrour to denie Christ & al his religion. He therfore exhorteth them accordingly, neither for persecution, neither by seduction to forsake it: though in the first, his exhortation is more principally against persecution: and in the second more principally against seduction. The first Epistle is noted to be very like to S. Paules epistle to the Ephesians, in words also, and so thicke of Scriptures, as though he spake nothing els. 2 Pet. 3. 1 Pet. 5.

* See the Annotation vpon S. Iames epistle c. 2. v. 21.

The time when the first was written, is vncertaine: the second was written a litle before his death, as is gathered by his words in the same. c. 1. v. 14.

THE

THE FIRST EPISTLE OF S. PETER THE APOSTLE.

CHAP. I.

He comforteth them in their perſecutions (being now by Baptiſme made the children of God) with the hope of their heauenly inheritance: 6. shewing how meritorious it is for them to be ſo conſtant in faith, 10. and confirming them therein with the authoritie of the Prophets and of the Holy Ghoſt. 15. Exhorting thē to liue alſo accordingly in al holines, 18. conſidering the holines of God, the vprightnes of his iudgement, the price of their redemption by Chriſt, 22. and the vertue of the ſeed in them (which is grace regeneratiue in Baptiſme) fore-told by the Prophets alſo.

The Fpiſtle *In Cathedra S. Petri Romę.* Ian. 18. *& Antiochię* Feb. 22.

PETER an Apoſtle of IESVS Chriſt, to the elect ſtrangers of the diſperſion of Pontus, Galatia, Cappadocia, Aſia, and Bithynia, 2. according to the preſcience of God the Father, into ſanctification of the Spirit, vnto the obedience and ſprinkling of the bloud of IESVS Chriſt: Grace to you and peace be multiplied.

The Epiſtle for many martyrs.

1. Cor. 1. 3. Eph. 1, 3. 3. Bleſſed be God and the Father of our Lord IESVS Chriſt, who according to his great mercie hath regenerated vs vnto a liuely hope, by the reſurrection of IESVS Chriſt from the dead, 4. vnto an inheritance incorruptible, and incontaminate, and that can not fade, conſerued in the heauens in you, 5. (who in the vertue of God are kept by faith vnto ſaluation) ready to be reuealed in the laſt time. 6. Wherin you ſhal reioyce, a litle now if you muſt be made heauy in diuers tentations: 7. that the probation of your faith much more pretious then gold (which is proued by the fire) may be found vnto praiſe and glorie and honour in the reuelation of IESVS Chriſt; 8. whom hauing not ſeen, you loue: in whom now alſo not ſeeing you beleeue: and beleuing you reioyce with ioy vnſpeakable and glorified, 9. receiuing the end of your faith, the ſaluation of your ſoules.

10. Of the which ſaluation the Prophets inquired & ſearched, which prophecied of the grace to come in you, 11. ſearching vnto which or what

what manner of time the Spirit of Christ in them did signifie: fore-telling those passions that are in Christ, and the glories following: 12. to whom it was reuealed, that not to themselues, but to you they ministred those things which now are told you by them that haue euãgelized to you, the Holy Ghost being sent from Heauen, on whom the Angels desire to looke,

13. For the which cause hauing the loynes of your :: mind girded, sober, trust perfectly in that grace which is offered you, in the reuelation of IESVS Christ, 14. as children of obedience, not configurated to the former desires of your ignorance: 15. but according to him that hath called you, the Holy one, be you also in al conuersation holy: 16. because it is written: *You shal be holy, because I am holy.* 17. And if you inuocate the Father, him which * without acception of persons iudgeth according to euery ones c worke; in feare conuerse ye the time of your seiourning. 18. Knowing that * not with corruptible things, gold or siluer, you are redeemed from your vaine conuersation of your Fathers :: tradition: 19. but with the pretious bloud as it were of an immaculate and vnspotted Lamb, Christ, 20. * fore-knowen indeed before the constitution of the world, but manifested in the last times for you, 21. which by him are faithful in God who raised him frõ the dead, & hath giuẽ him glorie, that your faith and hope might be in God. 22. Making your soules chast in obedience of charitie, in the sincere loue of the Fraternitie from the hart loue ye one another earnestly: 23. borne againe not of corruptible seed, but incorruptible by the word of God who liueth & remaineth for euer. 24. For *al flesh is as grasse: & al the glorie therof as the floure of grasse. The grasse is withered, and the floure therof is fallen away.* 25. But the word of our Lord remaineth for euer, and this is the word that is euangelized among you.

:: Chastitie not only of body but also of mind, is required. *S. Bede vpon this place.*

c God wil iudge men according to euery ones workes, & not by faith only.

:: He meaneth the errours of Gentility. Or if he write to the Iewes dispersed, he meaneth the yoke of the Law with the fond and heauy additions of their later Maisters called *Deuteroses.* The Heretikes, to make it sound to the simple against the traditions of the Church, corrupt the text thus, *which you haue receiued by tradition of the Fathers.*

Leu. 11, 19. 20, 7 *Deu.* 10. *Ro* 2. *Gal.* 2. 1 *Cor.* 6, 20. 7, 23.

Ro 16, 25. *Col.* 1, 26. *Tit.* 1, 2.

Esa. 40, 6.

CHAP. II.

Now after their Baptisme, what must be their meat: 4. *and being come to Christ, how happie they be aboue their incredulous Brethren, according to the Scriptures also.* 11. *Whereupon he beseecheth them to shine in good life among the Heathen, so to procure their conuersion:* 13. *to be obedient subiects to higher Powers (howsoeuer some misconster Christian libertie)* 14. *and seruants to obey their Maisters.* 19. *And so, doing wel, though they suffer for it, it is very meritorious,* 21. *whereas Christ also not only gaue them example,* 24. *but also by his death hath made them able to liue iustly.*

The Epistle vpon Saturday in Easter weeke.

LAYING away therfore al malice, and al guile, and simulations, and enuies, and al detractions, 2. as infants euen now borne, reasonable, milke without guile desire ye, that in it you may grow vnto saluation. 3. If yet you haue tasted that our Lord is sweet. 4. Vnto whom approching, a liuing stone, of men indeed reprobated, but of God elect and made honorable: 5. be ye also your selues superedified as it

' a spiritual house,

as it were liuing ſtones, ' ſpiritual houſes' a holy prieſthood to offer " ſpiritual hoſts, acceptable to God by IESVS Chriſt. 6. For the which cauſe the Scripture conteineth, *Behold I put in Sion a principal corner-ſtone elect, pretious. And he that shal beleeue in him, shal not be confounded.* 7. To you therfore that beleeue, honour: but to them that beleeue not, *the ſtone which the builders reiected, the ſame is made into the head of the corner*: 8. and * a ſtone of offenſe, & a rocke of ſcandal, to them that ſtumble at the word, neither doe beleeue (a) wherin alſo they are put'. 9. But you are an * elect Generation, a b kingly Prieſthood, a holy Nation, a people of purchace: that you may declare his vertues, which from darkeneſſe hath called you into his maruelous light. 10. *Which ſometime not a people: but now the people of God. Which not hauing obtained mercie: but now hauing obtained mercie.*

Esa. 28, 16. Ps. 117, Mat. 21, Act 4, Esa. 8. Ro 9, 33. Exo. 19. Apoc. 1.

(a) *whereto alſo they are ordeined.*

b The Proteſtants can no more gather of this, that al Chriſtians be Prieſts, then that al be Kings as is moſt plaine Apoc. 1, 6 & 5, 10. *Thou haſt made vs a Kingdō (or Kings) & Prieſts.*

11. My Deareſt I beſeech you as ſtrangers & pilgrimes, * to refraine your ſelues from carnal deſires which warre againſt the ſoule, 12. hauing your conuerſation good among the Gentils: that in that wherein they miſreport of you as of malefactours, by the good workes conſidering you, * they may glorifie God in the day of viſitation. 13. * " Be ſubiect therfore to euery :: humane c creature for God: whether it be " to King, as excelling: 14. or to Rulers as ſent by him to the reuenge of malefactours, but to the praiſe of the good: 15. for ſo is the wil of God, that doing wel you may make the ignorance of vnwiſe men to be dumme: 16. as free, and " not as hauing the freedom for a cloke of malice, but as the ſeruants of God. 17. Honour al men. c Loue the fraternitie. Feare God. Honour the King.

Ose. 2. Ro. 9. Gal. 5, 16. Mt. 5, 16. Ro. 13, 1. ετιθει.

The Epiſtle vpō the 3. Sunday after Eaſter.

:: So is the Greek, but the Proteſt. in fauour of temporal lawes made againſt the Cat. religion, trāſlate it very falſely thus, *to al māner ordinā of man*: themſelues boldly reiecting Eccleſiaſtical decrees as mens ordinances.

c In this ſpeach is often commēded the vnitie of al Chriſtians among themſelues.

18. Seruants be ſubiect in al feare to your Maiſters, not only to the good & modeſt, " but alſo to the waiward. 19. For this is thankes, if for conſcience of God a man ſuſtaine ſorrowes, ſuffering vniuſtly. 20. For what glorie is it, if ſinning, and buffeted you ſuffer? But if doing wel you ſuſtaine patiently, this is thanke before God. a 21. For vnto this are you called: becauſe Chriſt alſo ſuffred for ' vs' leauing ' you' an example that you may follow his ſteps. 22. *Who did no ſinne, neither was guile found in his mouth.* 23. Who when he was reuiled, c did not reuile: when he ſuffred he threatned not: but deliuered himſelf to him that iudged him vniuſtly. 24. Who himſelf * bare our ſinnes in his body vpon the tree: that dead to ſinnes, we may liue to iuſtice. By whoſe ſtripes you are healed. 25. For you were as ſheep ſtraying: but you be conuerted now to the Paſtour & Biſhop of your ſoules. ✠

' you' vs Esa. 53, 9. ωμάρτε. Esa 53, 4. Mt. 8, 17

a The Epiſtle vpon the 2. Sunday after Eaſter.

ANNOTATIONS

CHAP. II.

5. *Spiritual hoſts.*) Here were ſee, that as he ſpeaketh of ſpiritual hoſts, which euery Chriſtian man offereth, ſo he ſpeaketh not properly of prieſthood, when be maketh al Prieſts, but of a ſpiritual prieſthood. Which ſpiritual prieſthood was alſo in al the Ie-

Spiritual hoſts and Prieſts.

but the priesthood (properly so called) was only in the sonnes of Aaron, and they offered the Sacrifices (properly so called) which none besides might offer.

Obedience to temporal Princes.

13. Be *subiect.*) Not only our Maister Christ, but the Apostles and al Christians were euer charged by such as thought to bring them in hatred with Princes, with disobedience to Kings and temporal Magistrates. Therfore both * S. Paul and this Apostle doe specially warne the faithful, that they giue no occasion by their il demeanure to secular Princes, that the Heathen should count them disobedient or seditious workers against the States of the world. * Ro. 13.

God instituted the Spiritual gouernement in more excellent manner then the temporal.

13. To *euery humane creature*) So he calleth the temporal Magistrate elected by the people, or holding their Soueraignty by birth & carnal propagation, ordained for the worldly wealth, peace, and prosperitie of the subiects: to put a difference betwixt that humane Superiority, and the spiritual Rulers and regiment, guiding & gouerning the people to an higher end, and instituted by God himself immediately. For Christ did expresly constitute the forme of regiment vsed euer since in the Church. He made one the cheefe, placing Peter in the Supremacie: he called the Apostles and Disciples, giuing them their seueral authorities. Afterward * God guided the lot for choice of S. Matthias in Iudas place: and the Holy Ghost expresly and namely seuered & chose Paul and Barnabas vnto their Apostolical function: and generally the Apostle saith of al spiritual Rulers, *The holy Ghost hath placed you to rule the church of God.* * Act. 1.

And although al power be of God, and Kings rule by him, yet that is no otherwise, but by his ordinarie concurrence, and prouidence, whereby he procureth the earthly commodity or wealth of men, by maintaining of due superiority and subiection one towards another, and by giuing power to the people and Common-wealth to choose to themselues some kind or forme of Regiment, vnder which they be content to liue for their preseruation in peace and tranquillity. But spiritual superiority is farre more excellent, as in more excellent sort depending, not of man's ordinance, election, or as this Apostle speaketh) creation, but of the Holy Ghost, who is alwaies resident in the Church (which is Christ's body mystical, and therfore another manner of Common-wealth then the earthly) concurring in singular sort to the creation of al necessarie Officers in the said Church, euen to the worlds end, as S. Paul writeth to the Ephesians. Act. 20.

Lest therfore the people, being then in so precise sort alwaies warned of the excellencie of their Spiritual Gouernours * and of their obedience toward them, might neglect their dueties to Temporal Magistrates, specially being infidels, and many times tyrants and persecutours of the faith, as Nero and other were then: therfore S. Peter here warneth them to be subiect, for their bodies and goods and other temporal things, euen to the worldly Princes both infidels and Christians, whom he calleth humane creatures. * Eph. 4. Hebr. 13.

Heret. translation.

The Kings excellencie of power is in respect of the nobilitie and lay Magistrates vnder him.

13. To *the King as excelling.*) Some simple heretikes, & others also not vnlearned, at the beginning, for lacke of better places, would haue proued by this, that the King was Head of the Church, and aboue al Spiritual Rulers: and to make it sound better that way, they falsely translated it, *To the King as to the cheefe Head.* In the Bible of the yeare 1562. But it is euident that he calleth the King, the precellent or more excellent, in respect of his Vicegerents which he calleth Dukes or Gouernours that be at his appointment; and not in respect of Popes, Bishops, or Priests, as they haue the rule of mens soules: who could not in that charge be vnder such Kings or Emperours as the Apostle speaketh of; no more then the Kings or Emperous then, could be Heads of the Church, being Heathen men and no members thereof, much lesse the cheefe members. See a notable place in S. Ignatius ep. and Smyrnenses, where he exhorteth them first to honour God, next the Bishop, & then the King.

Christiã Princes haue no more right to be supreme Heads in spiritual causes then the Heathen.

This is an inuincible demonstration, that this text maketh not for any spiritual claime of earthly Kings, because it giueth no more to any Prince then may and ought to be done & granted to a Heathen Magistrate. Neither is there any thing in al the new Testament that proueth the Prince to be Head or cheefe Gouernour of the Church in spiritual or Ecclesiastical causes, more then it proueth any heathen Emperour of Rome to haue been. For they were bound in temporal things to obey the Heathen being lawful Kings, to be subiect to them, euen for conscience, to keep their temporal lawes, to pay them tribute, to pray for them, and to doe al other natural duties: and more no Scriptures bind vs to doe to Christian Kings.

Libertines.

16. *Not as hauing.*) There were some Libertines in those daies, as there be now, that vnder

vnder pretence of libertie of the Ghospel, sought to be free from subiection and lawes of men, as now vnder the like wicked pretence, Heretikes refuse to obey their spiritual Rulers and to observe their lawes.

18. *But also the wayward.*) The Wiclefistes and their followers in these daies, sometimes to moue the people vnto sedition, hold and teach that Maisters, and Magistrates lose their authoritie ouer their seruants and subiects, if they be once in deadly sinne, & that the people in that case need not in conscience obey them. Which is a pernicious and false doctrine, as is plaine by this place, where we be expresly commanded to obey euen the il conditioned. Which must be alwaies vnderstood, if they command nothing against God. For then this rule is euer to be followed: *We must obey God rather then men.* Act. 5, 29.

Deadly sinnes of Princes or Superiours exempt not the subiects from obedience, as Wicleffe held.

CHAP. III.

The dutie of wiues & husbands to each other. 9 None to doe or speake euil by their persecutours, 15. but to answer them alwaies with modestie, and specially with innocencie, after the example of Christ most innocent: whose body though they killed, yet his soule liued and preached afterward to the soules in Hel (namely to those in the time of Noes flood being a figure of our Baptisme) rose againe, and ascended.

Eph. 5, 28. Col. 3, 18. 1. Tim 2, 9.

IN like manner also * let the women be subiect to their husbands: that if any beleeue not the word, by the conuersation of the women without the word they may be wonne, 2. considering your chast conuersation in feare. 3. Whose trimming let it not be outwardly the plaiting of haire, or laying on gold round about, or of putting on vestures: 4. but the man of the hart that is hidden, in the incorruptibilitie of a quiet and a modest spirit, which is rich in the sight of God. 5. For so sometime the holy women also that trusted in God, adorned themselues, subiect to their owne husbands. 6. As * Sara obeied Abraham, calling him Lord: c whose daughters you are, doing wel, and not fearing any perturbation. 7. Husbands likewise, dwelling with them according to knowledge, as vnto the weaker feminine vessel imparting honour, as it were to the coheires also of the grace of life: that your praiers be not hindred.

How wiues should behaue themselues toward their husbands.

Against the proud, curious and costly attire of women, wherin this il time of ours exceedeth.

Gen. 18. c 1 Pet. 3, 5

How husbands should behaue themselues toward their wiues.

The Epistle vpon the 5. Sunday after Pentecost.

8. And 'in fine' al of one mind, hauing compassion, louers of the Fraternitie, merciful, modest, humble. 9. * not rendring euil for euil, nor curse for curse: but contrariewise, blessing: for vnto this are you called, that you may by inheritance possesse a benediction. 10. *For he that wil loue life, and see good daies, let him refraine his tongue from euil, & his lippes that they speake not guile. 11. Let him decline from euil, and doe good: let him enquire peace, & follow it: 12. because the eyes of our Lord are vpon the iust, and his eares vnto their praiers: but the countenance of our Lord vpon them that doe euil things.*

'in faith' Pro. 17, 13. Mat. 5, 44. Ps. 33, 13.

13. And who is he that can hurt you, if you be emulatours of good? 14. But * & if you suffer ought for iustice, blessed are ye. And the feare of them feare ye not, & be not troubled. 15. But sanctifie our Lord Christ in your harts, ready alwaies to satisfie euery one that asketh you a reason of that hope which is in you: 16. but with modestie and feare, hauing a good conscience: that in that which they speake il of you, they may be confounded which calumniate

Mat. 5, 10.

your good conuersation in Christ. 17. For it is better to suffer as doing wel (if the wil of God wil haue it so) then doing il.

The Epistle vpon friday in Easter weeke.

18. Because Christ also died once for our sinnes, the iust for the vniust: that he might offer vs to God, mortified certes in flesh, but quickned in spirit. 19. In the which spirit comming he preached " to 'them' also that were in prison: 20. which had been " incredulous sometime,* when they expected the patience of God in the daies of Noe, when the arke was a building: in the which, few, that is,* eight soules were saued by water. 21. Whereunto Baptisme being " of the like forme now saueth 'you' also: not the laying away of the filth of the flesh, but " the examination of a good conscience toward God by the resurrection of IESVS Christ. 22. Who is on the right hand of God, ⊢ swallowing death, that we might be made heires of life euerlasting: being gone into Heauen, Angels and Potentates and Powers subiected to him.

'those spirits' Gen. 6. Mt. 24. Gen 7. 7.

'ys'

ANNOTATIONS.

CHAP. III.

Christ in soule descended vnto hel, whiles his body lay in the graue.

19. *To them that were in prison.*) Augustin in his 99. Epistle *in principio*, confesseth this place to be exceeding hard to vnderstand, & to haue many difficulties which he could neuer explicate to his owne satisfaction. Yet vnto Heretikes this and al other texts be easie, not doubting but that is the sense which themselues imagin, whatsoeuer other men deeme thereof. S. Augustin only findeth himself sure of this, that Christ's descending into Hel in soule after his death, is plainely proued hereby. Which thing he declareth there, to be conformable to diuers other expresse words of holy Writ, and namely to this same Apostles sermon *Act.* 2. And at length he concludeth thus, *Quis ergo nisi infidelis negauerit fuisse apud inferos Christum?* that is, *Therfore who but an infidel, wil deny that Christ was in hel?*

The Caluinists denying the same, are (by S. Augustin's iudgement) infidels.

Caluin then (you see) with al his followers are infidels, who insteed of this descending of Christ in soule after his death, haue inuented another desperate kind of Christ's being in Hel, when he was yet aliue on the Crosse. S. Athanasius also in his epistle cited by S. Epiphanius *her.* 77. *in principio*, and in his booke *de incarnatione Verbi propius initio.* S. Cyril *de recta fide ad Theodosium*, Oecumenius, and diuers others vpon this place, proue Christ's descending to Hel. As they likewise declare vpon the words following, that he preached to the Spirits or soules of men deteined in Hel or in prison.

Certaine difficulties whereof S. Augustin doubteth.

But whether this word *Prison* or *Hel* be meant of the inferiour place of the damned, or of *Limbus patrum* called Abraham's bosome, or some other place of temporal chastisemẽt; and, to whom he preached there, and who by his preaching or presence there were deliuered, and who they were that are called *Incredulous in the daies of Noe*; al these things S. Augustin calleth great profundities, confessing himself to be vnable to reach vnto it: only holding fast and assured this article of our faith, that he deliuered none deputed to damnation in the lowest Hel, and yet not doubting but that he released diuers out of places of paines there. Which cã not be out of any other place thẽ Purgatorie. See the said Epistle, where also he insinuateth other expositions for explication of the manifold difficulties of this hard text, which were too long to rehersse, our special purpose being only to note briefely the things that touch the controuersies of this time.

Purgatorie.

What were the incredulous persons of whõ the Apostle here speaketh.

20. *Incredulous sometime.*) They that take the former words, of Christ's descending to Hel, and deliuering certaine there deteined, doe expound this, not of such as died in their infidelitie or without al faith in God, for such were not deliuered: but either of some that once were incredulous, and afterward repented before their death: or rather & specially of such as otherwise were faithful, but yet trusted not Noes preaching by his worke and word, that God would destroy the world by water. Who yet being otherwise

wise good men, when the matter came to passe, were sorie for their errour, and died by the floud corporally, but yet in state of saluation, & being chastised for their fault in the next life, were deliuered by Christ's descending thither. And not they only, but al others in the like condition. For the Apostle giueth these of Noes time but for an example.

21. *Of the like forme.* The water bearing vp the Arke from sinking, and the persons in it from drowning, was a figure of baptisme, that likewise saueth the worthie receiuers *and* from euerlasting perishing. *As Noe* (saith S. Augustin) *with his, was deliuered by the water the wood, so the familie of Christ by Baptisme signed with Christs Passion on the Crosse.* *Li. 12. Cont. Fanstum c. 14.* Againe he saith, that as the water saued none out of the Arke, but was rather their destruction; so the Sacrament of Baptisme reciued out of the Catholike Church at Heretikes or Schismatikes hands, though it be the same water & Sacrament that the Catholike Church hath, yet profiteth none to saluation, but rather worketh their perdition. Which yet is not meant in case of extreme necessitie, when the partie should die without the said Sacrament, except he tooke it at an Heretikes or Schismatikes hand. Neither is it meant in the case of infants, to whom the Sacrament is cause of saluation, they being in no fault for receiuing it at the hands of the vnfaithful, though their parents and freinds that offer them vnto such to be baptized, be in no smal fault. S. Hierom to Damasus Pope of Rome compareth that See to the Arke, & them that communicate with it, to them that were saued in the Arke: al other Schismatikes and Heretikes, to the rest that where drowned.

Noes Arke & the water, a figure of Christ's Crosse & Baptisme.

Baptisme receiued of Heretikes or Schismatikes, when damnable, when not.

21. *The, examination of a good conscience.*) The Apostle seemeth to allude here to the very forme of Catholike Baptisme, conteining certaine interrogatories and solemne promises made of the articles of the Christian faith, and of good life, and of renouncing Satan & al his pomps and workes. Which (no doubt) howsoeuer the Caluinists esteeme of them, are the very Apostolike ceremonies vsed in the ministration of this Sacrament. *See S. Denys in fine Ec. hierarchiæ. S. Cyril. li. 12. in Io. c. 64. S. Augustin ep. 23. S. Basil de Sp. sancto. c. 12. and 15. S. Ambrose de ijs qui mysterijs initiantur c. 2. 3. 4.*

The ceremonies of Baptisme, namely *Abrenuntio. &c.*

CHAP. IIII.

That they arme themselues, to sinne no more after Baptisme, against the tentations of the Heathen, considering that the general end now approcheth: 8. specially toward their euen-Christians to shew their charitie, hospitalitie, and grace, doing al to the glorie of God. 12. And as for being persecuted because they are Christians, to reioyce, considering the reward that they shal haue with Christ, and damnation that they auoid hereby.

CHRIST therfore hauing suffered in the flesh, be you also armed with the same cogitation. Because he that hath suffered in the flesh, hath ceased from sinnes: 2. that now not after the desires of men, but according to the wil of God he liue the rest of his time in the flesh. 3. For the time past sufficeth (to accomplish the wil of the Gentils) them that haue walked in riotousnes, desires, excesse of wine, banketings, potations, and vnlawful seruices of Idols. 4. Wherein they maruel blaspheming, you not concurring into the same confusion of riotousnes. 5. Who shal render account to him, which is ready to iudge the liuing and the dead. 6. For, for this cause also was "it euangelized to the dead: that they may be iudged indeed according to men, in the flesh: but may liue according to God in the Spirit. 7. And the end of al' shal approch'.

" It hath the same difficulty and sense that the other like words haue before, *chap.* 3. See the annotation there v. 19. and S. Aug. *ep.* 69, & Oecumenius *vpon this place.*

" *is at hand.*

The Epistle vpon Sunday next after the Ascension.

Be wise therfore, and watch in praiers. 8. But before al things, hauing mutual charitie continual among your selues: because *// charitie couereth the multitude of sinnes. 9. *Vsing hospitalitie one toward another without murmuring. 10. * Euery one as he hath receiued grace, ministring the same one toward another: as good dispensers of the manifold grace of God. 11. If any man speake, as the words of God. If any man minister, as of the power, which God administreth. That in al things God may be honoured by IESVS Christ: ✠ to whom is glorie & empire for euer and euer. Amen.

Pro. 10, Ro. 12, Heb. 13. Ro. 12, 6.

The Epistle for some Martyrs.

12. My deerest, thinke it not strange in the feruour which is to you for a tentation, as though some new thing hapned to you: 13. But communicating with the passions of Christ, be glad, that in the reuelation also of his glorie you may be glad reioycing. 14. * If you be reuiled in the name of Christ, you shal be blessed: because that which is of the honour, glorie, and vertue of God, and the Spirit which is his, shal rest vpon you. 15. But let none of you suffer as a murderer, or a theefe, or a railer, or a coueter of other mens things. 16. But if as a Christian, let him not be ashamed, but let him glorifie God in this name. 17. For* the time is // that iudgement begin of the house of God. And if first of vs, what shal be the end of them that beleeue not the Ghospel of God? 18. And *// if the iust man shal scarce be saued, where shal the impious & sinner appeare? 19. Therfore they also that suffer according to the wil of God, let them commend their soules to the faithful Creatour, in good deeds. ✠

Mt. 5, 11. Hier. 25, 19. Pro. 11, 31.

ANNOTATIONS

CHAP. IV.

Not only faith Workes of mercie.

9. *Charitie covereth.*) Faith only cannot iustifie, seeing that charitie also doth cause remission of sinnes. And saying charitie, he meaneth loue and charitable workes toward our neighbours, vnto which workes of mercie the Scriptures doe specially attribute the force to extinguish al sinnes. See S. Augustin *c. 69. Enchiridij, and tract. 1. in ep. 1. Io. c. 1.* & Venerable Bede *vpon this place.* And in the like sense the holy Scriptures commonly commend vnto vs almes and deeds of mercie for redemption of our sinnes. *Proverb. c. 10. Ecclesiastici 12. v 2. Danielis c. 4. v. 24.*

The better mē most afflicted in this life.

11. *That iudgement begin*) In this time of the new Testament, the faithful and al those that meane to liue godly (specially of the Clergie) must first and principally be subiect to God's chastisement and temporal afflictions, which are here called iudgement. Which the Apostle recordeth for the comfort and confirmation of the Catholike Christians, who were at the time of the writing hereof, exceedingly persecuted by the heathen Princes and people.

The iust man himself is hardly saued.

18. *If the iust.*) Not that a man dying iust & in the fauour of God, can afterward be in doubt of his saluation, or may be reiected of God: but that the iust being both in this life subiect to assaults, tentations, troubles, and dangers of falling from God and loosing their state of iustice & also oftentimes to make a strait count, and to be temporally chastised in the next life, cannot be saued without great watch, feare, and trembling, and much labouring and chastisement. And this is farre contrarie to the Protestants doctrine, that putteth no iustice but in faith alone, maketh none iust indeed and in truth, teacheth men be so secure and assured of their saluatiō, that he that hath liued wickedly al his life, if he only haue their faith at his death, that is, if the beleeue stedfastly that he is one of the elect, he shal be as sure of his saluation immediately after his departure, as the best liuer in the world.

Against the vaine securitie of only faith.

CHAP.

CHAP. V.

He exhorteth Prieſts to feed their flockes, only for Gods ſake and reward of heauen, wilhout al lordlines. 5. the laie to obey: al to be humble one towards another. 8. to be conſtant in the Catho. faith, conſidering it is not man, but that lion the Diuel that perſecuteth them, 9. as he doth the whole Church alſo, & that God wil after a while make them ſecure in heauen.

THE "Seniours therfore that are among you, I beſeech, myſelf a fellow-Senior with them & a witneſſe of the Paſſions of Chriſt, who am alſo partaker of that glorie which is to be reuealed in time to come: 2. feed the flock of God which is among you [c] prouiding not by conſtraint, but willingly according to God: [=] neither for filthie lucre ſake, but voluntarily: 3. neither as "ouer-ruling" the Clergie, but made examples of the flocke from the hart. 4. And when the Prince of paſtours ſhal appeare, you ſhal receiue the incorruptible "crowne of glorie.

The Epiſtle for S. Apollinaris. Iul. 23.

[c] ἐπισκοποῦντες.

[=] Deſire of lucre, or to exerciſe holy functions for gaine, is a filthy fault in the Clergie, and therfore much to be auoided

5. In like manner ye yong men be ſubiect to the Seniours. And doe ye al inſinuate humilitie one to another, becauſe *God reſiſteth the proud, and to the humble he giueth grace.* 6. * Be ye humbled therfore vnder the mightie hand of God, that he may exalt you in the time of viſitation: 7. * caſting al your carefulnes vpon him, becauſe he hath care of you. 8. Be ſober and watch: becauſe your aduerſarie the Diuel as a roaring lion goeth about, ſeeking whom he may deuoure. 9. Whom reſiſt ye, ſtrong in faith: knowing that the ſelf-ſame affliction is made to that your Fraternitie which is in the world. 10. But the God of al grace, which hath called vs vnto his eternal glorie in Chriſt IESVS, he wil perfit you hauing ſuffered a litle, and confirme, and ſtabliſh you. 11. To him be glorie and empire for euer and euer. Amen.

Prou. 3. Iac. 4. Iac. 4. Pſa. 54. Mat. 6. 25.

The Epiſtle vpon the 3. Sunday after Pentecoſt.

12. By Syluanus, a faithful Brother to you, as I thinke, I haue briefely written: beſeeching & teſtifying that this is the true grace of God, wherein you ſtand. 13. The Church ſaluteth you, "that is in Babylon, coelect: and Marke my ſonne. 14. Salute one another in a holy kiſſe. Grace be to al you which are in Chriſt IESVS. Amen.

Ro. 15, 16. 1 Cor. 16, 20. 2 Cor. 13, 12.

ANNOTATIONS.

CHAP. V.

1. *Seniours.*) Though the Latin, *Senior*, be not appropriated to holy Order by vſe of ſpeach, neither in the Latin nor in our language: yet it is plaine that the Greek word *Presbyter*, which the Apoſtle here vſeth, is here alſo (as commonly in other places of the new Teſtament) a word of Eccleſiaſtical office, and not of age, and is as much to ſay as *Prieſt* or *Biſhop*. For the Apoſtle himſelf being of that Order, ſpeaketh (as by his words it is plaine) to ſuch as had charge of ſoules, ſaying, *Feed the flock of God which is among you*. Becauſe we follow the vulgar tranſlation, we ſay *Seniours*, and

Senior in the vulgar tranſlation is often Prieſt or Biſhop. *See Act. 15*

Seniours: whereas otherwise we might and should say according to the Greek, *The Priests therfore I beseech, my self a fellow Priest with them.* So doth S. Hierom read (*Presbyteros compresbyter*) and expound ep. 85. So translateth Erasmus, and Beza himself.

Not Superioritie but tyrānie and lordlines is forbiddē in the Clergie.

3. *Ouer-ruling.*) Not superiority, preeminence, soueraignty, or rule on the one side, nor abedience, subiection, and inferiority on the other side, be forbidden in the Clergie: but tyrannie, pride, and ambitious domination be forbidden; and humility, meeknes, moderation are commended in Ecclesiastical Officers: The Greek word here of rule or ouer-ruling, being the same that our Sauiour vseth in the Ghospel of the tyrannical rule of secular Heathen Princes, saying to his Apostles, that it shal not be so among them: according as here the Prince of the Apostles teacheth his Brethren the Ecclesiastical Rulers, κατακυριεύοντες. *Mat.* 20 v. 25.

Heret. translation.

5. *The Clergie.*) Some of the English new translations turne it corruptely, *Parishes*: others, *heritages*: both to auoid the most knowen, true, and common word in al Christian languages, to wit, *Clergie*, a word, by vse of al antiquity, & agreably to the holy Scriptures, made proper to the Spiritualty or Clergie. Though in another more vulgar acception it may agree to al Christ's chosen heritage, as wel of lay people as Priests. Which the Protestants had rather follow; because they wil haue no difference between the laity and the Clergie. But the holy Fathers farre otherwise euen from the beginning. Whereof see S. Cyprian *ep.* 4. 5. 6. &c. And S. Hierom *ep.* 2. to Nepotianus c. 5. where he interpreteth this word. *Therfore* (saith he) *Clericus* that is *a Clergie man, which serueth the Church of Christ, let him first interpret his name, & the signification of the name being declared, let him endeauour to be that which he is called. If* κλῆρος (Clerus) *in Greek, be called in Latin, Sors, therfore are they called* Clerici, *that is, Clergie men, because they are of the lot of our Lord, or because our Lord himself is the lot or portion of Clergie men, &c.*

The name of Clergie and Clerke.

Which calling no doubt was taken out of the holy Scriptures, *Numer.* 18. & *Deuter.* 18. where God is called the inheritance, lot, and portion of the Priests and Leuites: and now when mē be made of the Clergie, they say, *Dominus pars hæreditatis meæ*, that is, *Our Lord is the portion of mine inheritance*: but specially out of the new Testament, *Act.* 1. 17. 25. and 8. 21. Where the lot or office of the Ecclesiastical ministerie is called by this word κλῆρος, Clerus. See in Venerable Bede the causes why this holy state being seuered by name from the Laity, doth weare also a crowne on their head for distinction *Lib. 5. hist. Angl. cap.* 22. κληρονομια. κληρος μερις.

Priests crownes

The heauenly crowne of Doctours, and Preachers.

4. *Crowne of glorie.*) As life euerlasting shal be the reward of al the iust, so the Preachers and Pastours that doe wel, for their doing shal haue that reward in a more excellent degree, expressed here by these words, *Crowne of glorie.*, according to the saying of Daniel c. 12. *They that sleep in the dust of the earth, shal awake, one sort to life euerlasting, others to euerlasting rebuke. But such as be learned shal shine as the brightnes of the firmament: and such as instruct many to iustice, shal be as starres, during al eternitie.*

S. Peter writeth from Babylon, that is Rome.

31. *That is in Babylon.*) The Protestants shew themselues here (as in al places where any controuersie is, or that maketh against them) to be most vnhonest and partial handlers of God's word. The ancient Fathers, namely S. Hierom *in Catalogo de Scriptoribus Ecclesiasticis, verbo Marcus*: Eusebius *li.* 2. *c.* 14. *hist.* Oecumenius vpon this place, and many moe agree, that Rome is meant by the word Babylon, here also, as in the 16. and 17. of the Apocalypse: saying plainely, that S. Peter wrote this Epistle at Rome, which is called Babylon for the resemblance it had to Babylon that great citie in Chaldea (where the Iewes were captiues) for magnificence, Monarchie, resort and confusion of al peoples and tongues, and for that it was before Christ and long after, the seat of al Ethnike superstition & Idolatrie, & the slaughter-house of the Apostles & other Christian men, the Heathen Emperours then keeping their cheefe residence there. See S. Leo *Ser.* 1 *in nat. Petri & Pauli.*

Why Rome was called Babylon.

This being most plaine, and consonant to that which followeth of S. Marke, whom al the Ecclesiastical histories agree to haue been Peters scholer at Rome, and that he there wrote is Ghospel: yet our Aduersaries fearing hereby the sequele of Peters or the Popes supremacie at Rome, deny that euer he was there, or that this Epistle was written there, or that Babylon doth here signifie Rome: but they say that Peter wrote his Epistle at Babylon in Chaldea, though they neuer read either in Scriptures or other holy or profane historie, that this Apostle was euer in that towne. But see their shameles partiality. Here Babylon (they say) is not takē for Rome, because it would follow that Peter was at Rome &c. but in the Apocalypse where al euil is spokē of Babylō, there they wil haue it signifie

The Protestāts wil haue Babylon to signifie Rome in other places but not here.

nifie nothing els but Rome, & the Romane Church alſo, not (as the Fathers interpret it) the temporal ſtate of the Heathen Empire there. So doe they follow in euery word no other thing but the aduantage of their owne hereſie. See the Annotation vpon the laſt of the Romanes v. 16. and vpon the 17. of the Apocalypſe v. 1.

And as for their wrangling vpon the ſupputation of the time of his going thither, and the number of yeares that he was there, & the diuerſitie that ſeemeth to be in the Eccleſiaſtical Writers concerning the ſame, read B. Fiſher & others that ſubſtantially anſwer al ſuch cauils. And if ſuch contentious reaſoning might take place, we ſhould hardly beleeue the principal things recorded either in Eccleſiaſtical hiſtories, or in the Scriptures themſelues. Concerning the time of Chriſts flying into AEgypt, of the comming of the Sages to adore him, yea of the yeares of his age, & time of his death, al ancient Writers doe not agree. And concerning the day of his laſt ſupper and inſtitution of the Holy Sacrament, there is diuerſitie of opinions. Shal we therfore inferre that he neuer died, and that the other things neuer were? Can the Heretikes accord al the hiſtories that ſeeme euen in holy Scripture to haue contradiction? Can they tel vs certainly, when Dauid firſt came to Saul and the like? Doubt they whether the world was euer created, becauſe the count of the yeares is diuers? Doe they not beleeue that Paradiſe euer was, becauſe no man knoweth where it is: and ſuch other things infinit to rehearſe? Which when they were done, were plaine and knowen things in the world: and now for vs to cal them to an account after ſo many yeares, Ages, and worlds, is but ſophiſtication and plaine infidelitie. And this Sect of the Proteſtants ſtanding only vpon deſtruction, and negatiues, & dealing with our religion euen as Iulian, Porphyrie, and Lucian did, it is an eaſie thing for them to beſtow their time in picking of quarels.

The Proteſtats wrangle about the time of Peters being at Rome.

Many things moſt true (euen in the Scriptures) are not agreed vpon concerning the time.

THE

THE SECOND EPISTLE OF S. PETER THE APOSTLE.

CHAP. I.

How much God hath done for them, making them Christians: 5. and that they again, must doe their part, not hauing only faith, but al other vertues also and good workes, that so they may haue the more assurance to enter into the Kingdom of Heauen. 13. And that he is so careful to admonish them, knowing that his death is at hand, knowing also most certainely the comming of Christ by the witnes of the Father himself, as also by the Prophets. Concerning whom he warneth them that they follow not priuate spirits, but the Holy Ghost (speaking now in the Church.)



IMON PETER seruant and Apostle of IESVS Christ, to them that haue obtained equal faith with vs in the iustice of our God and Sauiour IESVS Christ. 2. Grace to you & peace be accomplished in the knowledge of God & Christ IESVS our Lord:

3. As al things of his diuine power which pertaine to life & godlines, are giuen vs by the knowledge of him which hath called vs by his owne proper glorie and vertue, 4. by whom he hath giuen vs most great pretious promises: that by these you may be made partakers of the diuine nature, flying the corruption of that concupiscence which is in the world. 5. And you employing al care minister ye in your faith, vertue: and in vertue, knowledge: 6. and in knowledge, abstinence: and in abstinence, patience: and in patience, pietie: 7. and in pietie, loue of the Fraternitie: and in the loue of the Fraternitie, charitie. 8. For if these things be present with you, and abound, they shal make you not vacant nor without fruit in the knowledge of our Lord IESVS Christ. 9. For, he that hath not these things ready, is blind, and groping with his hand, hauing forgotten the purging of his old sinnes.

10. Wherfore, Brethren, labour the more that by good workes you may make sure your vocation and election. For doing these things, you

you shal not sinne at any time. 11. For so there shal be ministred to you aboundantly an entrance into the euerlasting Kingdom of our Lord and Sauiour IESVS Christ. 12. For the which cause I wil begin to admonish you alwaies of these things: and you indeed knowing and being confirmed in the present truth. 13. But I thinke it meet as long as I am in this tabernacle, to stirre you vp by admonition: 14. being certaine that the laying away of my tabernacle is at hand, according as our Lord IESVS Christ also signified to me. 15. And I wil doe my diligence, you to haue often" after my decease also, that you may keep a memorie of these things.

a The Epistle in the *Transfiguration* of our Lord. *Aug.* 6.

16. For, not hauing followed vnlearned fables, haue we made the power and 'presence' of our Lord IESVS Christ knowen to you: but c made beholders of his greatnesse. 17. For, * he receiuing from God his Father honour and glorie, this manner of voice comming downe to him from the magnifical glorie, *This my beloued Sonne in whom I haue pleased my self, heare him.* 18. And this voice we heard brought from heauen, when the were with him in the" holy mount. 19. And we haue the Prophetical word more sure: which you doe wel attending vnto, as to a candel shining in a darke place, vntil the day dawne, & the day-starre arise in your harts: 20. vnderstanding this first, that no prophecie of Scripture is made by "priuate interpretation. 21. For, * not by man's wil was prophecie brought at any time: but the holy men of God spake, inspired with the Holy Ghost.

'presci-ence'

Mt. 17. 5.

2 *Tim.* 3. 17.

c By this it is plaine, that either Iohn, Iames or Peter must be the Authour of this epistle. For these three only were present at the Transfiguration. *Matt.* 17. 1.

" You see that places are made holy by Christ's presẽce, & that al places be not alike holy. See Annot. *Act.* 7. 31.

ANNOTATIONS.

CHAP. I.

10. *By good workes.*) Here we see, that Gods eternal predestination and election consisteth with good workes: yea that the certainty and effect thereof is procured by man's free wil and good workes, and that our wel doing is a meane for vs to attaine to the effect of Gods predestination, that is, to life euerlasting. And therfore it is a desperate folly and a great signe of reprobate persons, to say, If I be predestinate, doe what I wil, I shal be saued. Nay, the Apostle saith, if thou hope to be one of the predestinate (for know it thou canst not) doe wel, that thou maist be the more assured to attaine to that thou hopest: or, make it sure by good workes. The Protestants in such cases not much liking these words, *by good workes*, though the latin haue it vniuersally, and some Greek copies also, as Beza confesseth, leaue them out in their translations, by their wonted pollicie.

διὰ τῶν καλῶν ἔργων.

Good workes must concurre with God's predestination to the effect thereof.

15. *After my decease also.*) These words though they may be easily altered by construction into diuers senses not vntrue, yet the correspondence of the parts of the sentence going before and following, giue most plaine this meaning, that as during his life he would not omit to put them in memorie of the things he taught them, so after his death (which he knew should be shortly) he would not faile to endeauour that they might be mindful of the same. Signifying that his care ouer them should not cease by death, & that by his intercession before God after his departure, he would doe the same thing for them that he did before in his life by teaching and preaching. This is the sense that the * Greek Scholies speake of, and this is most proper to the text and consonant to the old vse of this Apostle and other Apostolike Saints & Fathers of the primitiue Church.

The heretikes (according to their custom) exclude this sense altogether by their false trãslatiõ.

Oecum. in hunc loc. Gagn.

S. Clement in his Epistle to S. Iames our Lords Brother, witnesseth, that S. Peter encouraging him to take after his decease the charge of the Apostolike Romane See, promised

S. Peters Pastoral care and

protection of the Church after his death.

that after his departure he would not ceasse to pray for him & his flock, thereby to ease him of his Pastoral burden. *To. 1. Concil. ep. 1. S. Clem in initio.* And S. Leo the Great, one of his Successours in the said See, often attributeth the good administration and gouernment thereof to S. Peters praiers & assistance: namely in these goodly words *Ser. 3 in Anniuers. die assumpt. ad Pontif.* We are much bound (saith he) *to giue thankes to our Lord and Redeemer Iesus Christ, that hath giuen so great power to him whom he made the Prince of the whole Church; that if in our time also any thing be done wel & be rightly ordered by vs, it is to be imputed to his workes and his gouernment, to whom it was said,* And thou being conuerted confirme thy Brethren: *to whom our Lord after his resurrection said thrise,* Feed my sheep. *Which now also without doubt the godly Pastour doth execute, confirming vs with is exhortations, and not ceasing to pray for vs, that we be ouercome with no tentation. &c.* Lu. 21. Io. 21.

The Saints in heauen pray for the liuing.

Yea it was a common thing in the Primitiue Church among the ancient Christians, and alwaies since among the faithful to make conuenant in their life time, that whether of them went to heauen before the other, he should pray for his freind & fellow yet aliue. See the Ecclesiastical historie of the holy Virgin & Martyr Potamiæna, promising at the houre of her Martyrdom, that after her death she would procure mercie of God to Basilides one of the souldiars that led her to execution, and so she did *Euseb. lib. 6. c. 4.* Also S. Cyprian *ep. 57. in fine. Let vs* (saith he) *pray mutually one for another, and whether of vs two shal by God's clemencie be first called for, let his loue continue, and his praier not ceasse for his Brethren and Sisters in the world.* So said this holy Martyr at that time when Christians were so farre from Caluinisme (which abhorreth the praiers of Saints & praying to them) that to be sure, they bargained before-hand to haue the Martyrs & other Saints to pray for them. The same S. Cyprian also in his booke *De disciplina & habitu virginum, in fine,* after a godly exhortation made to the holy Virgins or Nonnes in his time, speaketh thus vnto them: *Tãtùm tunc memento nostri, cùm incipiet in vobis virginitas honorari,* that is, *Only then haue vs in remembrance, when your virginitie shal begin to be honoured*: that is, after their departure. Where he insinuateth the vse of the Catholike Church in keeping the festiual daies and other duties toward the holy Virgins in heauen. S. Hierom also in the same manner speaketh to Heliodorus, saying, that when he is once in heauen, then he wil pray for him that exhorted and incited him to the blessed state of the Monastical life, *Ep. 1. c. 3.*

Feasts of holy Virgins.

Inuocation of Saints.

And so doth he speake to the vertuous matrone Paula after her death, desiring her to pray for him in his old age, affirming that she shal the more easily obtaine, the neerer she is now ioyned to Christ in heauen *in Epitaph. Paulæ in fine.* It were too long to report, how S. Augustin desireth to be holpen by S. Cyprians praiers (then, and long before a Saint in heauen) to the vnderstanding of the truth concerning the peace and regiment of the Church. *li. 5 de Bapt. cont. Donatistas c. 17.* And in another place the same holy Doctour alleageth the said Cyprian saying, that great numbers of our parents, brethren, children, freinds, & other, expect vs in great solicitude and carefulnes of our saluation, being sure of their owne. *li. 1. de prædest. Sanctorum c. 14.* S. Gregorie Nazianzen in his orations of the praise of S. Cyprian *in fine,* and of S. Basil also *in fine*, declareth how they pray for the people. Which two Saints he there inuocateth, as al the ancient Fathers did, both generally al Saints, and (as occasion serued) particularly their special Patrones. Among the rest see how holy Ephrem (*in orat. de laud. S. Deiparæ*) praied to our B. Ladie with the same termes of *Aduocate, Hope, Reconciliatrix,* that the faithful yet vse, and the Protestants can not abide. S. Basil *ho. de 40. Martyribus in fine.* S. Athanasius *Ser. in Euang. de S. Deipara in fine.* S. Hilarie *in Psal. 124.* S. Chrysostom *ho. 66. ad po. Antiochenum in fine.* Theodoret *de curat. Græcorum affectuum li. 8. in fine.* Finally al the Fathers are ful of these things: who better knew the meaning of the Scripture and the sense of the Holy Ghost, then these new interpreters doe.

Priuate phantastical interpretations.

20. *Priuate.*) The Scriptures can not be rightly expounded of euery priuate spirit or phantasie of the vulgar reader: but by the same spirit wherewith they were writtẽ, which is resident in the Church.

CHAP.

CHAP. II.

As not only Prophets, but alſo Falſe-prophets were in the old Teſtamẽt, ſo now likewiſe there ſhal be Maiſters of Hereſie, to the damnation of themſelues, and of their followers. 4. And of their damnation he prouounceth by examples (as he comforteth the vertuous Catholikes or true beleeuers with the example of Lot) becauſe of their railing at their Superiours and Prelates, their blaſphiming of Catholike doctrine, their voluptuous liuing, their lecherie, their couetouſnes, their manner of ſeducing, and the perſons ſeduced, 20. for whom it had been leſſe damnable, if they had neuer been Chriſtians.

1 Tim. 4. Iude. c δεσποτην.

BVT there were alſo Falſe-prophets in the people, as alſo in you there * ſhal be lying maiſters which ſhal bring in Sects of perdition, and denie him that hath bought them, c the Lord: bringing vpon themſelues ſpeedie perditiõ. 2. And ‡ many ſhal follow their riotouſneſſes, by whom the way of truth ſhal be blaſphemed. 3. And in auarice ſhal they c with feined words make merchãdiſe of you. Vnto whom the iudgemẽt now long ſince ceaſeth not: and their perdition ſlumbereth not. 4. For if God ſpared not Angels ſinning: but with the ropes of Hel being drawen downe into Hel deliuered them to be tormented, that they ſhould be reſerued vnto iudgement: 5. and he ſpared not the original world, but * kept the eight, Noe, the Preacher of iuſtice, bringing in the deluge vpon the world of the impious. 6. And * bringing the cities of the Sodomites & of the Gomorrheites into aſhes, he damned them with ſubuerſion, putting an example of them that ſhal doe impiouſly: 7. and * deliuered iuſt Lot oppreſſed by the iniurie and luxurious conuerſation of the abominable men. 8. For in ſight and * hearing he was iuſt: dwelling with them who from day to day vexed the iuſt ſoule with vniuſt workes.

‡ Heretikes (of whom he prophecieth here doe gaine ſcholers, by preaching libertie, and by their owne licentious life, which is ſpecially ioyned to the hereſie of theſe daies.

c Al the ſweet words of heretikes, ſpeaking much of the word of the Lord, the Ghoſpel, IESVS CHRIST &c. are but termes of art to buie and ſel poore mens ſoules.

Gen. 7. Gen. 19. Gen. 19, 16.

9. Our Lord knoweth to deliuer the godly from tentation, but to reſerue the vniuſt vnto the day of iudgement to be tormented: 10. and eſpecially them which walke after the fleſh in concupiſcence of vncleãneſſe, and contemne dominion, bold, ſelf-pleaſers: they ‡ feare not to bring in Sects, blaſpheming. 11. Whereas Angels being greater in ſtrength and power, beare not the execrable iudgement againſt them. 12. But theſe men as vnreaſonable beaſts, naturally tending to the ſnare and into deſtruction, ‡ in thoſe things which they know not, blaſpheming, ſhal periſh in their corruption, 13. receiuing the reward of iniuſtice, eſteeming for a pleaſure the delights of a day: b coinquinations and ſpots, flowing in delicacies, in their feaſtings rioting with you, 14. hauing eyes ful of adulterie and inceſſant ſinne: alluring vnſtable ſoules, hauing their hart exerciſed with auarice, the children of malediction: 15. lea-

The ſpecial properties of Heretikes,

‡ So heretikes blaſpheme the higheſt myſteries of our faith through ignorance.

b Coinquinationes & maculæ.

15. leauing the right way they haue erred, hauing followed the way of Balaam of Bosor, which loued the reward of iniquitie, 16. but * had a check of his madnesse, the dumme beast vnder the yoke, speaking with man's voice, prohibited the foolishnes of the Prophet.

17. These are fountaines without water, and clouds, tossed with whirle-winds, to whom the mist of darkenesse is reserued. 18. For speaking the proud things of vanitie, they allure in the desires of fleshly riotousnes, those that escape a litle, which conuerse in errour, 19. ‡ promising them libertie, whereas themselues are the slaues of corruption. For * wherewith a man is ouercome, of that he is the slaue also. 20. For if flying from the coinquinations of the world in the knowledge of our Lord and Sauiour IESVS Christ, they againe intangled with the same be ouercome: * the later things are become vnto them worse then the former. 21. For it was better for them not to know the way of iustice, then after the knowledge, to turne backe from that holy commandement which was deliuered to them. 22. For, that of the true prouerb is chanced to them, * The dogge returned to his vomit: and, The sow washed c into her wallowing in the mire.

Num. 22, 23.

Io. 8, 34. Ro. 6, 16.

Mt. 12, 45.

Pro. 26, 11.

c εἰς κύλισμα.

‡ Who euer promised more libertie to their followers then Luther, Caluin, and the like, taking away penance, fasting, continencie or chastitie, keeping of vowes, necessitie of good workes (because faith doeth al) obedience to Ecclesiastical Pastours and Councels, and such like?

CHAP. III.

These two Epistles he writeth to confirme them in the Apostles doctrine, and warneth them of scorners that shal come, and deme Domes-day. 5. Whose vaine argument he answereth, and giueth the reason of God's so long patience, 10. exhorting to al holines of life in respect of that terrible day: 16. Finally giuing warning of such as misinterpret S. Paules Epistles & the other Scriptures, and that we must not for any thing fal from the true faith.

THIS loe the second epistle I write to you, my Deerest, c in which I stirre vp by admonition your sincere mind: 2. that you may be mindful of those words which I told you before from the holy Prophets, and of your Apostles, of the precepts of our Lord and Sauiour. 3. Knowing this first, that * in the last daies shal come mockers in deceit, walking according to their owne cõcupiscẽces, 4. saying, Where is his promise or his cõming? For since the time that the Fathers slept, al things doe so perseuer frõ the beginning of creature. 5. For they are wilfully ignorant of this, that the Heauens were before, and the earth, out of water, and through water, consisting by the word of God: 6. by the which, that world then, being ouerflowed with water perished. 7. But the Heauens which now are, and the earth, are by the same word kept in store, reserued to fire vnto the day of iudgement and of the perdition of the impious men. 8. But this one thing be not ignorant of, my Deerest, that * one day with our Lord is as a thousand yeares, & a thousand yeares as one day. 9. Our Lord slacketh not his promise, as some doe esteeme it: but he doth patiently for you, * not willing that any perish, but that al returne to penance.

c in quibus.

2. Tim. 3, 1. Inde, 18.

Ps. 89. 4

Ezec. 33.

penance. 10. And * the day of our Lord shal come as a theefe, in the which the Heauens shal passe with great violence, but the elements shal be resolued with heat, and the earth and the workes which are in it, shal be burnt.

1. Tim. 2. Mt. 24. 1. Thes. 5. Apoc. 3.

11. Therfore whereas al these things are to be dissolued, what manner of men ought you to be in holy cõuersations and godlinesses, 12. expecting and hasting vnto the comming of the day of our Lord, by which the Heauens burning shal be resolued, and the elements shal melt with the heat of fire? 13. But we expect * new Heauens and a new earth according to his promises, in which iustice inhabiteth.

Isa. 65, 17. Apo. 21, 1.

14. For the which cause, my Deerest, expecting these things, labour earnestly to be found immaculate and vnspotted to him in peace: 15. and * the longanimitie of our Lord, doe ye account saluation, as also our most deare Brother Paul according to the wisdom giuen him hath written to you: 16. as also in al epistles speaking in them of these things; in the which are" certaine things hard to be vnderstood, which the vnlearned and vnstable depraue, as also the rest of the Scriptures, to their owne perdition. 17 You therfore, Brethren, fore-knowing, take heed lest led aside by the errour of the vnwise you fal away from your owne stedfastnes. 18. But grow in grace and in knowledge of our Lord and Saviour IESVS Christ. To him be glorie both now and vnto the day of eternitie. Amen.

Ro. 2, 4.

ANNOTATIONS.

CHAP. III.

16. *Certaine things hard.*) This is a plaine text to conuince the Protestants, who (as al heretikes lightly doe and did from the beginning) say the Scriptures be easie to vnderstand, and therfore may be not only read safely, but also expounded boldly of al the people, as wel vnlearned as learned: and consequently euery one by himself and his priuate spirit, without respect of the expositions of the learned Fathers, or expectation of the Churches, their Pastours and Prelates iudgement, may determine and make choice of such sense as himself liketh or thinketh agreable. For this is partly their saying, partly the necessarie sequele of their foolish opinion, which admitteth nothing but the bare Scriptures. And Luther said that the Scriptures were more plaine then al the Fathers commentaries: and so al to be superfluous but the Bible. *Præfat. assert. art. damnat.* The heretical proud spirit of priuate interpretation of Scriptures.

Against al which Diuelish and seditious arrogancie, tending to make the people esteem themselues learned or sufficient without their Pastours and spiritual Rulers help, to guide themselues in al matters of doctrine and doubts in religion: the holy Apostle here telleth and fore-warneth the faithful, that the Scriptures be ful of difficultie, and specially S. Paules epistles of al other parts of holy writ, and that ignorant men and vnstable or phantastical fellowes puffed to and fro with euery blast of doctrine and heresie, abuse, peruert, and misconster them to their owne damnation. And * S. Augustin saith, that the special difficulty in S. Paules epistles, which ignorant and euil men doe so peruert, and which S. Peter meaneth, is his hard speach and much commendation of that faith which he saith doth iustifie. Which the ignorant euen from the Apostles time, and much more now, haue and doe so misconster, as though he had meant that only faith without good workes could iustifie or saue a man. Against which wicked collection and abuse of S. Paules words, the said Father saith al these Canonical or Catholike epistles were writtẽ. The Scriptures be hard, namely S. Paules epistles, specially where he speaketh of iustification by faith.

*De fid. & op. c. 14.

But the Heretikes here to shift of the matter, and to creep out after their fashion, The Protestãts answer,

The Protestants idle distinctiō between difficultitie in the Epistles and dissicultie in the things.

anſwer, that S. Peter ſaith not, S. Paules epiſtles be hard, but that many things in them are hard. Which may be to the Catholikes an example of their ſophiſtical euaſions from the euidence of God's word. As though it were not alone to ſay, *Such an Author or Writer is hard*: and, *There be many things in that Writer hard to be vnderſtood*. For, whether it be that the argument and matter be high and paſt vulgar capacitie, as that of predeſtination, reprobatiō, vocatiō of the Gentils, & iuſtifying faith: or whether his māner of ſtile and writing be obſcure: al proue that his epiſtles be hard and other Scriptures alſo: becauſe S. Peter here affirmeth that by reaſon of the difficulties in them whether in the ſtyle, or in the depth of the matter, the ignorant and vnſtable (ſuch as Heretikes be) doe peruert his writings, as alſo other Scriptures, to theyr owne damnation. Whereby it is plaine that it is a very dangerous thing for ſuch as be ignorant, or for wild witted fellowes, to read the Scriptures. For ſuch conditioned men be they that become Heretikes, and through ignorance, pride, & priuate phantaſie, meeting with hard places of S. Paules epiſtles or other Scriptures, breed Hereſies.

The Greek copies haue both, ſome ἐν οἷς, *in which things*: ſome ἐν αἷς, *in which epiſtles*.

And that not only the things treated of in the holy Scriptures, but alſo that the very manner of writing and enditing thereof, is high and hard, and purpoſely by God's prouidence oppointed to be written in ſuch ſort, ſee S. Auguſtin li. 2. de doct. Chriſt. c. 6. & ep. 119. S. Ambroſe ep. 34. in principio. S. Hierom to Paulinus ep. 103. c. 5. 6. 7. who alſo (ep. 65. c. 1.) ſaith that in his old age, when he ſhould rather haue taught then be taught, he went as farre as Alexandria, only to heare Didymus, and to haue his help for the vnderſtanding of the Scriptures, & confeſſeth with great thankes to the ſaid Didymus, that he learned of him that which before he knew not. Dauid ſaith, *Giue me vnderſtanding and I wil ſearch thy law*. The Eunuch in the Actes ſaid, How can I vnderſtand without an interpreter? The Apoſtles, til Chriſt opened their ſenſe to vnderſtand the Scriptures, could not vnderſtand them. The holy Doctours by continual ſtudie, watching, and praying, had much a-doe to vnderſtand them: that great Clerke S. Auguſtin confeſſing in the foreſaid epiſtle 119. c. 21. that there were many moe things that he vnderſtood not, then that he vnderſtood. The Heretikes ſay the Fathers did commonly erre, and how could ſuch great wiſe learned men be deceiued in reading and expounding the Scriptures, if they were not hard? And if they were hard to thē, how are they eaſie to theſe new Maiſters the Heretikes? Finally, why doe they write ſo many new gloſſes, ſcholies, commentaries, as a cart can not carrie? Why doe Luther, Zuinglius, Caluin, and their Companions agree no better vpon the interpretation of the Scriptures, if they be not hard? Whereat ſtumbled al the old heretikes & the new, Arius, Macedonius, Vigilantius, Neſtorius, Berengarius, Wicleffe, Proteſtants, Puritanes, Anabaptiſts, and the reſt, but at the hardnes of the Scriptures? They be hard then to vnderſtand, and Heretikes peruert them to their owne damnation.

Not only the matter, but the ſtyle of the Scriptures is hard.

Pſ. 118. Act. 8. Luc. 24. v. 45.



THE ARGVMENT OF S. IOHNS THREE EPISTLES.

OF S. Iohn *was ſaid in the Argument before his Ghoſpel. Now here follow his three Epiſtles: one to al Catholikes (though* ſome ancient doe call it,* Ad Parthos:*) the other two being very ſhort, vnto a certaine Ladie, & to one Gaius. The effect of al is, to witnes vnto them the certaintie of the Catholike faith, & to exhort them to continue ſtil in it: alſo to loue the Catholike Church, and ſo, neither to become heretikes, nor Schiſmatikes: but rather to auoid al ſuch, as the fore-runners of Antichriſt, and to remember, that Catholikes need not to goe to ſchoole to any ſuch Maiſters, hauing at home in the Catholike Church, the doctrine of the* Holy Ghoſt *himſelf, who was giuen to the Church viſibly in the beginning, to lead her into al truth, and to continue with her for euer. Therfore he ſaith:* That which you haue heard from the beginning, let it abide in you. *Likewiſe a litle after,* v. 27. *and ep.* 2. v. 6. This is the commandement, that as you haue heard from the beginning, you walke in the ſame, becauſe many ſeducers are gone out into the world. *and* v. 8. *&* 9.

* Higinus ep: 1. to. 1. Concil. Auguſt. li. 2. Euang. quæſt. q. 39.

1. Iohn. 2. v. 43.

And not only thus in general, but alſo in particular he expreſſeth the points which the heretikes did then cal in queſtion. Some were about Chriſt himſelf. For they denied that IESVS *is Chriſt, that he is the very Sonne of God, that he is incarnate. Ep.* 1. *c.* 2. *v.* 22. *and Ep.* 2. *v.* 7. *And againſt ſuch it was that he wrote his Ghoſpel alſo, as he there ſignifieth* Iohn. 20. v. 31. *Other points are about our iuſtification, againſt only faith, and for good workes, as alſo S. Aug. noted, whoſe words were cited before. Hereupon he ſaith:* If we ſay we haue ſocietie with God, and walke in darkenes, we lie *Ep.* 1. *c.* 1. *Againe,* He that ſaith he knoweth God, and keepeth not his commandements, is a lier. *Againe,* This is the charitie of God, that we keep his commandements, and his commandements are not heauie. *Finally,* Children let no man ſeduce you. He that doth iuſtice, is iuſt, euen as he is iuſt, *Ep.* 1. *c.* 3. *v.* 7. 8. 9. *likewiſe c.* 2. *v.* 29. *and indeed in al the three Epiſtles throughout, he doth inculcate good workes & keeping the commandements, againſt the hereſie of only faith.*

De fid. ep. & c. 14.

1. Iohn. 1. & 2.

THE FIRST EPISTLE OF S. IOHN THE APOSTLE.

CHAP. I.

God cause there is to beleeue the Apoſtles preaching. 5. And this is one point of their preaching, that to haue participation with God, we muſt not only beleeue, but alſo abſtaine from al mortal ſinne, 8. though we al ſinne venially.

THAT which was from the beginning, which we haue heard, which we haue ſeen with our eyes, which we haue looked vpon, and our hands haue handled, of the Word of life: (2. and the life was manifeſted: and we haue ſeen, and doe teſtifie, and declare vnto you the life eternal which was with the Father, and hath appeared to vs) 3. that which we haue ſeen and haue heard, we declare vnto you, that" you alſo may haue ſocietie with vs," and our ſocietie may be with the Father and with his Sonne IESVS Chriſt. 4. And theſe things we write to you, that you may reioyce, and your ioy may be ful.

5. And this is the annuntiation which we haue heard of him, and declare vnto you, That * God is light, and in him there is no darkeneſſe: 6. If we ſhal ſay that we haue ſocietie with him, and walke in darkeneſſe, we lie, and doe not the truth. 7. But if we walke in the light, as he alſo is in the light: we haue ſocietie one toward another, and *" the bloud of IESVS Chriſt his Sonne cleanſeth vs" from al ſinne. 8. * If we ſhal ſay" that we haue no ſinne, we ſeduce our ſelues, and the truth is not in vs. 9. If we confeſſe our ſinnes, he is faithful & iuſt, for to forgiue vs our ſinnes, and to cleanſe vs from al iniquitie. 10. If we ſhal ſay that we haue not ſinned, we make him a lier, and his world is not in vs.

Io. 8. 12.

Heb. 9. 1. Pet. 1. Apo. 1. 3. Reg. 8, 46. 2. Par. 6 36.

ANNO-

ANNOTATIONS.

Chap. I.

3. *You may haue societie.*) S. Iohn sheweth manifestly, that whosoeuer desire to be partarkers with God, must first be vnited to the Churches societie, learne that faith, and receiue those Sacraments, which the Disciples receiued of the Truth it-self, conuersant with them in flesh. So saith Venerable Bede vpon this place. Whereby we see there is no Societie with God in Sectes or schismes, nor any-where but in the vnitie, fellowship, & communion of that Church which can proue it-self to descend from the Apostles.

No saluation but in the Societie of the Church.

7. *The blond of Iesus.*) Whether sinnes be remitted by praiers, by fasting, by almes, by faith, by charitie, by Sacrifice, by Sacraments, & by the Priests, (as the holy Scriptures doe plainely attribute remission to euery of these) yet none of al these doe otherwise remit, but in the force, by the merit & vertue of Christs bloud: these being but the appointed meanes & instruments by which Christ wil haue his holy bloud to worke effectually in vs. Which meanes whosoeuer contemneth, depriueth himself of the commoditie of Christ's owne bloud & continueth stil in sinne and vncleanesse, vaunt he himself neuer so much of Christ's death. Which point let the Protestāts marke wel, and cease to beguile their poore deceiued followers, persuading them, that the Catholikes derogote from Christ's bloud, or seeke remission otherwise then by it, for that they vse humbly the meanes appointed by Christ to apply the benefit of his holy bloud vnto them.

Many meanes & instruments of remitting sinne, but al by the force & merits of Christ's bloud applied by them.

7. *From al sinne.*) From original and actual, venial and mortal, *à culpa & pœna*, that is from the fault and the paine due for the same. V. Bede saith, that Christ's Passion doth not only remit in Baptisme the sinnes before committed, but al other afterward also done by frailtie: yet so, if we vse for the remission of them, such meanes as be requisit and as Christ hath appointed, whereof he reckneth some. *Bede vpon this place.* See S. Augustin also vpon this place *to. 9.* and S. Hierome *li. 2. con. Pelag. c. 3.*

Al remission of sinnes is by the Passion of Christ though by secundarie meanes also.

8. *That we haue no sinne.*) We gather by these wordes and the former, that there be two sorts of sinnes: one mortal, excluding vs from light & the societie of God: another venial, which is found euen in those that walke in the light, and are in the societie of God. Also we note against the Pelagians, that we be truely called the sonnes of God, and so iust indeed, though we be not without al sinnes, euery one of vs, as wel iust as vniust, being taught and bound to confesse our offenses, and to aske pardon daily of God, by this petition of the *Pater noster*, *Forgiue vs our debts.* Therfore S. Augustin *li. de natura & grat. c. 36.* reckneth vp al the holy Patriarches, Prophets, and renowmed iust persons, to haue been sinners, euen when they were in grace, and iustice: excepting alwaies our B. Ladie, *de qua propter honorem Domini, nullam prorsus, cum de peccatis agitur, habere volo quæstionem*; of whom, saith he, *for the honour of our Lord, when we talke of sinnes, I wil haue no question.* And Pelagius asking what sinnes Abel and such iust men did commit, S. * Augustin answereth, that they might laugh sometime immoderately, or iest too much, or couet some-what intemperately, or plucke fruit ouer greedily, or in eating take some-what more then afterward was wel digested, or haue their intention in time of praier some-what distracted, and such like. Thus in sense S. Augustin. Whereby we may learne which be venial sinnes, that cōsist with true iustice & * can not alwaies be auoided euen of holy men in this life. In the booke *de fide ad Petrum c. 41.* are excepted from this common rule of sinners, the children which be newely baptized and haue not yet vse of reason to sinne either mortally or venially.

A man may be truely iust, notwithstanding venial sinnes.

S. Augustin excepteth our B. Ladie from sinners.

Examples of venial sinnes.

* c. 38.

* *de dono perseuerantiæ, c. 2.*

CHAP. II.

If any ſinne mortally, he muſt not deſpaire. 3. To know God rightly, is not to beleeue only, but to keep his commaundements: 7. and that this is no new doctrine, but the very primitiue, though a new life it is. 9. Therfore he that beleeueth muſt alſo loue his Brethren: 12. and that men muſt not loue the world but doe that which God willeth. 18. Many are gone out of the Church and become ſeducers, al the Miniſters of Antichriſt: but true Chriſtians muſt continue in their old faith, conſidering the reward, & that they need not goe to ſchole to any Heretike, the Holy Ghoſt himſelf being the Schole-maiſter of the Church. 29. He doth earneſtly inculcate iuſtice and good workes.

MY litle children, theſe things I write to you, " that you ſinne not. But and if any man ſhal ſinne, we haue " an c Aduocate with the Father, IESVS Chriſt the iuſt: 2. and he is the propitiation for our ſinnes: and not for ours only, but alſo " for the whole worldes. 3. And in this we know we haue knowen him, if we obſerue his commandements. 4. " He that ſaith he knoweth him, and keepeth not his commandements, is a lier, and the truth is not in him: 5. But he that keepeth his word, in him in very deed the charitie of God is perfited: in this we know that we be in him. 6. He that ſaith he abideth in him, ought euen as he walked, himſelf alſo to walke.

c παράκλητον.

7. My Deareſt, I write not a new commandement to you, but an old commandement which you had from the beginning. The old commandement is the word which you haue heard. 8. Againe * a new commandement write I to you, which thing is true both in him and in you: becauſe the darkeneſſe is paſſed, and the true light now ſhineth. 9. He that ſaith he is in the light, and hateth his brother, is in the darkeneſſe euen vntil now. 10. * He that loueth his brother, abideth in the light, and ſcandal is not in him. 11. But he that hateth his brother, is in the darkeneſſe, and walketh in the darkeneſſe, and knoweth not whither he goeth, becauſe the darkenes hath blinded his eyes.

* Ioan. 13, 34. 15, 12.

* 1. Ioan. 3. 14.

12. I write vnto you litle children, becauſe your ſinnes are forgiuen you for his name. 13. I write vnto you fathers, becauſe you haue knowen him which is from the beginning. I write vnto you yong men, becauſe you haue ouercome the wicked one. 14. I write to you infants, becauſe you haue knowen the Father. I write vnto you yong men, becauſe you are ſtrong, and the word of God abideth in you, and you haue ouercome the wicked one. 15. Loue not the world, nor thoſe things which are in the world. If any man loue the world, the charitie of the Father is not in him. 16. becauſe " al that is in the world, is the concupiſcence of the flesh, and the concupiſcence of the eyes, and the pride of life, which is not of the Father, but is of the world. 17. And the world paſſeth and the concupiſcence thereof. But he that doeth the wil of God, abideth for euer.

" How al ſinne & tentation proceed of theſe three, ſee S. Thomas in his Summe. 1, 2. queſt. 77. art. 5.

18. Litle

ἐσ ἀντη-χρισθ.

18. Litle children, it is the laſt houre, & as you haue heard, that c Antichriſt commeth: now there are become " many Antichriſts, whereby we know, that it is the laſt houre. 19. " They went out from vs; but " they :: were not of vs. For if they had been of vs, they would ſurely haue remained with vs: but " that they may be manifeſt that they are not al of vs. 20. But you haue c the vnction from the Holy one, and " know al things. 21. I haue not written to you as to them that know not the truth, but as to them that know it: and that no lie is of the truth. 22. Who is a lier, but he which denieth that Iesvs is Chriſt? This is Antichriſt which denieth the Father and the Sonne. 23. Euery one that denieth the Sonne, neither hath he the Father. He that confeſſeth the Sonne, hath the Father alſo. 24. You, that which you haue :: heard from the beginning, let it abide in you. If that abide in you which you haue heard from the beginning, you alſo ſhal abide in the Sonne & the Father. 25. And this is the promiſe which he promiſed vs, life euerlaſting.

ἐχρεόμα Chriſma. whereof Chriſt & Chriſtians.

26. Theſe things haue I written to you concerning them that ſeduce you. 27. And you, the vnction which you haue receiued from him, let it abide in you. And you haue no need that any man teach you: but as his vnction teacheth you of al things, and it is true, and it is no lie. And as it hath taught you, abide c in him. 28. And now litle children abide in him: that when he ſhal appeare, we may haue confidence, and not be confounded of him in his comming. 29. If you know that he is iuſt, know ye that euery one alſo :: which doeth iuſtice, is borne of him.

c or, in it.

" They were of vs for the time, that is, of and in the Church: otherwiſe they could not haue gone out. But they were not of the conſtant ſort, or of the elect & predeſtinat: for then they had taried within, or returned before their death.

:: Keep that firmely & conſtantly which you haue heard euen from the beginning, by the mouth of the Apoſtles; & not that only which you haue receiued by writting.

:: We ſee it is Apoſtolical doctrine, that men may doe or worke iuſtice, and that ſo doing they be iuſt by their workes proceeding of God's grace, & not by faith or imputation only.

ANNOTATIONS.

CHAP. II.

1. *That you ſinne not.*) S. Iohn (ſaith V. Bede vpon this place) is not contrarie to himſelf, in that he ſeeketh here to make them without ſinne, whom he ſaid in the laſt chapter could not be without al ſinnes: but in the former place he warned vs only of our frailety, that we ſhould not arrogate to our ſelues perfect innocencie; here he prouoketh vs to watchfulnes and diligence in reſiſting and auoiding ſinnes, ſpecially the greater, which by God's grace may more eaſily be repelled.

How Chriſt is our only Aduocate.

1. *An aduocate.*) The calling and office of an Aduocate, is in many things proper to Chriſt, and in euery condition more ſingularly and excellently agreeing to him then to any Angel, Saint, or creature liuing: though theſe alſo be rightly and truely ſo called, and that not only without al derogation, but much to the honour of Chriſt's aduocation. To him ſoly and only it agreeth to procure vs mercie before God's face, by the general ranſom, price, & paiment of his bloud for our deliuerie, as is ſaid in the ſentence following, *And he is the propitiation for our ſinnes, and not for ours only, but for the whole worlds.* In which ſort he is our only Aduocate, becauſe he is our only Redeemer. And hereupon he alone immediately, by and through himſelf, and without the aid or aſſiſtance of any other, man or Angel, in his owne name, right, and merits, confidently dealeth in our cauſes before God our iudge, & ſo procureth our pardon, which is the higheſt degree of aduocation that can be.

How Angels, Saints, & men

Al which notwithſtanding, yet the Angels, and Saints, & our fellowes aliue, may and doe pray for vs, and in that they deale with God by intercеſſion to procure mercie for

aliue are our Aduocates.

vs, may iustly be called our Aduocates: not so as Christ is, who demandeth al things immediately by his owne merits, but as secondary Intercessours, who neuer aske nor obtaine any thing for vs, but *per Christum Dominum nostrum*, by and through Christ our common Lord, Aduocate, and Redeemer of mankind. And behold how S. Augustin (*tract. 1. in ep.* Io. vpon these very words) preuented the Heretikes cauillations. *Sed dicet aliquis, &c. But some man will say, Doe not the Saints then pray for vs? doe not Bishops then or Prelates and Pastours pray for the people? Yes*, saith he: *Marke the Scriptures, and you shal find that the Apostles praied for the people, & againe desired the people to pray for them, and so the head praieth for al, and the members one for another.* And likewise [lest the Heretikes should say, there is a difference betwixt the liuing and the dead in this case) thus the same holy Father writeth vpon the 85. Psalme in fine. *Our Lord Iesus Christ doth yet make intercession for vs, al the Martyrs that be with him, pray for vs: neither wil their intercession cease, til we cease our groanings.*

Saints in heauen pray for vs.

In this sense therfore whosoeuer praieth for vs, either aliue or dead, is our Aduocate: as S. Augustin (*ep. 59. to Paulinus circa med.*) calleth Bishops, the peoples Aduocates, when they giue them their benediction or blessing. So doth the holy Church cal our B. Lady our Aduocate, by the very words of S. Irenæus, that you may see such speaches be no new inuentions of the later Ages, but Apostolical. *The obedient Virgin* MARIE (saith he) *is made the Aduocate of the disobedient virgin Eue* And to confound the Protestants plainely, in that they thinke or pretend that the aduocation or patronage of Saints should be iniurious to Christ, remember that * our Sauiour acknowledgeth Angels to be deputed for the protection (which is nothing els but aduocation) of infants before the face of God, besides the plaine examples in the old Testament *Gen. 48. v. 16. Tob. 5. 27. & c. 12. v. 12. Dan. 10.* And this not only the Catholike Church, but the very English Protestants themselues in their seruice booke and in the Collect of Michel-mas day, professe, and pray for the same protection or aduocation of Angels, and defend the same against their yonger brethren the Puritanes.

The B. virgin is our Aduocate.

Iren. li. 3. c. 33. & li. 5. post med. D. Hiero. in Mat. 1. 18.

Angels are our Protectours.

2. *For the whole world.*) S. Augustin gathereth hereof against the Donatists, and al other Heretikes, that would driue the Church into corners or some certaine countries, from the vniuersalitie of al Nations (whereof it was named by the Apostles, Catholike) that the true religion, and Church, and consequently the effects of Christs propitiation, death, and aduocation, pertaineth not to one Age, nation, or people, but to the whole world. S. Augustin vpon this place *to. 9. tract. 1. in ep.* Io.

The Catholike Church is the only true Church.

4. *He that saith he knoweth.*) To know God here, signifieth [as it doth often in the Scriptures) to loue, that is, as in the last chapter, to be in societie with him, and to haue familiar and experimental knowledge of his graces. If any vant himselfe thus to know God, and yet keepeth not his commandements, he is a lier, as al Caluinistes and Lutherans, that professe themselues to be in the fauour of God by only faith: affirming, that they neither keep, nor possibly can keep his commandements.

Not only faith.

18. *Many Antichrists.*) *The holy Apostle* S. Iohn (saith S. Cyprian) *did not put a difference betwixt one heresie or schisme and another, nor meant any sort that specially separated themselues, but generally called al without exception,* Antichristes, *that were aduersaries to the Church, or were gone out from the same.* And a litle after, *It is euident that al be here called Antichristes, that haue seuered themselues from the charitie and vnitie of the Catholike Church.* So writeth he *ep. 76. nu 1. ad Magnum.* Whereby we may learne, that al Heretikes, or rather Arch-heretikes be properly the precursours of that one and special Antichrist, which is to come at the last end of the world, & which is called here immediately before, ὁ ἀντίχριστος, *that peculiar and singular Antichrist.*

Al Heretikes are Antichrists, the fore-runners of the great Antichrist.

19. *They went out from vs.*] An euident note and marke, whereby to conuince al Heretikes and false Teachers, to wit, that being once of the common Catholike Christian fellowship, they forsooke it, and went out from the same. Simon Magus, Nicolas the Deacon, Hymenæus, Alexander, Philetius, Arius, Macedonius, Pelagius, Nestorius, Eutyches, Luther, Caluin, and the like, were of the common societie of al vs that be Christian Catholikes, they went out from vs whom they saw to liue in vnitie of faith & religion together, & made themselues new Couenticles, therfore they were (as the Apostle here sheweth) Antichristes, and we and al that abide in the ancient fellowship of Christian religion, that went not out of their fellowship, in which we neuer were, nor out of any other societie of knowen Christians, can not be Schismatikes or Heretikes, but must needs be true Christian Catholike men. Let our Aduersaries tel vs, out

The marke of al heretikes is, their going out of the Catholike societie.

of

of what Church we euer departed, when, and where, and vnder what persons it was that we reuolted, as we can tel them the yeare, the places, the Ringleaders of their reuolt.

The Catholikes can not be proued to haue gone out.

19. *They were not of vs.*) He meaneth not, that Heretikes were not, or could not be in or of the Church, before they went out or fel into their heresie or schisme: but partly that many of them which afterward fal out, though they were before with the rest, and partakers of al the Sacraments with other their fellowes, yet indeed were of naughtie life & conscience when they were within, and so being rather as il humours and superfluous excrements, then true and liuely parts of the body, after a sort may be said not to haue been of the body at al. So S. Augustin expoundeth these words in his commentarie vpon this place. *tract.* 3. but els-where, more agreably as it seemeth, that the Apostle meaneth, that such as wil not tarie in the Church, but finally forsake it to the end, in the prescience of God, and in respect of the smal benefit they shal haue by their temporal smal abode there, be not of or in the Church, though according to this present state, they are truely members thereof. *Li. de corrept. & gr. c. 9. & de dono perseuer. c. 8.*

How Heretikes are of the Church, before they fal.

19. *That they may be manifest.*) God permitteth heresie to be, that such as be permanent, constant, and chosen members and children of the Catholike Church, only knowen to God before, may now also be made manifest to the world, by their constant remaining in the CHVRCH, when the wind and blast of euery heresie or tentation driueth out the other light & vnstable persons.

By heresies constant Catholikes are knowen.

20. *Know al things.*) They that abide in the vnitie of Christes Church, haue *the vnction*, that is, the Holy Ghost, who teacheth al truth. Not that euery member or man thereof hath al knowledge in himself personally, but that euery one which is of that happie societie to which Christ promised and gaue the Holy Ghost, is partataker of al other mens guifts and graces in the same Holy Spirit, to his saluation. Neither need any to seeke truth at Heretikes hands or others that be gone out, when it is within themselues, and only within themselues in God's Church. *If thou loue vnitie* (saith S. Augustin) *for thee also hath he, whosoeuer hath any thing in it. Take away enuie, it is thine which I haue, it is mine which thou hast. &c.* Tract. 32. in Euang. Ioan.

Euery good Catholike is sufficiently taught by the Church to saluation.

CHAP. III.

It is not for the sonnes of God, to sinne mortally, but for the sonnes of the Diuel, whereby they are knowen one from another, & not by only faith. 11. True faith is, that we also loue our Brethren, giuing both our life and substance for them. 19. Such vnfeined loue may haue great confidence before God. 23. Because the keeping of his commandements doth much please him, which consist in faith and charitie.

:: Not by nature, as Christ is: but by grace and adoption.

SEE what manner of charitie the Father hath giuen vs, that we should be named and be :: the sonnes of God. For this cause the world doth not know vs, because it hath not knowē him. 2. My Deerest, now we are the sonnes of God; & it hath not yet appeared what we shal be. We know that when he shal appeare, we shal be like to him: because we shal c see him as he is. 3. And euery one that hath this hope in him, :: sanctifieth himself, as he also is holy. 4. Euery one that committeth sinne, committeth also iniquitie: and " sinne is iniquitie. 5. And * you know that he appeared to take away our sinnes: * and sinne in him there is none. 6. Euery one that abideth in him, " sinneth not: and euery one that sinneth, hath not seen him, nor knowen him. 7. Litle children, let no man seduce you. " He that doeth iustice, is iust: euen as he also is iust. 8. * He that committeth sinne, is of the diuel:

c How we shal see God & be like vnto him in the next life, see S. Augustin. *ep.* 111 112. *& li.* 22. *de ciuit. Dei* c. 29.

:: This teacheth vs that man sanctifieth himself by his free-wil working together with Gods grace, S. Augustin *vpon this place.*

Ef. 53, 4. *1. Pet.* 2, 24.

Io. 8, 44.

becauſe the diuel" ſinneth from the beginning. For this, appeared the Sonne of God, that he might diſſolue the workes of the diuel. 9. Euery one that is borne of God, committeth not ſinne: becauſe his ſeed abideth in him, and he can not ſinne becauſe he is borne of God. 10. In this are the children of God manifeſt, and the children of the diuel. Euery one that is not iuſt, is not of God, and he that loueth not his brother.

The Epiſtle for S Polycarpus, Ian. 26.

11. Becauſe this is the annuntiation, which you haue heard from the beginning, * That you loue one another. 12. Not as * Cain, who was of the wicked, and killed his brother. And for what cauſe killed he him? Becauſe his workes were wicked: but his brothers, iuſt.

Io.13.15
Gen.4.8

The Epiſtle vpon the 2. Sunday after Pentecoſt.

13. Maruel not, Brethren, if the world hate you. 14. We know that we are tranſlated from death to life, becauſe we loue the Brethren. He that loueth not, abideth in death. 15. Whoſoeuer hateth his brother, is a murderer. And you know that no murderer hath life enerlaſting abiding in himſelf. 16.* In this we haue knowen the charitie of God, becauſe he hath yealded his life for vs: and we ought to yeald our liues for the Brethren. ✠ 17.* He that ſhal haue the ſubſtance of the world, and ſhal :: ſee his brother haue need, and ſhal ſhut his bowels from him: how doth the charitie of God abide him?

Io.15,13
Ia.2,15.

:: Euery man is bound to giue almes according to his abilitie, when he ſeeth his brother in great neceſſitie.

18. My litle children, let vs not loue in word, nor in tongue but in deed and truth. ✠ 19. In this we know that we are of the truth: and in his ſight we ſhal perſuade our harts. 20. For if our hart doe reprehend vs, God is greater then our hart, and knoweth al things. 21. My Deareſt, if our hart doe not reprehend vs, we haue confidence toward God. 22. And * whatſoeuer we ſhal aske," we ſhal receiue of him: becauſe we keep his commandements, and doe thoſe things which are pleaſing before him. 23. And * this is his commandement, that we beleeue in the name of his Sonne IESVS Chriſt: and :: loue one another, as he hath giuen commandement vnto vs. 24. And * he that keepeth his commandements, abideth in him, and he in him. And in this we know that he abideth in vs, by the Spirit which he hath giuen vs.

Mt 21,
Io.14.
1.Io.3.
Io 17,3.
13,34.
Io.14,
23.

:: Leſt any man ſhould thinke by the words next before, only faith in Chriſt to be commanded or to pleaſe God, he addeth to faith, the commandement of charitie or loue of our neighbour.

ANNOTATIONS.

CHAP. III.

Concupiſcẽce remaining after Baptiſme is no ſinne, without conſent.

4. *Sinne is iniquitie.*) Iniquitie is not taken here for wickednes, as it is commonly vſed both in Latin and in our language, as is plaine by the Greek word ἀνομία, ſignifying nothing els but a ſwaruing or declining from the ſtraight line of the law of God or nature. So that the Apoſtle meaneth, that euery ſinne is an obliquitie or defect from the rule of the law: but not contrarie, that euery ſuch ſwaruing from the law, ſhould be properly a ſinne, as the Heretikes doe vntruely gather, to proue that concupiſcence remaining after Baptiſme is a very ſinne, though we neuer giue our conſent vnto it. And though in the 5. chapter following verſ. 17. the Apoſtle turne the ſpeach, affirming euery iniquitie to be a ſinne, yet there the Greek word is not the ſame as before, ἀνομία, but ἀδικία. By which it is plaine that there he meaneth by *iniquitie*, mans actual and proper tranſgreſſion which muſt needs be a ſinne. See S. Auguſtin *cont. Iulian. li. 5. c. 3.* S. Ambr. *li. de Apologia Dauid c. 13.*

6. *Sinneth*

6. *Sinneth not.*) Iouinian & Pelagius falsely (as Heretikes vse to doe) argued vpon these words and those that follow vers. 9: the one, that the baptized could sinne no more; the other, that no man being or remaining iust could sinne. But among many good senses giuen of this place, this seemeth most agreable, that the Apostle should say, that mortal sinne doth not consist together with the grace of God, & therfore can not be committed by a man continuing the sonne of God. And so is the like speach in the 9. verse following to be taken. See S. Hierom *li. 2. cont. Iouinianum c. 1.* Heretical exposition of Scriptures. No man in grace sinneth mortally,

7. *He that doth iustice.*) He doeth inculcate this often, that man's true iustice or righteousnes consisteth in doing or working iustice, and that so he is iust, and biddeth them not to be seduced by Heretikes, in this point. True iustice.

8. *Sinneth from the beginning.*) The Diuel was created holy and in grace, and not in sinne: but he fel of his owne free wil from God. Therfore these words *from the beginning*, may be interpreted thus, from the beginning of sinne, and so the Apostle wil say, The Diuel committed the first sinne. So S. Augustin *li. 11. de ciu. Dei c. 15.* expoundeth it. The most simple meaning seemeth to be, that he sinned from the beginning of the world, not taking the beginning precisely for the first instant or moment of the creation, but straight vpon the beginning, as it must needs also be taken in S. Iohn's Ghospel. c. 8, 44. How the Diuel sinned frō the beginning.

22. *We shal receiue, because.*) Let the Protestants be ashamed to say, that we obtaine al of God by only faith, the Apostle here attributing it to the keeping of God's commandements. Note here also that God's commandements are not impossible to be kept, but were then, and are now obserued of good men. Not only faith

CHAP. IV.

We may not beleeue al that boast of the spirit, but trie them, whether they teach Catholike articles of the faith (namely the incarnation of Christ:) whether their doctrine be not worldly, and themselues disobedient hearers of the Apostles. 7. We must loue one another, considering the exceeding loue of God in sending his Sonne to saue vs. 17. An argument of perfect charitie is, if we haue nothing in our conscience to feare in the day of Iudgement. 19. And an argument that we loue God is, if we loue our Brethren.

MY Deareſt, "beleeue not euery ſpirit, but" proue the ſpirits if they be of God: becauſe many falſe Prophets are gone out into the world. 2. In this is the ſpirit of God knowen. " Euery ſpirit that confeſſeth IESVS Chriſt to haue come in fleſh, is of God: 3. and euery ſpirit" that diſſolueth IESVS, is not of God: and this is c Antichriſt, of whom you haue heard that he commeth, and now he is in the world. 4. You are of God, litle children, and haue ouercome him. Becauſe greater is he that is in you, then he that is in the world. 5. They are of the world: therfore of the world they ſpeake, and the world heareth them. 6. We are of God. * He that knoweth God, heareth vs. He that is not of God, heareth vs not." In this we know the ſpirit of truth, and the ſpirit of errour.

c ὁ τὸ τοῦ ἀντιχρίστου.

Io. 8, 47. 10, 17.

7. My Deareſt, let vs loue one another: becauſe charitie is of God. And euery one that loueth is borne of God, & knoweth God. 8. He that loueth not, knoweth not God: becauſe God is charitie. 9.* In this hath the charitie of God appeared in vs, becauſe God hath ſent his only-begotten Sonne into the world that we may liue by him. 10. In this is charitie:

Io. 3, 16. The Epiſtle vpon the firſt Sunday after Pentecoſt.

ritie: not as though we haue loued him, but becauſe he hath loued vs, and ſent his Sonne a propitiation for our ſinnes.

11. My Deareſt, if God hath ſo loued vs, we alſo ought to loue one another. 12. * God[ſ] no man hath ſeen at any time. If we loue one another, God abideth in vs, and his charitie in vs is perfited. 13. In this we know that we abide in him, and he in vs: becauſe he of his Spirit hath giuen to vs. 14. And we haue ſeen, and doe teſtifie, that the Father hath ſent his Sonne the Sauiour of the world. 15. Whoſoeuer ſhal confeſſe that IESVS is the Sonne of God, God abideth in him, and he in God. 16. And we haue knowen and haue beleeued the charitie, which God hath in vs. God is charitie: and he that abideth in charitie, abideth in God, and God in him. 17. In this is charitie perfited with vs, [//] that we may haue confidence in the day of iudgement: becauſe as he is, we alſo are in the world. 18. [//] Feare is not in charitie: but perfect charitie caſteth out feare, becauſe feare hath painefulnes. And he that feareth, is not perfect in charitie. 19. Let vs therfore loue God, becauſe God firſt hath loued vs. 20. If any man ſhal ſay, that I loue God; and hateth his brother, he is a lier. For he that loueth not his brother whom he ſeeth, God whom he ſeeth not, how can he loue? 21. * And this commandement we haue from God: that he which loueth God, loue alſo his brother.

Io.1,18; 1.Tim.6,16.

Io.13; 34.15; 12.

[ſ] No man in this life, nor with corporal eyes, cā ſee the proper eſſence or ſubſtance of the Deitie. *See S. Auguſt. ad Paulin. de vidēdo Deo, ep.112.*

ANNOTATIONS

CHAP. IV.

Heretical boaſting of the ſpirit.

1. *Beleeue not euery ſpirit.*) That is, Receiue not euery doctrine of ſuch as boaſt themſelues to haue the ſpirit. For there be many falſe Prophets, that is to ſay, Heretikes, which ſhal goe out of the Church, and chalenge the ſpirit, and vant of God's word, Scripture, and Ghoſpel, which indeed be ſeducers.

The Church only, not euery priuate man, hath to proue & diſcerne ſpirits.

1. *Proue the ſpirits.*) It is not meant by this place, as the Proteſtants would haue it, that euery particular perſon ſhould of himſelf examine, trie, or iudge who is a true or falſe Doctour, and which is true or falſe doctrine. But the Apoſtle here would euery one to diſcerne theſe diuerſities of ſpirits, by taking knowledge of them to whom God hath giuen the guift of diſcerning ſpirits and doctrines (which S. Paul expreſly ſaith is giuen but to ſome, and not to euery one, 1. Cor. 12.) & by obeying the Church of God, to whom Chriſt hath giuen * the Spirit of truth. And this is only the ſure way to proue the ſpirits and doctrines of theſe daies. And al they that would bring vs from our Paſtours and the Churches iudgement, to our owne priuate trial, ſeeke nothing els but to driue vs to miſerable vncertainty in al our beleefe: As Caluin doth, who vpon this place ſaith, that priuate men may examine the general Councels doctrines.

Io.14,16

Caluin.

To confeſſe or deny any article which the Cath. Church teacheth, is at al times a certaine marke of Catholike or Heretike.

2. *Euery ſpirit that confeſſeth.*) The Apoſtle ſpeaketh according to that time, and for that part of Chriſtian doctrine which then was ſpecially to be cōfeſſed, taught, & mainteined againſt certaine wicked Heretikes, Cerinthus, Ebion, & the like, that taught wickedly againſt the Perſon and both natures of Chriſt IESVS. The Apoſtle therfore giueth the faithful people this tokē to know the true Teachers of thoſe daies frō the falſe. Not that this marke would ſerue for al times, or in caſe of al other falſe doctrines, but that it was then a neceſſarie note. As if a good Catholike Writer, Paſtour, or parents would warne al theirs, now in theſe daies, to giue eare only to ſuch Teachers as acknowledge Chriſt

our

our Sauiour to be really present, and sacrificed in the B. Masse, & that al such are true Preachers and of God, the rest to be of the Diuel, or to be counted the spirit of Antichrist. Which spirit of Antichrist (he saith) was come euen then, and is no doubt much more now in al Heretikes, al being precursours of that great Antichrist which shal come towards the later end.

3. *That dissolueth.*) To dissolue, loose, or separate IESVS a-sunder, was proper to al those old Heretikes that taught either against his Diuinitie, or Humanitie, or the Vnitie of his Person, being of two natures, as Cerinthus, Ebion, Nestorius, Eutyches, Manes or Manichæus, Cerdon, Apelles, Apollinaris and the like. And this is one place by which we may see that the cõmon Greek copies be not euer authentical, & that our old approued translation may not alwaies be examined by the Greek that now is, which the Protestants only follow: but that it is to be presupposed, when our old Latin text differeth plainely from the Greek, that in old time either al or the more approued Greek reading was otherwise, & that often the said Greek was corrupted then or since by Heretikes or otherwise. For of the Greeks, S. Irenæus *li.* 3. *c.* 18: among the Latin Fathers, S. Augustin *tract.* 6. *in fine*, S. Leo *ep.* 10. *c.* 5, and Venerable Bede did read as we doe. And this reading maketh more against the said Heretikes, then that which the common Greek now hath, to wit, *Euery spirit that confesseth not Christ to haue come in flesh, is not of God.* Which is also in effect said before vers. 2. And that therfore it was corrupted and altered by Heretikes, see the words of Socrates also a Greek Writer, very agreable to this purpose. *Nestorius* (saith he) *being eloquent by nature*, which is often in Heretikes, *accounted himself therfore learned, & disdained to study the old Interpreters, counting himself better then them al: being ignorant that in S. Iohns Catholike epistle the old Greek copies had:* EVERY ONE THAT DISSOLVETH IESVS, IS NOT OF GOD. So saith he, adding moreouer that such as would separate the diuinitie from the dispensation of Christ's humanitie, took out of the old copies this sense. For which the old Expositours noted that these which would loose IESVS, had corrupted this Epistle. See also the Tripartite li 12. c. 4.

Many old heresies that dissolued Christ.

The Greek text corrupted by old heretikes.

l. 7. c. 32

6. *In this we know.*) This is the most sure & general marke to know the true spirits and Prophets from the false: that those which be of God, wil heare and obey their Apostles & lawful Pastours succeeding the Apostles, & submit themselues to the Church of God: the other, that be not of God, wil not heare either Apostle, Pastour, or Church, but be their owne Iudges.

A sure marke of true or false Teachers.

17. *That we may haue confidence.*) Confidence called in Latin *Fiducia*, is neither al one with faith, nor a persuasion infallible that maketh a man no lesse secure and certaine of his saluation, then of the things that we are bound to beleeue, as the Protestants falsely teach: but it is only a hope wel corroborated, confirmed, and strengthned vpon the promises and grace of God, and the parties merits. And the words both following and going before, proue also euidently against the Protestants, that our confidence and hope in the day of iudgement dependeth not only vpon our apprehẽsion of Christ's merits by faith, or vpon his grace and mercie, but also vpon our conformitie to Christ in this life, in charitie and good workes. And that is the doctrine of S. Peter when he said, *Labour, that by good workes you may make sure your vocation and election*; and S. Paules meaning, when he said, *I haue fought a good fight, there is laid vp for me a crowne of iustice, which our Lord wil render to me in that day a iust iudge.*

Against the Protestãts special faith and presumptuous securitie of saluation.

2 Pet. 1. 10.

2. Tim. 4. 7.

18. *Feare is not in Charitie.*) The Heretikes very falsly vnderstand this place so, that Christian godly men ought to haue no doubt, mistrust, or feare of hel and damnation. Which is most euidently against the Scriptures, commending euery-where vnto vs the awe and feare of God and his iudgements. *Feare him* (saith our Sauiour Mat. 10.) *that can cast body and soul into hel.* And Psal. 118. *Pearse my flesh with thy feare.* Which feare of God's iudgements caused S. Paul and al good men to chastise their bodies, lest they should be reprobate and damned. And the wise man for this cause affirmeth him to be happie, *that is euer fearful.* And holy Iob saith, *I feared al my workes.* And the Apostle, *With feare and trembling worke your saluation.* Which kind of feare is euen in the iustest men and most ful of charitie, consisting wel with the same vertue, and is calleth *Filialis timor*, because it is such as the good child ought to haue toward his Father.

The feare of God in iust men, consisteth with charitie.

1. Cor. 9. Prou. 28 Iob. c. 9. Phil. 2.

But there is a kind of feare which standeth not with charitie, and is cleane against hope also, that which bringeth such perplexitie and anxietie of conscience, that it inducth a mã to mistrust or despaire of God's mercies. That seruile feare also which maketh a man often to leaue sinning & to doe the external workes of iustice, not for any loue or delight

What feare agreeth not with charitie,

delight he hath in God or his lawes, but only for feare of damnation, though it be not il in it-self, but very profitable, as that which helpeth toward the loue of God, yet it stãdeth not with charitie neither, but is daily more & more lessened, & at length quite driuen out by charitie. Of these kind of feares then the Apostle speaketh, and (as some expound) of the feare of men also, of which our Sauiour saith, *Feare not them that kil the body.* Mat. 10.

Seruile feare is not il.

CHAP. V.

They that loue God, must loue his natural Sonne IESVS, and his sonnes by adoption, & keep his commandements, which to the regenerate are light. 4. But not, vnles they continue in the Catholike faith, namely of this article, that IESVS is the Sonne of God, and therfore able to giue vs life euerlasting, 14. and al our petitions 16. and our praiers for al our Brethren that sinne not vnto death, dying in their mortal sinnes by impenitence. Last of al, he warneth them not to communicate with Idols.

WHOSOEVER beleeueth that IESVS is Christ, is borne of God. And euery one that loueth him which begat, loueth him also which was borne of him. 2. In this we know that we loue the children of God: when as we loue God, and keep his commandements. 3. For this is the charitie of God, that we keep his commandemens: * and " his commandements are not heauy. 4. Becausе al that is borne of God, ouercommeth the world: And this is the victorie which ouercommeth the world, our faith. 5. Who is he * that ouercommeth the world, but he that beleeueth that IESVS is the Sonne of God? 6. This is he that came by water & bloud IESVS Christ: not in water only, but in water and bloud. And it is the Spirit which testifieth, that Christ is the truth.

The Epistle vpon *Dominica in albis* or Low Sunday.

Mat. 11, 30.

1. Cor. 15, 57.

7. For there be " three which giue testimonie in heauen, the Father, the Word, and the Holy Ghost. And these three be one. 8. And there be three which giue testimonie in earth: the spirit, water, and bloud' and these three be one'. 9. If we receiue the testimonie of men, the testimonie of God is greater. Becausе this is the testimonie of God which is greater, that he hath testified of his Sonne. 10. * He that beleeueth in the Sonne of God, hath the testimonie of God in himself. ‖ He that beleeueth not the Sonne, maketh him a lier: becausе he beleeueth not in the testimonie which God hath testified of his Sonne. 11. And this is the testimonie, that God hath giuen vs life euerlasting. And this life is in his Sonne. 12. He that hath the Sonne, hath life. He that hath not the Sonne of God, hath not life.

Io. 3, 36.

13. These things I write to you, that you may know that you haue eternal life which beleeue in the name of the Sonne of God. 14. And this is the confidence which we haue toward him: that, * whatsoeuer we shal aske according to his wil, he heareth vs. 15. And c we know that he heareth vs whatsoeuer we shal aske: we know that we haue the petitions which we request of him.

Mt. 7, 7 21, 22. 1. Io. 3, 22.

c or, *if* we know.

16. He that knoweth his brother to sinne a sinne not to death, let him

him aske, and life shal be giuen him, sinning not to death. There is " a sinne to death: " for that I say not that any man aske. 17. All iniquitie, is sinne. And there is a sinne ' to death'. 18. We know that euery one which is borne of God, sinneth not: but the generation of God preserueth him, and the wicked one toucheth him not. 19. We know that we are of God, and the whole world is set in wickednesse. 20. And we know that the Sonne of God commeth: and he * hath giuen vs vnderstanding, that we may know the true God, & may be in his true Sonne, This is the true God, & life euerlasting. 21. My litle children, keep your selues " from Idols. Amen.

ἐὰν δὲ τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον: αἰτήσει, καὶ δώσει αὐτῷ ζωὴν τοῖς ἁμαρτάνουσι μὴ πρὸς θάνατον. ἔστιν ἁμαρτία πρὸς θάνατον: οὐ περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ τις. πᾶσα ἀδικία ἁμαρτία ἐστίν: καὶ ἔστιν ἁμαρτία οὐ πρὸς θάνατον. οἴδαμεν ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ οὐχ ἁμαρτάνει: ἀλλ' ὁ γεννηθεὶς ἐκ τοῦ θεοῦ τηρεῖ ἑαυτόν, καὶ ὁ πονηρὸς οὐχ ἅπτεται αὐτοῦ. οἴδαμεν ὅτι ἐκ τοῦ θεοῦ ἐσμεν, καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται. οἴδαμεν δὲ ὅτι ὁ υἱὸς τοῦ θεοῦ ἥκει, καὶ δέδωκεν ἡμῖν διάνοιαν ἵνα γινώσκωμεν τὸν ἀληθινόν, καὶ ἐσμὲν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ. οὗτός ἐστιν ὁ ἀληθινὸς θεὸς καὶ ζωὴ αἰώνιος. τεκνία, φυλάξατε ἑαυτὰ ἀπὸ τῶν εἰδώλων. ἀμήν.

Lu. 24, 45. ἀπὸ τῶν εἰδώλων.

ANNOTATIONS.

Chap. V.

Mat. 11. 30.

3. *His commandements are not heauie.*) How can the Protestants say that Gods commandements cā not possibly be fulfilled or kept in this life, seeing the Apostle saith, *they be not heauie*: and Christ saith, *his yoke is sweete, and his burden light*? See for the ful vnderstanding of this place S. Aug. *de perfectione iustitiæ* c. 10. The heretikes in fauour of their foresaid errour, rather translate, *His commandements are not* * *grieuous*, then, *are not heauie.*

* βαρεῖαι

The commandements possible to be kept. Heret. translation.

7. *Three which giue testimonie.*) An expresse place for the distinction of three Persons, and the vnitie of nature and essence in the B. Trinitie; against the Arians and other like Heretikes, who haue in diuers Ages found themselues so pressed with these plaine Scriptures, that they haue (as it is thought) altered and corrupted the text both in Greek and Latin many waies: euen as the Protestants handle those textes that make against them. But because we are not now troubled with Arianisme so much as with Caluinisme, we need not stand vpon the varietie of reading or exposition of this passage. See S. Hierom. in his epistle put before the 7. Canonical or Catholike Epistles.

Three persons & one substance in the B. Trinitie.

The Arians corrupt the text of Scripture.

16. *A sinne to death.*) A sinne to death is another thing then a mortal sinne. For it is that mortal sinne only, whereof a man is neuer penitent before his death, or in which he continueth til death, and dieth in it. *I affirme* (saith S. Augustin de correp. & grat. c. 12.) *that a sinne to death is to leaue faith working by charitie euen til death.* So likewise in the words before, *a sinne not to death*, is not that which we cal a venial sinne, but any that a man committeth and continueth not therin til death.

What is a sinne to death.

16. *For that I say not.*) If the sinne to death whereof he speaketh, be the sinne wherin a man dieth without repentance, according to S. Augustines wordes before rehearsed: then the praier which he speaketh of, must needs be praier for the dead. Because he speaketh of praying, or not praying, for them that died in deadly sinne, exhorting vs to pray, and encouraging vs to doe it with confidence to be heard, if we pray for them that departed this life not in deadly sinne: and contrariwise in a māner dissuading & discouraging vs from praying for such as continued in wickednes euen til their liues end. And S. Augustin setteth downe the Churches practise agreable to the Apostles meaning, li. 21. c. 24. de Ciuit. Dei. *If there be any* (saith he) *that persist til death in impenitencie of hart, doth the Church now pray for them, that is, for the soules of them that so are departed?* So saith he. And this is the cause, that *Concilium Bracharense primum cap.* 34. forbideth to pray for such as die in desperation, or kil themselues: and the reason, why the Church forbeareth to pray for Heretikes that die in their heresie, or mainteine heresie vnto death and by their death.

Praier for the dead.

Some of the dead may not be praied for.

And that the place is most properly or only meant of praying for the departed, this conuinceth, that neither the Church nor any man is dehorted here from praying for any sinner yet liuing, nor for the remission of any sinne in this life: al sinnes (of what sort soeuer) being pardonable, so long as the committers of them be in case and state to repent: as they be so long as they be in this world. And we see that the Church praieth, and is often heard, for Heretikes, Iewes, Turkes, Apostataes, and what other infidels or il mē soeuer,

It is proued that the Apostle speaketh of praying for the dead.

soeuer, during their liues. And it is great blasphemie that the Caluinistes vtter vpon this place: to wit, that Apostasie & certaine other sinnes of the reprobate, can not be forgiuen at al in this life. Which they hold, only to auoid the sequele of praying for the dead vpon these words of S. Iohn. Besides that they must take vpon them presumptuously, to know and discerne of God's secrets, who be reprobate, and who be not, and according to that, pray for some, and not for other-some: al which is most wicked and absurd presumption.

The Caluinists blasphemie, to auoid this sense of the Apostle.

As for their allegation, that S. Ieremie the Prophet was forbiden to pray for the Iewes, & warned that he should not be heard, Chap. 7. 11. 14. there is great difference. First he had a reuelation by the words of God, that they would continue in their wickednes, as we haue not of any certaine person, whereof S. Iohn here speaketh. Secondly, Ieremie was not forbidden to pray for the remission of their sinnes, nor had denial to be heard therein for any man's particular case, whereof the Apostle here speaketh: but he was told that they should not escape the temporal punishment & affliction which he had designed for them, and that he would not heare him therin.

Heret. translation against sacred images.

21. *From idols.*) It is so knowen a treacherie of Heretikes to translate *idola* images (as here and in a number of places, specially of the English Bible printed the yeare 1562) that we need not much to stand vpon it. As this also is seen to al the world, that they doe it of purpose to seduce the poore ignorant people, and to make them thinke, that whatsoeuer in the Scriptures is spoken against the idols of the Gentils (which the Prophet calleth *Simulacra Gentium*) is meant of pictures, sacred images, & holy memories of Christ and his Saints. Against such seducers the second sacred Councel of Nice, called the seuenth Synod, decreeth thus Act. 4. pag. 122. *Quicunque sententias sacræ scripturæ de Idolis, contra venerandas imagines adducunt, anathema. Qui venerandas imagines idola appellant, anathema. Qui dicunt quod Christiani adorant imagines vt Deos, anathema*, that is, *Anathema to al them that bring the sentences of holy Scripture touching Idols, against the venerable images. Anathema to them that cal the venerable images, Idols. Anathema to them that say, Christians adore images as Gods.*

Psal. 113.

The 2. Councel of Nice pronounceth anathema, that is, a curse against the Caluinists.

Edit. Colon. an. 1567.

Now in their later translations the Heretikes perceiuing that the world seeth their vnhoneſt dealing, corrected themselues in some places, and in this place haue put, *idols*, in the text: but to giue the people a watch-word that the Churches images are to be comprised in the word, *idols*, * they haue put, *images*, in the margent. But concerning this matter, it is most euident that neither euery Idol is an image, nor every image an idol: and that, howsoeuer the origine or etymologie of the word, *idol*, may be taken in the Greek, yet both the words & the things be in truth and by the vse of al tongues, farre differing. The great dragon that the Babylonians adored (*Dan.* 14.) was an idol, but not an image: the Cherubins in Salomons Temple were images, but not idols: and the face of the Queene in her coine or els-where, as Cæsar's face vpon the coine that Christ called for, is an image, but not an idol: and the Heretikes dare not translate that text of Scripture thus, *whose idol is this superscription?* nor cal the Queenes image, the idol of the Queene: nor Christ, the idol of his Father: nor woman, the idol of the man: nor man, the idol of God. Al which in Scripture be named images for al that, and be so indeed, and not idols. Which conuinceth, that the Heretikes be false and corrupt translatours in this place and other the like, confounding these two words as if they were al one.

The great difference of idol & image.

* The Bible of the yeare 1577.

Sacred images in Churches, by God's owne warrant.

But as for the hauing of images or purtraites of holy things, not only in priuate houses, but also in Churches, God himself doth warrant vs, who * commanded euen the Iewes themselues (a people most prone to idolatrie, and that after he had giuen them a special precept of not hauing, making, or worshipping of idols) to make the images of Angels (the Cherubins) and that in the soueraigne holiest place of adoration that was in the Temple, and about the Arke. Yea and in respect of which sacred images partly, they did [as S. Hierom saith *ep.* 17. *c.* 3.) so great reuerence to the holy place called *Sancta sanctorum*. If they then were warranted & commanded to make and naue in so great reuerence the images of mere spirits or Angels, whose natural shape could not be expressed: how much more may we Christians haue and reuerence the images of Christ, his B. mother, the Apostles and other Saints, being men, whose shape may be expressed? So doth the said Nicene Councel argue against the Heretikes which at that time were the Aduersaries of images.

Exod. 25

The 2. Councel of Nice was gathered

And note here, that eight hundred yeares agoe, they were straight counted Heretikes,

tikes, that began to ſpeake againſt images, & that Councel was called purpoſely for them, and condemned them for Heretikes, & confirmed the former ancient reuerence and vſe of ſacred images. Which began euen in our Sauiours time or litle after, when good religious folke for loue and reuerence made his image, namely the woman that he healed of the bloudy fluxe. Which image was alſo approued by miracles, as the Eccleſiaſtical hiſtorie telleth, and namely Euſebius *Eccl. hiſt. li. 7. c. 14.* * who alſo witneſſeth that the images of Peter and Paul were in his daies. As you may ſee alſo in S. Aug. (*li. de conſenſ. Euangeliſt. c. 10.*) that their pictures commonly ſtood together in Rome, euen as at this day. Of our Ladies image ſee S. Gregorie *li. 7. ep. 5. indict. 2. ad Ianuar. & ep. 53.* in whom alſo (*li. 7. ep. 109.*) you may ſee the true vſe of images, and that they are the books of the vnlearned, and that the people ought to be inſtructed and taught the right vſe of them, euen as at this day good Catholike folke doe vſe them to help and increaſe their deuotion in al Catholike Churches: yea the Lutherans themſelues reteine them ſtil. S. Damaſcene wrote three books in defenſe of ſacred images againſt the foreſaid Heretikes.

againſt Image-breakers.

The antiquitie of holy images.

The vſe and fruite of holy images.



THE SECOND EPISTLE OF S. IOHN THE APOSTLE.

He commendeth the Lady and her ſonnes for continuing in the old faith, bidding them ſo to doe hereafter alſo, leſt they loſe the reward of their workes in the day of iudgement: and to loue the true beleeuers, but with Heretikes to haue no ſocietie: expreſsing alſo the points then in controuerſie.

THE Seniour to the Lady Elect and her children, whom I loue in truth, and not I only, but alſo al that haue knowen the truth, 2. for the truth which abideth in vs, and ſhal be with vs for euer. 3. Grace be with you, mercie, peace from God the Father, and from Chriſt IESVS the Sonne of the Father in truth, and charitie.

4. I was exceeding glad, becauſe I haue found of thy children walking in truth, as we haue receiued commandement of the Father. 5. And now I beſeech thee Lady, not as writing a new commandement to thee, but that which we haue had || from the beginning, * that we loue one another. 6. And this is charitie, that we walke according to his commandements. For this is the commandement, that as you haue heard from the beginning, you walke in the ſame: 7. becauſe many ſeducers are gone out into the world, which doe not confeſſe IESVS Chriſt to haue come into fleſh: this is a ſeducer and an Antichriſt.

Io. 13, 12. 1. Io. 3. 11.

8. Looke to your ſelues, that you loſe not the things which you haue wrought: but that you may receiue a ful :: reward. 9. Euery one that c reuolteth, and perſiſteth not in the doctrine of Chriſt, hath not God. He that perſiſteth in the doctrine, the ſame hath both the Father, and the Sonne. 10. If * any man come to you, and bring not || this doctrine, || receiue him not into the houſe, || nor ſay, *God ſaue you*, vnto him. 11. For he that ſaith vnto him, *God ſaue you*, communicateth with his wicked workes.

Ro. 16, 17.

12. Hauing moe things to write vnto you: I would not by paper and inke: for I hope that I ſhal be with you, and ſpeake mouth to mouth: that your ioy may be ful. 13. The children of thy ſiſter elect ſalute thee.

:: Reward for keeping faſt the Catholike faith.

c To goe backe or reuolt from the receiued truth and doctrine Apoſtolical, is damnable.

ANNOT.

ANNOT.

6. *From the beginning.*) This is the Rule of a Christian Catholike man, to walke in that faith and worship of God which he hath receiued from the beginning: Which is that which we now cal according to the Scriptures, *the tradition of the Apostles*: that which is come to vs from man to man, from Bishop to Bishop, and so from the Apostles. So shal a faithful man auoid seducers that rise vp in euery Age, teaching new doctrine.

To hold fast the old receiued faith.

10. *This doctrine.*) The Apostles, and true Pastours their lawful Successours, and the Church of God in holy Councel, vse to set downe the true doctrine in those points which Heretikes cal into controuersie. Which being once done and declared to the faithful, they need no other marke or description to know an Heretike or false Teacher by, but that he commeth with an other doctrine then that which is set downe to them. Neither can the Heretikes shift themselues, as now a-daies they would doe, saying, o let vs first be proued Heretikes by the Scriptures, let them define an Heretike. No, this is not the Apostles Rule. Many a good honest shepheard knoweth a woolfe, that can not define him. But the Apostle saith, If he bring not this set doctrine, he is a seducer. So holy Church saith now, Christ is really in the B. Sacrament, vnder forme of bread and wine &c. If therfore he bring not this doctrine, he is a seducer, and an Heretike and we must auoid him, whether in his owne definitions and censures he seeme to himself an Heretike or no.

To bring wilfully another doctrine then the Catholike Church setteth downe, is alwaies a marke of seducers & Heretikes.

10. *Receiue him not.*) Though in such times and places where the communitie or most part be infected, necessitie often forceth the faithful to conuerse with such in worldly affaires, to salute them, to eate and speake with them, & the Church by decree of Councel, for the more quietnes of timorous consciences prouideth, that they incurre not excommunication or other censures for communicating in worldly affaires with any in this kind, except they be by name excommunicated or declared to be Heretikes: yet euen in worldly conuersation and secular actes of our life, we must auoid them as much as we may, because their familiaritie is many waies contagious and noisome to good men, namely to the simple: but in matter of religion, in praying, reading their bookes, hearing their sermons, presence at their seruice, partaking of their Sacraments, and al other communicating with them in spiritual things, it is a great damnable sinne to deale with them.

When & wherein to cõuerse with Heretikes, is tolerable, when & wherein, it is damnable.

10. *Nor say, God saue you.*) S. Irenæus (*li.3.c.3.*) reporteth a notable storie of this holy Apostle touching this point, out of S. Polycarpus, which is this. *There be some* (saith he) *that haue heard Polycarpe say, that when Iohn the Disciple of our Lord was going to Ephesus, into a bath, to wash himself, and saw Cerinthus the Heretike within the same, he sodenly skipt out, saying that he feared lest the bath should fal, because Cerinthus the enemie of truth was within.* So saith he of S Iohn, and addeth also a like worthie example of S. Polycarpe himself: who on a time meeting Marcion the Heretike, and the said Marcion calling vpon him and asking him whether he knew him not: *Yes*, quoth Polycarpe, *I know thee for Satans sonne and heire. So great feare* (saith S. Irenæus) *had the Apostles & their disciples to communicate in word only, with such as were adulterers or corrupters of the truth: as S. Paul also warned, when he said, A man that is an Heretike, after the first and second admonition auoid.* So farre Irenæus. If then to speake with them or salute them, is so earnestly to be auoided according to this Apostles example & doctrine; what a sinne is it to flatter them, to serue them, to marrie with them, and so-forth?

S. Iohn would not be in one bath with Cerinthus the Heretike.

The like zeale of S. Polycarpe, and other Apostolike men in not communicating with Heretikes.

Tit. 3.

THE THIRD EPISTLE OF S. IOHN THE APOSTLE.

He commendeth Gaius, for continuing in the truth, & for ſuſteining or ſuccouring true Preachers, 9. noting Diotrepes for the contrarie, and praiſing Demetrius.

THE Seniour to Gaius the Deareſt, whom I loue in truth.

2. My Deereſt, concerning al things I make my praier that thou proceed proſperouſly, and fare wel, as thy ſoule doth proſperouſly. 3. I was exceeding glad when the Brethren came, and gaue teſtimonie to thy truth, euen as thou walkeſt in truth. 4. Greater [a] thãke haue I not of thẽ, that then I may heare my childrẽ doe walke in truth. 5. My Deareſt, thou doeſt faithfully whatſoeuer thou workeſt on the Brethren, [*] & that vpon ſtrangers. 6. They haue rendred teſtimonie to thy charitie in the ſight of the Church: whom, thou ſhalt doe wel, bringing on their way in manner worthie of God. 7. For, for his name did they depart, taking nothing of the Gentils. 8. We therfore ought to receiue ſuch: that we may be coadiutours of the truth.

9. I had written perhaps to the Church: but he that loueth to beare [b] primacie among them Diotrepes, doth not receiue vs. 10. For this cauſe, if I come, [c] I wil aduertiſe his workes which he doeth: with malicious words chatting againſt vs. And as though theſe things ſuffice him not, neither himſelf doth receiue the Brethren, and them that doe receiue, he prohibiteth, and caſteth out of the Church. 11. My Deareſt, doe not imitate euil, but that which is good. He that doeth wel, is of God: he that doeth il hath not ſeen God. 12. To Demetrius teſtimonie is giuen of al, and of the truth it-ſelf, yea and we giue teſtimonie: and thou knoweſt that our teſtimonie is true.

13. I had many things to write vnto thee: but I would not by inke and penne write to thee. 14. But I hope forth-with to ſee thee, and we wil ſpeake mouth to mouth. Peace be to thee. The freinds ſalute thee. Salute the freinds by name.

[a] *pleaſure.* χαρὰν, χαρίν.

[*] A great grace to be beneficial to ſtrangers, ſpecially to them that be of our Catholike faith and ſuffer for the fame.

[b] It ſeemeth (ſaith S. Bede) he was an Arch-heretike or proud Sect-maiſter.

[c] That is, I *wil rebuke them and make them* known *to be wicked.* Bede.

[c] *commonebo;* ὑπομνήσω.

THE

THE ARGVMENT OF THE EPISTLE OF S. IVDE.

Mt. 13. IN the Ghoſpel theſe are called Fratres Ieſu, the Brethren of Ieſus: Iames, and Ioſeph, and Simon, and Iude. Their father is

Mt. 10. Mar. 15. called Alphaus, where Iames is termed, Iames of Alphæus: and their mother, Maria Iacobi minoris, Marie the mother of Iames the yonger & of Ioſeph. Which Marie in another

Ioh. 19. place being called Maria Cleophæ, we perceiue their father was named both Alphæus and alſo Cleophas. And that this Cleophas was brother to Ioſeph our Ladies husband, * Hegeſippus telleth vs. Therfore becauſe Ioſeph was called the father of Chriſt, his brothers children were called the Brethren, that is (according to the cuſtom of the ſcripture alſo) the kinſmen of our Lord; & not becauſe they were the children of Ioſeph himſelf by another wife, much leſſe (as Heluidius the Heretike did blaſpheme) by our B. Ladie the perpetual Virgin MARIE. Howbeit ſome good Authours ſay, that their mother Marie was the natural ſiſter of our Ladie, and that therfore they are called, Fratres Domini, the Brethren of our Lord. * Euſeb. hiſt. lib. 3. c. 10.

Luc. 6. Mt. 10. Howſoeuer that be, three of them are reckened among the 12. Apoſtles, Iames, and Simon Cananæus, and Iude. Yea and that they were ſome-what more then Apoſtles, though leſſe then Peter, S. Paul ſignifieth, where he ſaith ſpeaking of himſelf and Barnabas: As alſo the other Apoſtles, and the Brethren of our Lord, and Cephas. 1. Cor. 9.

And as S. Luke calleth this Iude, Iude of Iames, ſo he calleth himſelf in this Epiſtle of his, Iude the ſeruant of Ieſus Chriſt, and the brother of Iames.

Mt. 10. Mar. 3. S. Matthew and S. Marke doe call him Thaddæus, as Lebbæus alſo in the Greeke. His feaſt and his brother Simons together, the Church keepeth Octob. 28. called Simon and Iudes day.

His Epiſtle is an Inuectiue againſt al heretikes (as it were a Commentarie of 2. Pet. 2) and namely (as * S Aug. hath told vs) againſt thoſe, which miſconſtred S. Paules Epiſtles and held Only faith, whom he calleth therfore, Men that transferre or peruert the grace of God into riotouſnes, v. 4. exhorting Catholikes to be conſtant and vnmoueable from their old faith, and to contend for the keeping thereof, v. 3. and v. 20. For heretikes (ſaith he) ſegregate themſelues from the Church and from her faith v. 19. pag. 341, 376.

THE CATHOLIKE EPISTLE OF S. IVDE THE APOSTLE.

He exhorteth them to ſtand to their old faith, ſhewing them by examples, that it is damnable not to continue and be conſtant: 8. inueighing againſt the lecherie, blaſphemie, apoſtaſie, banketing of the heretikes, 14. and that their dānation was long foretold. 17. Catholikes therfore to be vnmoueable, to reproue the obſtinate, to recouer al not deſperate, to confirme the weake, and to liue themſelues vertuouſly and without mortal ſinne, which by God's grace they may doe.

8 *a* Diuers Heretikes abuſe the libertie of Chriſtes grace and Ghoſpel, to the fulfilling of their carnal luſtes and concupiſcences.

IVDE the ſeruant of IESVS Chriſt, and brother of Iames: to them that are in God the Father beloued, and in IESVS Chriſt preſerued, and called. 2. Mercie to you, and peace and charitie be accompliſhed. 3. My Deareſt taking al care to write vnto you of your common ſaluation, I thought it neceſſarie to write vnto you: beſeeching you to contend for the faith once deliuered to the Saints. 4. For there are certaine men ſecretly entred in (which were long agoe preſcribed vnto this iudgement) impious, transferring the grace of our God ::a into riotouſnes, and denying the only Dominatour, & our Lord IESVS Chriſt. 5. * But I wil admonish you, that once know al things, that c IESVS, ſauing the people out of the land of AEgipt, * ſecondly deſtroied them which beleeued not. 6. But the Angels which kept not their principalitie, but forſooke their owne habitation, he hath reſerued vnder darkeneſſe in eternal bonds vnto the iudgement of the great day. 7. As * Sodom and Gomorrhe, and the cities adioyning in like manner hauing c fornicated, and going after other flesh, were made an example, ſuſtaining the paine of eternal fire. 8. In like manner theſe alſo defile the fleſh, and ::b deſpiſe dominion, & blaſpheme maieſtie. 9. When Michael the Archangel, diſputing with the Diuel, made altercation " for the body of Moyſes, he durſt not inferre iudgement of blaſphemie, but ſaid, Our Lord ' command' thee. 10. But theſe, what things ſoeuer certes they are ignorant of, " they blaſpheme: and what things ſoeuer naturally, as dumme beaſts, they know, in thoſe they are corrupted.

11. Who

2. Pet. 2
Nu. 14. 37.
Gen. 19.
c exfornicata.
' rebuke

8 *a* This is our Sauiour, not Ioſue, as S. Hierom noteth ep. 17. ſee Abac. c. 3. v. 18.
:: *b* Such beheretikes, that wil not be ſubiect to any ſuperiour, or that refuſe to obey the lawes either of Spiritual or Temporal Rulers. In which kind (ſpecially in blaſpheming the ſupreme Spiritual Magiſtrate) the Proteſtants doe paſſe.

11. Woe vnto them, ' which' haue gone in the way of* " Cain: and with the errour of* Balaam, haue for reward powred out themselues, and haue perished in the contradiction of Core. 12. These are in their banquets, spots, feasting together without feare, feeding themselues, clouds without water which are carried about of winds, trees of autumne, vnfruitful, twise dead, plucked vp by the roots, 13. raging waues of the sea, foming out their owne confusions, wandering starres: to whom the storme of darknesse is reserued for euer. 14. And of these prophecied Enoch, the seuenth from Adam, saying: Behold our Lord is come in his holy thousands, 15. to doe iudgement against al, and to reproue al the impious, of al the workes of their impietie whereby they haue done impiously, and of al the hard things which impious sinners haue spoken against him. 16. These are murmurers, ful of complaints, walking according to their owne desires, and their mouth speaketh pride, admiring persons for gaine sake.

17. But you, my Deerest, be mindful of the words which haue been spoken before by the Apostles of our Lord IESVS Christ, 18. who told you, * that in the last time shal come mockers, according to their owne desires walking in impieties. 19. " These are they which segregate themselues, sensual, hauing not the Spirit. 20. But you, my Deerest, building your selues vpon ' our ' most holy faith, in the Holy Ghost, praying, 21. keep your selues in the loue of God, expecting the mercie of our Lord IESVS Christ vnto life euerlasting. ✠ 22. And these certes reproue being iudged: 23. but them saue, pulling out of the fire. And on other haue mercie in feare: hating also that which is carnal, the spotted cote.

24. And to him that is able to preserue you without sinne, and to set you immaculate before the sight of his glorie in exultation in the comming of our Lord IESVS Christ, 25. to the only God our Sauiour by IESVS Christ our Lord be glorie and magnificence, empire and power before al worlds, and now and for al worlds euermore. Amen.

The Epist. vpon S. Siluerius day. Iunii. 20.

' because they
Gen. 4, 8
Nu. 22,
Nu. 16,
1. Tim. 4.
2. Tim. 3.
2. Pet. 3.
' your

ANNOT.

9. *For the body of Moyses.*) When, why, or how this altercation or combat was between S. Michael and the Diuel about Moyses body, no man can declare. Only this we see that many truthes and stories were kept in the mouthes and harts of the faithful, that were not written in Scriptures canonical, as this was among the Iewes.

Truths vnwritten, and knowen by tradition.

10. *They blaspheme.*) He speaketh of Heretikes, who being ignorant in God's mysteries and the diuine doctrine of his Church, when they can not reproue the things, then they fal to execrations, irrisions, and blasphemies against the Priests, Church, and Sacraments, and whatsoeuer is godly.

Ignorance maketh Heretikes blaspheme.

11. *Cain. Balaam, Core.*) The Apostle would haue Heretikes specially to be knowen, by the resemblance they haue, first to Cain, in that for enuy that his brothers seruice and Sacrifice was accepted and his reiected, slew his said brother, and was a fugitiue from the face and citie of God, which is the Church. Secondly, by their resemblance to Balaam, who for money was induced to curse God's people, as couetousnes is cõmonly the cause that first maketh Heretikes & false Prophets. Whereupõ S. Aug. saith: *He is an Heretike*

Heretikes resembled to Cain, Balaam and Core.

that for temporal commodities sake either coineth or followeth new opinions. S. Augustl. de vtil. cred. cap. 1. And lastly by the resemblance they haue with the ancient and notorious Schismatike Core, and his companions, who forsooke the ordinarie Priesthood appointed by God, and would needs doe Sacrifice themselues without lawful calling.

Such indeed be al Heretikes, and such be al their sacraments, seruice, and offices in their Church, as Cores were in his schismatical tabernacles. And as pride was the cause of his reuolting from the obedience of Moyses and Aaron his Priests and true Gouernours; so is intolerable pride the cause of al Heretikes forsaking their lawful Pastours and Rulers, and namely of forsaking Christes owne Vicar in earth, our true Aaron, as S. Bernard calleth him. *De consid. li. 2. cap.* 8. To al such forsakers the Apostle here giueth the curse and Væ due to the said three, Cain, Baalam, and Core, and telleth them that the storme of darkenes and eternal damnation is prouided for them: most liuely describing al Heretikes (as in some we to our woe haue experience by their mãners in our daies) in al this passage euen to the end of the Epistle.

Al Heretikes segregate themselues.

19. *These are they which segregate themselues.*) The conditions of Heretikes in the later daies, that is, euer since Christ's time, not of these only of our Age. For there were many that forsooke Gods Church and *segregated themselues* from the fellowship of the faithful euen in the primitiue Church: that we may the lesse maruel at these mens segregating themselues, and going out from the rest, into seueral Sects, which S. Augustin therfore calleth *Segregations.*

THE ARGVMENT OF THE APOCALYSPE OF S. IOHN.

THAT which the old Teſtament foretold of Chriſt himſelf, the Apoſtles could report the fulfilling thereof in the new Teſtament, by way of an hiſtorie, euen from his Conception to his Glorification. But of his Church, they could not doe the like: becauſe in their time it did but begin: being to continue long after them, euen to the end of the world, and then at length to be glorified, as Chriſt her Spouſe al-readie is. Hereupon God would haue S. Luke to report in the Actes of the Apoſtles the ſtorie of the Churches beginning, and for the reſt of it to the end, (that we might receiue this benefit alſo by the Apoſtles hands) he would S. Iohn to tel vs of it in this booke by way of a prophecie.

Of which booke S. Hierome ſaith: The Apocalypſe of S. Iohn hath as many ſacraments or myſteries, as words. Yea more then that, In euery word there are hid manifold and ſundrie ſenſes. Therfore it is very litle that can here be noted, in reſpect. Yet to giue the good Catholike (whoſe comfort is here) ſome litle help, the booke may may be deuided into fiue partes. Hier. ad Paul. in.

1. part. The firſt (after the Proœme) conteineth ſeuen Epiſtles from Chriſt now in glorie, to ſeuen Churches of Aſia, or (for, theſe he maketh al one) to the ſeuen Biſhops of thoſe Churches: meaning not to thoſe only, but to al his Churches and Biſhops through-out the world: ſaying therfore in euery one of them, to al in general: He that hath an eare, let him heare what the Spirit ſaith to the Churches. As alſo in euery one he exhorteth vs to fight manfully (in this ſpiritual warfare of ours againſt ſinne) for the victorie, and in euery one accordingly promiſeth vs a reward in Heauen. But before this, in the beginning of euery one, he partly commendeth, partly reprehendeth, and exhorteth to penance. Where this is much to be noted and feared, that among ſo many, he reproueth ſome-what in al, ſaue only in two, which are the ſecond & the ſixt. In the beginning alſo of euery one, he taketh ſome peece out of the apparition going before, to frame thereof his ſtyle agreably to the matter of each Epiſtle. Ca. 1. 2. 3.

2. After this admonition to Paſtours and their flocks, the ſecond part followeth, wherein the Church and whole courſe thereof from the beginning to the end, is expreſſed in the opening of a booke in God's hand, and the ſeuen ſeales thereof, by Chriſt. For the which, he ſeeth praiſe ſung now in Heauen and earth, not only to the Godhead, as before, but alſo (after a new manner) to Chriſt according to his Manhood. And here, when he is come to the opening of the laſt ſeale, ſignifying Domeſ-day, he letteth that matter alone for a while, and to ſpeake more fully yet of the ſaid courſe of the Church, he bringeth in another pagent (as it were) of ſeuen Angels with ſeuen Trumpets. The effect of both the Seales and Trumpets, is this: That the Church beginning and proceeding, there ſhould be raiſed againſt it, cruel perſecutions, and peſtilent hereſies: and at Ca. 4. to the 8. Ca. 8. to the 12.

length after al hereſies, a certaine moſt blaſphemous Apoſtaſie, being the next preparatiue to the comming of Antichriſt: After al which, Antichriſt himſelf in perſon ſhal appeare in the time of the ſixt ſeale, and ſixt trumpet, perſecuting and ſeducing (for the short time of his reigne) more then al before him. The Church notwithſtanding ſhal ſtil continue, and wade through al, becauſe Chriſt her Sponſe is ſtronger then al theſe aduerſaries. Who alſo ſtraight after the ſayd ſixt time, ſhal in the ſeuenth come in maieſtie and iudge al.

C.12.13.14. 3. Of the which iudgement, differing yet a while to ſpeake at large, he doth firſt in the third part intreat more fully of the Diuels working by Antichriſt and his companie againſt the Church, that the iuſtice of Chriſt afterward in iudging may be more manifeſt.

C.15.to the 21. 4. At length therefore in the fourth part he commeth to the ſeuen laſt plagues, the ſeuenth of them conteining the final damnation of the whole multitude, ſocietie or corps of the wicked, from the beginning of the world to the end. Which multitude, in the Ghoſpel and firſt Epiſtle of this ſame S. Iohn (as alſo in the other Scriptures commonly) 1. Io. 2. is often called Mundus, the world. And here he calleth it partly, Meretricem, a Apoc.17. whore or harlot, becauſe with her concupiſcence ſhe entiſeth the carnal and earthly men away from God: partly, Ciuitatem Babylon, the Citie of Babylon, becauſe it maketh warre againſt Hieruſalem the Citie of God, and laboureth to hold God's people captiue in ſinne, as it was ſhadowed in Nabuchodonoſor and his Babylonians, leading and holding the Iewes with their Hieruſalem, in captiuitie, vntil Cyrus (in figure of Chriſt) deliuered them. But whether al theſe ſeuen plagues ſhould be vnderſtood (as the ſeuenth) of Domeſ-day it-ſelf, it is hard to define. More like it is, that the firſt ſixe are to goe before Domeſ-day: but whether corporally and literally, (ſo as Moyſes plagued Egypt) or rather ſpiritually, it is more hard to define. Yet it ſeemeth more eaſie, to vnderſtand them corporally, as alſo the plagues where with Elias and his fellow ſhal in the time of Antichriſt plague the wicked (which peraduanture ſhal be the ſame laſt plagues) whereof we read in this booke c.11.v.6. But not content to haue deſcribed thus the damnation of the whole adulterous and blouldy ſocietie, he doth alſo expreſly report of their three grād Captaines damnation, which are theſe, Antichriſt, and his False-prophet, and the Diuel himſelf the Authour of al this michiefe.

C.21.22. 5. Finally, on the other ſide, in the fifth part he reporteth the vnſpeakeable and euerlaſting glorie, that the Church after al this ſuffering ſhal by Chriſt her glorious Spouſe be aſſumpted vnto. And ſo concludeth the booke.

THE



Ecce puer meus electus, quem elegi, posui — super eum spiritum meum.

THE APOCALYPSE OF S. IOHN THE APOSTLE.

The Church readeth this booke at Mattins, in the 3. weeke after the octaues of Easter.

CHAP. I.

The 1. part. Seuen Epistles to the Churches. The epistle vpō Michelmas day Septemb. 29, & on the Apparition of S. Michael May 8.

9. S. Iohn being banished in the Ile Patmos, is commanded to write to the seuen Churches of Asia (signified by the seuen candlestickes) that which he saw vpon a Sunday, round about the Sonne of man: 13. whose manner of apparition is described.

THE " Apocalypse of IESVS Christ which God gaue him, to make manifest to his seruants the things which must be done quickly: and signified, sending by his Angel to his seruant Iohn, 2. who hath giuen testimonie to the word of God, and the testimonie of IESVS Christ, what things soeuer he hath seen. 3. Blessed is he that readeth and heareth the words of this prophecie: and " keepeth those things which be written in it. For the time is nigh.

Exo. 3, 14.

4. Iohn " to the seuen Churches which are in Asia. Grace to you and peace from * him that is, and that was, and that shal come, and " from the seuen Spirits which are in the sight of his throne, 5. and from IESVS Christ who is the faithful witnes, the * First-borne of the dead, and the Prince of the Kings of the earth, who hath loued vs, and * washed vs from our sinnes in his bloud, 6. and hath made vs * " a Kingdom and Priests to God and his Father, to him be glorie and empire for euer and euer. Amen. 7. Behold he commeth with the clouds, and euery eie shal see him, and * they that pricked him. And al the Tribes of the earth shal bewaile themselues vpon him. Yea, Amen. 8. * I am Alpha and Omega, the beginning and end, saith our Lord God, which is, and which was, and which shal come, the Omnipotent.

Col. 1, Heb. 9, 1. Pet. 1. 1. Pet. 2.

Zac. 12.

Esa. 44. Apoc. 21 22, 13,

9. I Iohn your brother and partaker in tribulation, and the Kingdom, and patience in Christ IESVS, was " in the Iland, which is called Patmos, for the word of God and the testimonie of IESVS. 10. I was in

The 1. part. Seuen Epistles to the Churches. The epistle vpō Michelmas day Septemb. 29, & on the Apparition of S. Michael May 8.

" There be many (specially now a-daies) that be great readers, hearers & talkers of Scriptures. But that is not enough to make them good or blessed before God, except they keep the things prescribed and taught therein according to our Sauiours saying Luc 11. Blessed are they that heare the word of God, & keep it.

" Banished thither for religiō by Nero, or rather by Domitiā, almost 60. yeares after Christes Asceñ.

c I had a visiō, & not with my corporal eyes, but in spirit I beheld the similitudes of the things following.

c in spirit" on the Dominical day, and heard behind me a great voice as it were of a trompet 11. saying: That which thou seest, write in a booke: and send to the seuen Churches which are in Asia, to Ephesus, and Smyrna, and Pergamus, and Thiatira, and Sardis, and Philadelphia, and Laodicia. 12. b And I turned, to see the voice that spake with me. And being turned I saw seuen candlesticks of gold: 13. and in the middes of the seuen candelesticks of gold, one :: like to the Sonne of man," vested in a c priestly garment to the foot, & girded about neer to the paps with a girdle of gold. 14. And his head & haires were white, as white wool, and as snow, and his eyes as the flame of fire. 15. And his feet like to latten, as in a burning fornace. And his voice as the voice of many waters: 16. and he had in his right hand seuen starres. And from his mouth proceeded a sharpe two-edged sword: and his face, as the sunne shineth in his vertue. 17. And when I had seen him, I fel at his feet as dead. And he put his right hand vpon me, saying: Feare not. * I am the First and the Last, 18. and aliue, and was dead, and behold I am liuing for euer and euer, and haue the keies of death and of hel. 19. Write therefore the things which thou hast seen, and that are, and that must be done after these: 20. The Sacrament of the seuen starres, which thou hast seen in my right hād, and the seuen candlesticks of Gold." The seuen starres, are " the Angels of the seuen Churches. And :: the seuen candlesticks, are te seuen Churches.

b The 1. General Visiō of the 7. according to S. Ambrose.

:: It seemeth not to be Christ himself, but an Angel bearing Christes persō, & vsing diuers speaches proper to Christ.

:: S. Irenæus alluding to this saith, *The Church euerywhere preacheth the truth, & this is the seuen-fold candlesticke, bearing the light of Christ* &c. Li. 5. aduers. hær.

c *podere Sap. 18, 24.*

Esa. 41, 4. 44, 6.

ANNOTATIONS.

CHAP. I.

An admonitiō to the Reader concerning the difficultie of this book.

1. APOCALYPSE.) Of the Apocalypse thus writeth the Ancient Father Denys, Bishop of Corinth, as Eusebius alleageth him li. 7. c. 20. hist. Eccl. *Of this booke* (saith he) *this is my opinion, that the matter thereof is farre more profound then my wit can reach vnto and I doubt not but almost in euery sentence of it, there lieth hidden a certaine sense exceeding mystical and maruelous, which though I vnderstand not, yet I conceiue that vnder the words there is a deep meaning, and I measure not the matter by reason, but attribute al to faith, taking it to be more high and diuine, then I can by cogitation comprise: not reprouing that which I vnderstand not, but therfore I admire with reuerence, because my wit can not attaine to it.* Againe S. Augustin saith, *that in the Apocalypse many things are obscurely spoken, to exercise the mind of the Reader: and yet some few things left euident that through them a man may with labour search out the rest. Specially for that the Author so repeateth the same things in diuers sorts, that seeming to speake of sundry matters, indeed is found but to vtter the same things diuers waies.* li. 20. de Ciuit. Dei c. 17.

Which we set downe here in the beginning, to warne the good Christian Reader, to be humble and wise in the reading both of al other holy Scriptures, & namely of this diuine and deep prophecie: giuing him further to vnderstand, that we wil in our Annotations, according to our former trade and purpose, only or cheefely note vnto the studious, such places as may be vsed by Catholikes, or abused by Heretikes, in the controuersies of this time, and some other also that haue special matter of edification, and that as breefely as may be, for that the volume groweth great.

Numbe s mystic.l.

4. *To the 7. Churches.*) That certaine numbers may be obserued as significatiue and mystical, it is plaine by many places of holy Scripture, and by the ancient Doctours special noting of the same to many purposes. Whereby we see the rashnes of our Aduersaries, in condemning generally al religious respect of certaine numbers in praiers, fasts, or actions. Namely the number of *Seuen*, is mystical, and prophetical, perfect, and which (as S. Augustin saith) the Church knoweth by the Scriptures, to be specially dedicated to the Holy Ghost: and to appertaine to spiritual mundation, as in the Prophets

appointing

appointing of Naaman to wash seuen times in Iordan, and the sprinkling of the bloud seuen times against the tabernacle *li.4.quæst.in numer.q. 33.* See *li.5.c.5.de Gen. ad lit. & l. 5.quæst. in Deuter. q. 42.* Al these visions stand vpon Seuens: Seuen Churches, seuen Angels, seuen starres, seuen spirits, seuen candlesticks, seuen lamps, seuen trumpets, seuen vials, seuen hornes of the Lamb, seuen hilles, seuen thunders, seuen heads of the Dragon, signifying the Diuel: seuen of the beast, that is Antichrist: seuen of the beast that the harlot rid vpon: finally the number also of the visions is specially marked to be seuen, in this booke. And euery time that this number is vsed in this prophecie, it hath a mysterie & a more large meaning then the nature of that number is precisely and vulgarly taken for. As when he writeth to seuen Churches, it is to be vnderstood of al the Churches in the world as the seuen Angels for al the Angels or Gouernous of the whole Catholike Church, and so-forth in the rest; because the number of *Seuen*, hath the perfection of vniuersalitie in it, as S. Augustin saith *li.5.quæst, in Deuter.q.42.* The number of Seuē mystical: specially in this booke.

4. *From the 7. spirits.*) The Holy Ghost may be here meant, and so called for his seuenfold guifts and graces, as some Expositours thinke. But it seemeth more probable that he speaketh of the holy Angels, by comparing this to the like in the 5. Chapter following: where he seemeth to cal these, the seuen Spirits sent into al the world, as S. Paul to the Hebrewes (c. 1,14) speaketh of Angels. And so the Protestants take it in their commentaries. Which we note, because thereupon they must needs confesse that the Apostle here giueth or wisheth grace & peace not from God only, but also from his Angels: though that benediction commeth one way of God, and another way of his Angels or Saints, being but his creatures. And so they may learne, that the faithful often ioyning in one speach, *God and our Lady, our Lord & any of his Saints*, to help vs or blesse vs, is not superstitious, but an Apostolical speach. And so the Patriarch said (Gen. 48.v.16.) *The Angel that deliuereth me from al euils, blesse these children.* See the Annot. *Act.15,28.* Grace & peace from God and the holy Angels. God and our Ladie saue vs, and the like.

6. *A Kingdom and Priests.*) As al that truely serue God, and haue the dominion and superioritie ouer their concupiscences and whatsoeuer would induce them to sinne, be Kings; so al that employ their workes and themselues to serue God, & offer al their actiōs as an acceptable Sacrifice to him, be Priests. Neuertheless, as if any man would thereupon affirme that there ought to be no other earthly Powers or Kings to gouerne in worldly affaires ouer Christians, he were a seditious Heretikes: euen so are they that vpon this or the like places where al Christians be called Priests in a spiritual sort, would therfore inferre, that euery one is in proper signification a Priest, or that al be Priests alike, or that there ought to be none but such spiritual Priests. For it is the seditious voice of Core, saying to Moyses and Aaron, *Let it suffice you, that al the multitude is of holy ones, and the Lord is in them. Why are you extolled ouer the people of the* Lord? Num. 16. How al Christians be both Kings & Priests.

10. *On the Dominical day.*) Many notable points may be marked here. First, that euen in the Apostles time there were daies deputed to the seruice of God, and so made holy and different, though not by nature, yet by vse and benediction, from other profane or (as we cal them) worke-daies. Difference of holy-daies and worke-daies.

Secondly, that the Apostles and faithful abrogated the Sabboth which was the seuenth day, and made holy-day for it the next day following, being the eight day in count from the creation: and that without al Scriptures, or commandement of Christ that we read of, yea (which is more) not only otherwise then was by the Law obserued, but plainely otherwise then was prescribed by God himself in the second commandement, yea and otherwise then he ordained in the first creation, when he sanctified precisely the Sabboth day, & not the day following. Such great power did Christ leaue to his Church, and for such causes gaue he the Holy Ghost to be resident in it, to guide it into al truths, euen such as in the Scriptures are not expressed. And if the Church had authoritie & inspiration from God, to make Sunday (being a worke-day before) an euerlasting holy-day, and the Saturday, that before was holy-day now a common worke-day: why may not the same Church prescribe & appoint the other holy feasts of Easter, Whitsuntide, Christmas, and the rest? For, the same warrant she hath for the one, that she hath for the other. Sunday made holy-day by the Apostles & the Churches authoritie. Other feasts ordained by the Church.

Thirdly, it is to be noted that the cause of this change was, for that now we Christians esteeming more our redemption, then our first creation, haue the holy-day which was before for the remembrance of God's accomplishment of the creation of things, now for the memorie of the accomplishment of our redemption. Which therfore is kept vpon that day on which our Lord rose from death to life, which was the day after the Sabboth, being called by the Iewes, *vna* or *prima Sabbathi*, *the first of* or *after the Sabboth. Mat.* As Saturday was in memorie of the creation so Sunday of Christ's Resurrection.

28. *Act.* 20. 1 *Cor.* 16. Fourthly, it is to be marked that this holy-day by the Apostles tradition also, was named *Dominicus dies, our Lordes day*, or, *the Dominike*. Which is also an old Ecclesiastical word in our language. For the name Sunday is a heathenish calling, as al other of the week daies be in our language: some imposed after the names of planets, as in the Romans time: some by the name of certaine Idols that the Saxons did worship, and to whith they dedicated theyr daies before they were Christians. Which names the Church vseth not, but hath appointed to cal the first day, *the Dominike*, after the Apostle here; the other by the name of *Feries*, vntil the last of the weeke, which she calleth by the old name, *Sabboth*, because that was of God, and not by imposition of the Heathen. See the marginal Annotation *Luc.* 24. 1.

The Church vseth not the Heathenish names of daies. but, *Dies Dominicus, feriæ, Sabbatum.*

Lastly obserue, that God reuealeth such great things to Prophets, rather vpon holy-daies, & in times of contemplation, Sacrifice, and praier, then on other profane daies. And therfore as S. Peter (*Act.* 10.) had a reuelation at the sixt houre of praier, and Zacharie (*Luc.* 1) at the houre of incense, & Cornelius (*Act.* 10.) when he was at his praiers the ninth houre, so here, S. Iohn noteth that he had al the maruelous visions vpon a Sunday.

God giueth greater grace at holy times of praier and fasting.

13. *Vested in a Priestly garment.*) He appeared in a long garment or vestement proper vnto Priests for so the word, *poderes*, doth signifie, as *Sap.* 18. 24.) and that was most agreable for him that represented the Person of Christ the high Priest, and appeared to Iohn being a most holy Priest, and who is specially noted in the Ecclesiastical historie for his Priestly garment called, *petalon* or *lamina*. *Euseb. li. 3 hist. Eccl. cap. 23. & li. 5. c. 23.*

Priestly garments.

20. *The seuen starres.*) The Bishops are the starres of the Church, as the Churches themselues are the golden candlesticks of the world: no doubt to signifie that Christ preserueth the truth only in and by the lawful Bishops and Catholike Church, and that Christs truth is not to be sought for in corners or conuenticles of Heretikes, but at the Bishops hands, and * vpon the candlesticke which shineth to al in the house. *Mt. 5. 15*

The true religion manifest as the light on a candlesticke.

20. *The Angels of the Churches.*) The whole Church of Christ hath S. Michael for her Keeper and Protectour, and therfore keepeth his holy-day only by name, among al Angels. And as earthly Kingdoms haue their special Angels Protectours, as we see in the 10 Chapter of Daniel, so much more the particular Churches of Christendom. See S. Hierom *in 34. Ezech.* But of those Angels it is not here meant, as is manifest. And therfore Angels here must needs signifie the Priests or Bishops specially of the Churches here, & in them al the Gouernours of the whole & of euery particular Church of Christendom. They are called Angels, for that they are God's messengers to vs, interpreters of his wil, our keepers and directours in religion, our intercessours, the cariers and offerers of our praiers to him, and mediatours vnto him vnder Christ. And for these causes and for their great dignitie they are here and in other places of Scripture called Angels. *Mal. 2. 7.*

Angels Protectours.

Bishops and Priests are called Angels.

CHAP. II.

He is commanded to write diuers things to the Churches of Ephesus, Smyrna, Pergamus, and Thyatira: praising them that had not admitted the doctrine of the Heretikes called Nicolaitæ, 22. and calling others by threats vnto penance: 26. and promising reward to him that manfully ouercommeth.

* That which before he willed him to write to the church he now willeth to be written to the Angels or Bishops of the same only. Where we see, it is al one, to the Church, & to the Head or Gouernour thereof.

AND * to the Angel of the Church of Ephesus write: Thus saith he which " holdeth the seuen starres in his right hand, which walketh in the middes of the seuen Candlesticks of gold: 2. I know " thy workes and labour, and thy patience: & that thou canst not beare euil men & hast tried them which say themselues to be Apostles, and are not, and hast found them liars,

liars: 3. and thou haſt patience, and haſt borne for my name, and haſt not fainted. 4. But I haue againſt thee a few things, becauſe ‡ thou haſt left thy firſt charitie. 5. Be mindful therfore from whence thou art fallē: and doe penance, and doe the firſt workes. But if not: I come to thee, & ″ wil moue thy candleſticke out of his place, vnleſſe thou doe penance. 6. But this thou haſt, ″ becauſe thou hateſt the facts ″ of the Nicolaites, which I alſo hate. 7. He that hath an eare, let him heare what the Spirit ſaith to the Churches: To him that ouercommeth, I wil giue to eate of the tree of life, which is in the Paradiſe of my God.

‡ By this we ſee is plainely refuted that which ſome heretikes hold, that a man once in grace or charitie cā neuer fal from it.

Apo. 1, 17. 8. And to the Angel of the Church of Smyrna write: Thus ſaith * the Firſt and the Laſt, who was dead, and liueth: 9. I know thy tribulation and thy ‡ pouertie, but thou art rich: and thou art blaſphemed of them that ſay themſelues to be Iewes and are not, but are the Synagogue of Satan. 10. Feare none of theſe things which thou ſhalt ſuffer. Behold the Diuel wil ſend ſome of you into priſon that you may be tried: and you ſhal haue tribulation ten daies. Be thou faithful vntil death: and I wil giue thee ‡ the crowne of life. 11. He that hath an eare, let him heare what the Spirit ſaith to the Churches: He that ſhal ouercome, ſhal not be hurt of the ‡ ſecond death

‡ This Church repreſenteth the ſtate of thē that are ſpoiled of their goods, empriſoned, & manifoldly afflicted for the Catho. faith.

12. And to the Angel of the Church of Pergamus write: Thus ſaith he that hath the ſharp two-edged ſword: 13. I know where thou dwelleſt, where the ſeate of Satan is: and thou holdeſt my name, and haſt not denied my faith. And in thoſe daies Antipas my faithful witneſſe, who was ſlaine among you, ‡ where Satan dwelleth. 14. But I haue againſt thee a few things: becauſe thou haſt there, them that hold the doctrine

Nu. 24, 14. 25, 2. of Balaam, who tanght Balac ″ to caſt a ſcandal before the children of Iſrael, to eate and commit fornication: 15. ſo haſt thou alſo them that hold the doctrine of the Nicolaites. 16. In like manner doe penance. If not: I wil come to thee quickly, and wil fight againſt them with the ſword of my mouth. 17. He that hath an eare, let him heare what the Spirit ſaith to the Churches: To him that ouer commeth I wil giue the hidden manna, and wil giue him a white ἐψῆφον calculū. counter, and in the counter, a new name written, which no man knoweth, but he that receiueth it.

‡ The singular reward of Martyrdom.

‡ The death of the body is the firſt death: the death of the ſoule, the ſecōd which Martyrs are ſureſt to eſcape of al men.

‡ The ſpecial reſidēce of Satan is where the faithful are perſecuted for Chriſtes truth. Where not to deny the Cath. faith for feare, is much here commended.

18. And to the Angel of the Church of Thyatira write: Thus ſaith the Sonne of God, which hath eyes as a flame of fire, and his feet like to latten. 19. I know thy ‡ workes, and faith, and thy charitie, and miniſterie, and thy patience and thy laſt workes moe then the former. 20. But I haue againſt thee a few things: becauſe thou permitteſt ″ the woman * Iezabel, who calleth her ſelf a Propheteſſe, to teach, and to ſeduce

3 Reg. 18. my ſeruants to fornicate, and to eate of things ſacrificed to idols. 21. And I gaue her a time that ſhe might doe penāce & ″ ſhe wil not repēt frō her fornication. 22. Behold I wil caſt her into a bed: and ″ they that cōmit aduoutrie with her, ſhal be in very great tribulation, vnleſſe they doe penāce frō their workes: 23. and her childrē I wil kil with death, & al the

1. Reg. 16. Pſ. 7. 10. Ier. 11, 20. Churches ſhal know * that I am he that ſearcheth the reines & harts & I wil giue

‡ None of theſe are any thing worth without the other.

:: Who seeth, not here that good workes deserue saluation, as il workes damnation: and that it is not faith alone that God rewardeth, but that faith which worketh by charitie.

giue to euery one of you :: according to his workes. 24. But I say to you and the rest which are at Thyatira, whosoeuer haue not this doctrine, which haue not knowen the depth of Satan, as they say, I wil not cast vpon you another weight. 25. Yet that which you haue, hold til I come. 26. And he that shal ouercome and keep my workes vnto the end, "I wil giue him power ouer the Nations, 27. and * he shal rule them with a rod of yron, and as the vessel of a potter shal they be broken, 28. :: as I also haue receiued of my Father: and I wil giue him the morning starre. 29. He that hath an eare, let him heare what the Spirit saith to the Churches.

Ps. 2, 9.

:: This great priuiledge of Saints riseth of the power and preeminence of Christ, which his father gaue him according to his humanitie; and therfore to deny it to Saints, is to deny it to Christ himself.

ANNOTATIONS

CHAP. II.

Christs care of his Church.

1. *Holdeth the seuen.*) Much to be obserued, that Christ hath such care ouer the Church and the Bishops thereof, that he is said here to beare them vp in his right hand, & to walk in the middes of them: no doubt to vphold and preserue them and to guide them in al truth.

Special vertues required in a Bishop.

2. *Thy workes, labour, patience, &c.*) Things required in a Bishop. First, good workes, and great patience in tribulation. Next zeale and sharp discipline toward offenders is here commended in them. Thirdly, wisedom and diligence in trial of false Apostles & Preachers comming in sheep-skinnes: where is signified the watchful prouidence that ought to be in them, that Heretikes enter not into their flocks.

Sinne is the cause that God taketh the Catho. faith from countries.

5. *Wil moue.*) Note that the cause why God taketh the truth from certaine countries, and remoueth their Bishops or Churches into captiuitie or desolation, is the sinne of the Prelates and people. And that is the cause (no doubt) that Christ hath taken away our golden candlesticke, that is, our Church in England. God grant vs to remember our fal, to doe penance and the former workes of charitie which our first Bishops and Church were notable and renowmed for.

Zeale against Heretikes.

6. *Because thou hatest.*) We see here that of al things, Christian people (specially Bishops) should haue great zeale against Heretikes and hate them, that is their wicked doctrine & conditions, euen as God hateth them. For which only zeale, our Lord saith here that he beareth with some Churches and Prelates, and saueth them from perishing.

Nicolaites the first Heretikes so called, as a paterne of Arians, Lutherās, and the like peculiar callings.

6. *Of the Nicolaites.*) Heretikes haue their callings of certaine persons, as is noted at large *Act.* 11. 26. These had their name of Nicolas, one of the 7. first Deacons that were chosen *Act.* 6. Who is thought to haue taught cōmunitie of women or wiues, & that it was lawful to eate of meates offered to idols. Which later point is such a thing, as if one should hold it lawful to receiue the bread or wine of the new Communion, which is a kind of *Idolothyta*, that is, *idolatrous meates*. For though such creatures be good by creation, yet they be made execrable by profane blessings of Heretikes or Idolaters. And concerning the name of Nicolaites giuen here by our Lord himself to those Heretikes, it is a very paterne & marke vnto the faithful for euer, what kind of men they should be that should be called after the like sort, Arians, Macedonians, Nestorians, Lutherans, Zwingliaus, &c. See S. Hierom *cont. Lu. in fine.*

Balaam ouercōming God's people by persuasion of lecherie and belli-cheere, was a type of Heretikes.

14. *To cast a scandal.*) Iosephus writeth that when Balaam could not curse God's people, nor otherwise anoy them, he taught Balac a way how to ouerthrow them: to wit, by presenting vnto them their Heathen women very beautiful, and delicate dishes of meate offered to Belphegor: that so being tempted they might fal to heathenish manners and displease God. To which craftie counsel of Balaam the Apostle resembleth Heretikes

li. 4. Antiq. c. 6.

2. Pet. 2, 15. Iuda v. 11.

retikes fraud, who by offering of libertie of meate, women, Church goods, breach of vowes, and such other licentious allurements cause many moe to fal, then by their preaching.

20. *The woman Iezabel.*) He warneth Bishops to be zelous and stout against false Prophets and Heretikes of what sort soeuer, by alluding couertly to the example of holy Elias, that in zeale killed 450. false prophets of Iezabel, and spared not Achab nor Iezabel themselues, but told them to their faces that they troubled Israel, that is, the faithful people of God. And whether there were any such great woman then, a furtherer and promotour of the Nicolaites, whom the Prophet should here meane, it is hard to say.

Zeale against Heretikes. Achab and Iezabel.

3. Reg. 18.

21. *She wil not repent.*) See free-wil here most plainely, and that God is not the proper cause of obduration or impenitence, but man himself only. Our Lord giueth sinners so long life, specially to expect their amendement: but Iezabel (to whom the Apostle here alludeth) would neuer repent.

Free-wil. God is not authour of euil.

22. *They that commit aduoutrie with her.*) Such as communicate with Heretikes, shal be damned (alas) with them. For not only such as were in their harts of Iezabels religion, or inwardly beleeued in Baal, but such as externally for feare worshipped him (which the Scriptures cal, bowing of their knees to Baal) are culpable. As now many bow their knees to the Communion, that bow not their harts.

They that communicate with Heretikes, shal be be damned with them.

3. Reg. 19. v. 18 Ro. 11.

26. *I wil giue him power.*) Obserue that not only Angels haue power and regiment ouer Countries vnder God, but now for the honour of Christs humane nature, and for his ministerie in the world, the Saints deceased also, being in heauen, haue gouernement ouer men and Prouinces, and therfore haue to doe with our affaires in the world. Which is against the Heretikes of these daies, that to take away our praiers to Saints, would spoile them of many soueraigne dignities, wherein the Scriptures make them equal with Angels:

Saints also are Patrones, not only Angels.

CHAP. III.

He is commanded to write to the Churches of Sardis, Philadelphia, and Laodicia: recalling them that erre, to penance by threatning, but praising the rest, and promising reward to him that ouercometh: 15. detesting also the cold indifferent Christian. 20. He saith that God knocketh at the doore of mens harts by offering his grace, for to enter in to him that wil open vnto him by consent of free-wil.

AND to the Angel of the Church of Sardis, write: Thus saith he that hath the seuen Spirits of God, and the seuen starres: I know thy workes, that thou hast the name that thou liuest, and thou art dead. 2. Be vigilant, and confirme the rest of the things which were to die. For I find not thy workes ful before my God. 3. Haue in mind therfore in what manner thou hast receiued and heard: and keep, and doe penance. If therfore thou watch not, * I wil come to thee as a theefe, and thou shalt not know what houre I wil come to thee. 4. But thou hast a few names in Sardis, c which haue not defiled their garments: and they shal walke with me in whites, because they :: are worthy. 5. He that shal ouercome, shal thus be vested in white garments, and I wil not put his name out of the booke of life, and I wil confesse his name before my Father, and before his Angels. 6. He that hath an eare, let him heare what the Spirit saith to the Churches.

c Such as haue not committed deadly sinne after Baptisme :: Note that there is in man a worthinesse of the ioyes of heauen, by holy life: and this is a common speach in holy Scripture, that man is worthy of God, of heauen, of saluation.

1. Thes. 5, 2. 2. Pet. 3, 10. Apo. 16, 15.

7. And to the Angel of the Church of Philadelphia write: Thus saith the Holy one and the True one, he that hath the * key of Dauid; he that openeth, and no man shutteth, shutteth, and no man openeth:

Isa. 22, 22.

8. I know thy workes. Behold I haue giuen before thee a doore opened which no man can shut: because thou hast a litle power, and hast kept my word, and hast not denied my name. 9. Behold I wil giue of the Synagogue of Satan, which say they be Iewes, and are not, but doe lie. Behold I wil make them come and // adore before thy feet. And they shal know that I haue loued thee. 10. Because thou hast kept the word of my patience, and I wil keep thee from the houre of tentation, which shal come vpon the whole world to tempt the inhabitants on the earth. 11. Behold I come quickly: hold that which thou hast, // that no man take thy crowne. 12. He that shal ouercome, I wil make him a piller in the temple of my God: and he shal goe out no more: and I wil write vpon him the name of my God, and the name of the citie of my God, new Hierusalem, which descendeth out of Heauen from my God, and my new name. 13. He that hath an eare, let him heare what the Spirit saith to the Churches.

14. And to the Angel of the Church of Laodicia write: Thus saith c Amen, the faithful and true witnesse, * which is the beginning of the creature of God: 15. I know thy workes, that thou art neither cold, nor hot. I would thou wert cold, or hot. 16. But because thou art // lukewarme, and neither cold nor hot, I wil begin to vomit thee out of my mouth. 17. Because thou saiest, That I am rich, and enriched, and lacke nothing; and knowest not that thou art a miser, and miserable, and poore, and blind, and naked. 18. I counsel thee to buy of me gold fire-tried, that thou maiest be made rich: and maiest be clothed in white garmentes, that the confusion of thy nakednes appeare not: and with eye-salue anoint thine eyes, that thou maiest see. 19. I, * whom I loue, doe rebuke and chastise. Be zelous therfore and doe penance. 20. Behold I stand at the doore and :: knock. If any man shal heare my voice, and open to me the gate, I wil enter in to him, and wil sup with him, and he with me. 21. He that shal ouercome, I wil giue vnto him to sit with me in my throne: as I also haue ouercome, and haue sitten with my Father in his throne. 22. He that hath an eare, let him heare what the Spirit saith to the Churches.

c ὁ ἀμὴν *Ecclesiastici* 24, 9. 14. Col. 1, 15.

Prou. 3, 11. *Heb.* 12, 6.

¶ God first calleth vpon man and knocketh at the doore of his hart, that is to say, offereth his grace. And it lieth in man to giue consent by free-wil holpen also by his grace.

ANNOTATIONS.

CHAP. III.

Doing wel in respect of reward.

5. *He that shal ouercome.*) In al these speaches to diuers Bishops and their Churches he continually encourageth them to constancie in faith and good life by setting before their eyes the reward of the next life. And yet the Caluinists would haue no man doe good in respect of such reward.

Adoration of creatures, called Dulia:

9. *Adore before thy feet.*) You see this word of adoration is in Scriptures vsed for worship of creatures also, and that to fal before the feet of holy men or Angels for duety and reuerence, is not idolatrie, except the proper honour due to God, be giuen vnto them. See the Annotations vpon the 19. and 22. Chapter concerning the Apostles prostration before the Angel. And the Aduersaries euasion, saying that the adoration was of God only: and that, *before the feet* of the partie, signifieth nothing els but, *in his presence*,

is

is false and against the phrase of Scriptures: as 4. *Reg.* 4. where the Sunamite adored Elisæus, falling downe before his feet, and 4. *Reg.* 2. the Sonnes of the Prophets adored him in the same sort. And here this adoration can not be meant but of the Bishop or Angel of Philadelphia, because he promiseth this honour as a reward, and as an effect of his loue towards him, saying: *And they shal know that I haue loued thee.* And that which he saith in the 22. Chapter, *I fel downe to adore before the feet of the Angel*; the very same he expresseth thus in the 19. Chapter, I *fel before his feet to adore him*: making it al one, to adore before his feet, and to adore him.

11. *That no man take thy crowne.*) That is, his crowne of euerlasting life and glorie, if he perseuer not to the end in faith & good workes: otherwise another shal enter into his place, as Matthias did both to the dignitie of the Apostleship, & to the heauenly crowne due for the wel vsing and executing of the same function, which Iudas might and should haue had, if he had perseuered to the end: and as the Gentils came into the grace and place of the Iewes. Other difficulties concerning this kind of speach are resolued in School-men, and are not here to be stood vpon. Perseuerance in good, and continuing to the end.

16. *Luke-warme.*] Zeale and feruour is commendable, specially in Gods cause: and the Neuters that be neither hot nor cold, are to Christ and his Church burdenous and lothsome, as luke-warme water is to a mans stomake, prouoking him to vomit: and therfore he threatneth to void vp such Neuters out of his mouth. Neuters or indifferents in religion.

The 2. part. First, the booke with 7. seales: secondly, 7. Angels with trompets.

CHAP. IV.

1. *A dore being open in heauen he saw one sitting in a throne, 4. and round about him foure and twentie Seniours sitting, 6. and the foure beasts here described, 9. which with the 24. Seniours continually glorified him that sate in the throne.*

THE 2. VISION. In which is represented vnto vs the glorie and maiestie of God in heauen, and the incessant honour & praises of al Angels and Saints assisting him. Which is resembled in the daily honour done to him by al orders and sorts of holy men in the Church militant also.

AFTER these things I looked, & behold a doore open in heauen, and the first voice which I heard, was as it were of a trompet speaking with me, saying: Come vp hither, and I wil shew thee the things which must be done quickly after these. 2. And immediately I was in spirit: and behold there was a seat set in heauen, and vpon the seat one sitting. 3. And he that sate, was like in sight to the Iasper stone, and the Sardine: and there was a raine-bow round about the seat, like to the sight of an Emeraud. 4. And round about the seat, foure and twentie seats: and vpon the thrones, foure and twentie Seniours sitting, clothed about in white garments, and on their heads crownes of gold. 5. And from the throne proceeded lightnings, and voices, and thunders: and seuen lamps burning before the throne, which are the seuen Spirits of God. 6. And in the sight of the seat, as it were a sea of glasse like to chrystal: and in the middes of the seat and round about the seat foure beasts ful of eyes before and behind. 7. And the first beast, like to a Lion: and the second beast, like to a Calfe. and the third beast, hauing the face as it were of a man: and the fourth beast, like to an Egle flying. 8. And the foure beasts, euery one of them had sixe wings round about: and within they are ful of eyes. And they had no rest day and night, saying, " *Holy, Holy, Holy, Lord God omnipotent*, which was, and which is, and which shal come. 9 And when those beasts gaue glorie and honour and benediction to him that sitteth vpon

These foure beasts, and the like described *Ezech.* 1. by the iudgement of the holy Doctours signifie the 4. Euangelists, and in them al true Preachers. The man Matthew: the

Is. 6, 3.

Lion, Marke: the Calfe, Luke: the Egle, Iohn. See the causes hereof in the Summe of the 4. Euangelists. *Pag. 1. S. Grego. in 1. Ezech.*

vpon the throne, that liueth for euer and euer: 10. the foure and twentie Seniours fel downe before him that sitteth in the throne, & adored him that liueth for euer and euer, and cast their crownes before the throne, saying: 11. Thou art worthie O Lord our God to receiue glorie and honour and power: becausе thou hast created al things, and for thy wil they were and haue been created.

ANNOTATIONS.

CHAP. IV.

8. *Holy, holy, holy.*) This word is thrise repeated here, and *Esa. 6*: and to the imitation therof, in the Seruice of the holy Church, at *Te Deum*, and at Masse, specially in the Preface next before the great mysteries, for the honour of the three Persons in the B. Triniti e, and that the Church militant may ioyne with the triumphant, & with al the Orders of Angels, who also are present at the consecration, and doe seruice there to our common Lord and Maister, as S. Chrysostom writeth, *li. 6. de Sacerdotio*, and *ho. 1. de verb. Esa. to. 1.* The Greeks cal it, the hymne *Trisagios*, that is, *Thrise holy.*

The *Sanctus* thrise repeated.

CHAP. V.

THE 3. VISION.

4. *S. Iohn weeping, becausе no man could open the booke sealed with seuen seales; 6. the Lamb that was slaine, opened it: which being done, 8. the foure beasts and foure and twentie Seniours, with an innumerable multitude of Angels and al creatures, did glorifie him exceedingly.*

AND I saw in the right hand of him that sate vpon the throne, a ‡ booke written within and without, sealed with seuen seales. 2. And I saw a strong Angel, preaching with a loud voice: Who is worthie to open the booke, & to loose the seales thereof? 3. And no man was able neither in heauen nor in earth, nor ‡ vnder the earth, to open the booke, nor looke on it. 4. And I wept much becausе no man was found worthie to open the booke, nor to see it. 5. And one of the Seniours said to me: Weep not; behold c the * Lion of the Tribe of Iuda, the root of Dauid, hath won, to open the booke, and to loose the seuen seales thereof. *Gen. 49, 9.*

6. b And I saw, and behold in the middes of the throne and of the foure beasts and in the middes of the Seniours, ‡ a Lamb standing as it were slaine, hauing seuen hornes & seuen eyes: which are the seuen Spirits of God, sent into al the earth. 7. And he came, and receiued the booke out of the right hand of him that sate in the throne. 8. And when he had opened the booke, the foure beasts and the foure and twentie Seniours fel before the Lamb, hauing euery one harps, and golden vials ful of odours, which are ‡ the praiers of Saints: 9. and they sang a new canticle, saying: Thou art worthie o Lord to take the booke, and to open

‡ S. Gregorie taketh it to be the booke of holy Scripture *li. 4. Dialog. c. 42.*

‡ He speaketh not of the damned in Hel, of whom there could be no question: but of the faithful in Abrahams bosome, & in Purgatorie.

c So did Iacob (*Gen. 49.*) cal Christ, for his kingly fortitude in subduing the world vnto him.

b The Epistle vpon al-Hallowes eue.

* So Christ is called for that he is the immaculate Host or Sacrifice for our sinnes.

open the seales thereof: :: becauſe thou waſt ſlaine, and haſt redeemed vs to God in thy bloud out of euery tribe and tongue and people and
1 Pet. 2. Nation, 10. and * haſt made vs to our God" a Kindom and Prieſts, and we ſhal reigne vpon the earth.

11. a And I looked, and heard the voice of many Angels round about the throne, and of the beaſts & of the Seniours: and the number of
Dan. 7, 10. them was * thouſands of thouſands, 12. ſaying with a loud voice: The Lamb that was ſlaine, is worthie to receiue power, and diuinitie, and wiſedom, and ſtrength, and honour, and glorie, and benediction. ✠ 13. And" euery creature that is in heauen, and vpon the earth, and vnder the earth, and that are in the ſea, and that are therein: al did I heare
Apoc. 4, 11. ſaying: * To him that ſitteth in the throne, and :: to the Lamb, benediction and honour and glorie and power for euer and euer. 14. And the foure beaſts ſaid, Amen. And the foure and twentie Seniours fel on their faces: and adored him that liueth for euer and euer. ✠

:: This maketh againſt the Caluiniſts who are not content to ſay, that we merit not, but that Ghriſt merited nor for himſelf Calu. *Philip.* 2, *v.* 9.

a The Epiſtle in a votiue Maſſe of the holy Angels.

:: Al the ſaid creatures are bound to giue honour, not only to God, but to Chriſt as man, and our Redeemer: & ſo they here doe.

ANNOTATIONS.

CHAP. V.

2. *The praiers of Saints.*) Hereby it is plaine that the Saints in heauen offer vp the praiers of faithful and holy perſons in earth (called here Saints, and in Scripture often) vnto Chriſt. And among ſo many diuine & vnſearchable myſteries ſet downe without expoſition, it pleaſed God yet, that the Apoſtle himſelf ſhould open this one point vnto vs, that theſe odours be the lauds and praiers of the faithful, aſcending and offered vp to God as incenſe, by the Saints in heauen: that ſo the Proteſtants may haue no excuſe of their errour, That the Saints haue no knowledge of our affaires or deſires. The Saints in heauen offer our praiers to God.

10. *A Kingdom and Prieſts.*) To ſerue God and ſubdue vices and ſinnes, is to reigne or to be a King ſpiritually. Likewiſe to offer vnto him the Sacrifices of good workes, is to be a Prieſt after a ſort: though neither the one nor the other in proper ſpeach. See the Annotation before Chap. 1. v. 6. Spiritual Kings and Prieſts.

13. *Euery creature.*) He meaneth the creatures in heauen, as Angels and Saints: the holy perſons in earth, & thoſe that were in Limbo, or be in Purgatorie (for of the damned in hel he can not ſpeake in this caſe:) laſtly, of the peoples in Ilands (here called the ſea) which the Prophets vſe often to name ſeuerally, when they foretel the ſpreading of Chriſts glorie through the world, as Eſa. c. 49. *Heare ye Ilands and yon people a farre off, &c.* *Limbus Patrum* and Purgatorie.

CHAP. VI.

1. Foure ſeales of the ſeuen being opened, there follow diuerſe effects againſt the earth. 9. When the fifth ſeale was opened, the ſoules of martyrs deſire that the iudgement may be haſtned: 12. and at the opening of the ſixt, there are ſignes shewed of the iudgement to come.

AND I ſaw that the Lamb had opened one of the ſeuen ſeales, and I heard one of the foure beaſts, ſaying, as it were the voice of thunder: Come, and ſee. 2. And I ſaw: And behold a white horſe, and he that ſate vpon him had a bow, and there was a crowne giuen him, and he went forth conquering that he might conquer.

3. And when he had opened the ſecond ſeale, I heard the ſecond beaſt, ſaying: Come, & ſee. 4. And there went forth an other horſe, redde: and he that ſate thereon, to him it was giuen that he ſhould take peace from the earth, and that they ſhould kil one another, and a great ſword was giuen to him.

5. And when he had opened the third ſeale, I heard the third beaſt, ſaying: Come, and ſee. And behold a black horſe, and he that ſate vpon him, had a balance in his hand. 6. And I heard as it were a voice in the middes of the foure beaſts ſaying: Two pounds of wheat for a penie, and thriſe two pounds of barley for a penie, and wine and oile hurt thou not.

7. And when he had opened the fourth ſeale, I heard a voice of the fourth beaſt, ſaying: Come, & ſee. 8. And behold a pale horſe: and he that ſate vpon him, his name was death, and hel followed him. And power was giuen to him ouer the foure parts of the earth, to kil with ſword, with famine, and with death, and with beaſts of the earth.

9. And when he had opened the fifth ſeale: I ſaw [::] vnder the altar the ſoules of them that were ſlaine for the word of God, and for the teſtimonie which they had. 10. [::] And they cried with a loud voice, ſaying: How long Lord (holy and true) iudgeſt thou not and [::] reuengeſt thou not our bloud of them that dwel on the earth? 11. And white ſtoles were giuen, to euery one of them [::] one; and it was ſaid to them, that they ſhould reſt yet a litle time, [::] til their fellow-ſeruants be complete, and their Brethren, that are to be ſlaine euen as they.

12. And I ſaw, when he had opened the ſixt ſeale, and [c] behold there was made a great earth-quake, and the ſunne became black as it were ſack-cloth of haire: and the whole moon became as bloud: 13. and the ſtarres from heauen fel vpon the earth, as the figge-tree caſteth her green figges when it is ſhaken of a great wind: 14. and heauen departed as a booke folded together: and euery hil, and Ilands were moued out of their places. 15. And the Kings of the earth, and Princes, and Tribunes, and the rich, and the ſtrong, and euery bond-man, and free-

[::] This one ſtole ſignifieth the glorie or bliſſe of the ſoule only: but at the day of iudgemẽt they ſhal haue it doubled by adding the glorie of their body alſo.

[c] The tribulation that shal fal in the time of Antichriſt.

free-man * hid themselues in the dennes and the rocks of mountaines.
16. And they say to the mountaines and the rocks: * Fal vpon vs, and hide vs from the face of him that sitteth vpon the throne, and from the wrath of the Lamb: 17. becausе the great day of their wrath is come, and who shal be able to stand?

Osee. 10, Lu. 23, 50.

ANNOTATIONS.

CHAP. VI.

Consecration of altars with Saints reliks.

9. *Vnder the altar.*) Christ as man (no doubt) is this altar, vnder which the soules of al Martyrs liue in heauen expecting their bodies, as Christ their Head hath his body there already. And for correspondence to their place or state in heauen, the Church laieth cōmonly their bodies also or relikes neer or vnder the altars, where our Sauiours body is offered in the holy Masse: and hath a special prouiso that no altars be erected or consecrated without some part of a Saints body or relikes. Conc. *African. can.* 50. *Carthag.* 5. *can.* 14. See S. Hierom *cont. Vigilant. c.* 3. S. Augustin. *de ciuit. li.* 8. *c.* 27. S. Gregorie *li.* 5. *ep.* 50. *li.* 1 *ep.* 52. *li.* 2. *ep.* 58. Whereunto the Prophet seemeth here to allude, making their soules also to haue their being in heauen, as it were vnder the altar. But for this purpose note wel the words of S. Augustin (or what other ancient Writer soeuer was the Authour thereof) *Ser.* 11. *de Sanctis. Vnder the altar (saith he) of God I saw the soules of the slaine. What is more reuerent or honourable, then to rest vnder that altar on which Sacrifice is done to God, and in which our Lord is the Priest: as it is written, Thou art a Priest according to the Order of Melchisedech? Rightly doe the soules of the iust rest vnder the altar, becausе vpon the altar our Lords body is offered. Neither without cause doe the iust there cal for reuenge of their blond, where also the blond of Christ is shed for sinners.* And many other goodly words to that purpose.

Saints be present at their tombs and relikes.

This place also the wicked heretike Vigilantius (as S. Hierom writing against him witnesseth c. 2.) abused, to proue that the soules of Martyrs and other Saints were included in some certaine place, that they could not be present at their bodies and monuments (where Christian people vsed in the primitiue Church to pray vnto them, as Catholike men doe yet) nor be where they list, or where men pray vnto them. To which the holy doctour answereth at large, that they be whersoeuer Christ is according to his humanitie: for vnder that altar they be. Part of his words be these, that you may see how this Blessed Father refuted in that Heretike the Caluinistes so long before they were borne. *Doest thou* (saith he) *prescribe lawes to God? Doest thou fetter the Apostles, that they may be kept in prison til the day of iudgement, and be kept from their Lord, of whom it is written, They follow the Lamb whithersoeuer he goeth? If the Lamb be in euery place, then they that be with the Lamb, must be euery-where. And if the diuel and wicked spirits gadding abrode in the world with passing celeritie, be present euery-where; shal holy Martyrs after the sheading of their blond, be kept close vnder an altar that they can not flurre out from thence?* So answereth this learned Doctour.

The Caluinists heresie concerning the Saints confuted by S. Hierom long agoe.

Apoc. 14.

They vnlearnedly accuse S. Hierom as an Vbiquist.

Which misliketh our Caluinists so much, that they charge him of great errour, in that he saith, Christ according to his humanitie is euery-where, as though he were an Vbiquetarie Protestant. Where if they had any iudgement, they might perceiue that he meaneth not, that Christ or his Saints should be personally present at once in euery place alike, as God is: but that their motion, speed, and agilitie to be where they list, is incomparable, and that their power and operation is accordingly. Which they may learne to be the holy Doctours meaning, by the words that follow of the Diuel and his ministers: whom he affirmeth to be euery-where no otherwise but by their exceeding celeritie of being and working mischeefe now in one place, now in another, and that in a moment. For though they be spirits, yet are they not euery-where at once according to their essence. And for our new Diuines it were a hard thing to determine, how long Satan (that told our Lord he had circuited the earth) was in his iourney, and in the particular consideration and tentation of Iob: and how many men he assaulted in that his one circuit. No, no, such curious companions know nothing, nor beleeue nothing, but that they see with corporal eyes, and teach nothing but the way to infidelitie.

How S. Hierō saith, Christ & his Saints are euery.

Iob. 1.

That Saints pray for vs, S. Hierom proueth against the Heretike Vigilantius.

10. *And they cried.*) S. Hierom also against the said Vigilantius reporteth that he vsed an argument against the praiers of Saints out of this place, for that these Martyrs cried for reuenge & could not obtaine. But we wil report his words, that you may see how like one Heretike is to another, these of our daies to those of old. *Thou saiest in my booke* (saith S. Hierom c. 3.) *that whiles we be aliue, one of vs may pray for another: but after we be dead, no mans praier shal be heard for another: specially seeing the Martyrs asking reuenge of their blood, could not obtaine.* So said the Heretike. Against which the holy Doctour maketh a long refutation, prouing that they pray much more after they be in heauen, then they did here in earth: and that they shal be much sooner heard of God, then when they were in the world.

But for the Heretikes argument framed out of these words of the Apocalypse thus, *These Martyrs did not obtaine, ergo Saints doe not pray for vs*; it was so friuolous, and the antecedent so manifestly false that he vouchsafed not to stand about it. For it is plaine that the Martyrs here were heard, and that their petition should be fulfilled in time appointed by God (whereunto they did and doe alwaies conforme themselues:) for it was said vnto them, *That they should rest yet a litle time til, &c.* And that Martyrs praiers be heard in this case, our Sauiour testifieth Luc. 18. saying, *And wil not God reuenge his elect that crie to him day and night? I say to you, he wil quickly reuenge them.* And if God doe not heare the Saints sometime nor grant their requests, is it therfore consequent that they doe not or may not pray? Then Christ himself should not haue praied his Father to remoue the bitter cup of death from him, because that petition was not granted.

How Martyrs crie for reuenge.

10. *Reuengest thou not?*) They doe not desire reuenge vpon their enemies for hatred, but of charitie and zeale of Gods honour, praying that his enemies & the persecutours of his Church and Saints, that wil not repent, may be confounded: and that our Lord would accelerate his general iudgement, that so they might attaine the perfect crowne of glorie promised vnto them, both in body and soule: which is to desire the resurrectiō of their bodies, which then shal triumph perfectly and fully ouer the persecutours that so cruelly handled the bodies of the elect, which shal then appeare glorious, to the enemies confusion.

11. *Til their fellow seruants be complete.*) There is a certaine number that God hath ordained to die for the testimonie of truth and the Catholike faith, for conformitie of the members to the Head CHRIST our cheefe Martyr. And til that number be accomplished, the general condemnation of the wicked persecutours shal not come, nor the general reward of the elect.

CHAP. VII.

The earth being to be punished, 3. they are commanded to saue them that are signed in their fore-heads: 4. which are described and numbred both of the Iewes and Gentiles, blessing God. 13. Of them that were clothed in white stoles or long robes.

The Epistle vpon Al Hallowes day.

AFTER these things I saw foure Angels standing vpon the foure corners of the earth, holding the foure winds of the earth that they should not blow vpon the land, nor vpon the sea, nor on any tree. 2. b And I saw another Angel ascending from the rising of the sunne, hauing the signe of the liuing God; & he cried with a loud voice to the foure Angels, to whom it was giuen to hurt the earth and the sea, 3. saying: Hurt not the earth and the sea, nor the trees, til ⁂ we signe the seruants of our God in their foreheads.

⁂ It is an allusiō to the signe of the Crosse which the faithful beare in their foreheads to shew they be not ashamed of Christ. S. *Aug. tract.* 43. *in* Io.

4. And I heard the number of them that were signed, an hundred fourtie foure thousand were signed, c of euery Tribe of the children of

c Of al the Tribes put together, so many, 144000.

of Israel. 5. Of the Tribe of Iuda, twelue thousand signed. Of the Tribe of Ruben, twelue thousand signed. Of the Tribe of Gad, twelue thousand signed. 6. Of the Tribe of Aser, twelue thousand signed. Of the Tribe of Nephali, twelue thousand signed. Of the Tribe of Manasses, twelue thousand signed. 7. Of the Tribe of Simeon, twelue thousand signed. Of the Tribe of Leui, twelue thousand signed. Of the Tribe of Issachar, twelue thousand signed. 8. Of the Tribe of Zabulon, twelue thousand signed. Of the Tribe of Ioseph, twelue thousand signed. Of the Tribe of Beniamin, twelue thousand signed.

He signifieth by these thousands and the multitude following, al the elect: but the elect of the Iewes, to be in a certaine number: the elect of the Gentils to be innumerable.

9. After these things I saw c a great multitude which no man could number, of al Nations, and Tribes, and peoples, & tongues: standing before the throne, and in the sight of the Lamb, clothed in white robes, and ¨ palmes in their hands: 10. And they cried with a lowd voice, saying: Saluation to our God which sitteth vpon the throne, and to the Lamb. 11. And al the Angels stood in the circuit of the throne, and of the Seniours, and of the foure beasts: and they fel in the sight of the throne vpon their faces, and adored God, 12. saying, Amen. Benediction, and glorie, and wisedom, and thankes-giuing, honour and power and strength to our God for euer and euer. Amen.

c The elect of the Gentils.

¨ Boughes of the palme tree be tokens of triumph & victorie.

13. And one of the Seniours answered, and said to me: These that are clothed in the white robes, who be they? and whence came they? 14 And I said to him: My Lord thou knowest. And he said to me: These are they which are come out of great tribulation, and haue washed their robes, and made them white in the bloud of the Lamb. 15. Therfore they are before the throne of God, and they serue him day and night in his Temple: and he that sitteth in the throne, shal dwel ouer them. 16. * They shal no more hunger nor thirst, neither shal the sunne fal vpon them, nor any heat. 17. Because the Lamb which is in the middes of the throne, shal rule them, and shal conduct them to the liuing fountaines of waters, and * God wil wipe away al teares from their eyes.

The Epistle for many Martyrs.

The glorie of Martyrs.

Esa. 49, 10.

Esa. 25, 8.

Apo. 21, 4.

CHAP. VIII.

1. The seuenth seale being opened, there appeare Angels with trompets: 6. and when an other Angel powred out fire taken from the altar, vpon the earth, there follow diuers tempestes. 7. In like manner, whiles foure Angels of the seuen sound their trompets, there fal sundrie plagues.

The 4. Vision.

AND when he had opened the seuenth seale, there was made silence in heauen, as it were halfe an houre. 2. And I saw seuen Angels standing in the sight of God: and there were giuen to them seuen trompets. 3. And another Angel came, and stood ¨ before the altar, hauing a golden censar: and there were giuen to him many incenses that he should giue of the praiers of al Saints vpon the altar of gold, which

¨ The Priest standing at the altar praying & offering for the people in the time of the high mysteries, Christ himself also being present vpon the altar, is a figure of this thing, & thereunto he alludeth.

which is before the throne of God. 4. And the ſmoke of the incenſes c of the praiers of the Saints aſcended from the hand of the Angel before God. 5. And the Angel tooke the cenſar, & filled it of the fire of the altar, and caſt it on the earth, and there were made thunders & voices & lightnings, and a great earth-quake. 6. And the ſeuen Angels which had the ſeuen trompets, prepared themſelues to ſound with the trompet.

7. And the firſt Angel ſounded with the trompet, and there was made haile and fire, mingled in bloud, and it was caſt on the earth, and the third part of the earth was burnt, & the third part of trees was burnt, and al green graſſe was burnt.

8. And the ſecond Angel ſounded with the trumpet: and as it were a great moũtaine burning with fire, was caſt into the ſea, & the third part of the ſea was made bloud: 9. and the third part of thoſe creatures died, which had liues in the ſea, and the third part of the ships perished.

10. And the third Angel ſounded with the trompet, and a great ſtarre fel from heauen, burning as it were a torch, and it fel on the third part of the flouds, and on the fountaines of waters: 11. and the name of the ſtarre is called worme-wood. And the third part of the waters was made into worme-wood: and many men died of the waters, becauſe they were made bitter.

12. And the fourth Angel ſounded with the trumpet, and the third part of the ſunne was ſmitten, and the third part of the moon, and the third part of the ſtarres, ſo that the third part of them was darkned, and of the day there shined not the third part, and of the night in like manner. 13. And I looked, and heard the voice of one egle flying through the middes of heauẽ, ſaying with a loud voice: Woe, woe, woe to the inhabiters on the earth: becauſe of the reſt of the voices of the three Angels which were to ſound with the trompet.

c If this be S. Michael or any Angel, and not Chriſt himſelf, as ſome take it, Angels offer vp the praiers of the faithful, as the 24. Elders did c. 5. for this word, *Saints*, is taken here for the holy perſõs on earth, as oftẽ in the Scriptur.: though it be not againſt the Scriptures, that the inferiour Saint or Angel in heauen ſhould offer their praiers to God by their ſuperiours there. But hereby we conclude againſt the Proteſtants, that it derogateth not from Chriſt, that Angels or Saints offer our praiers to God, as alſo it is plaine of Raphael *Tob.* 12, 12.

CHAP. IX.

The fifth Angel ſounding the trompet, a ſtarre falleth. 3. The iſſuing forth of locuſtes from the ſmoke of the deep pitte to vexe men, 7. and the deſcription of them. 13. The ſixt Angel ſounding, foure Angels are let looſe, 18. which with a great troup of horsmen doe murder the third part of men.

Moſt vnderſtãd al this of Heretikes.

AND the fifth Angel ſounded with the trompet, & I ſaw :: a ſtarre to haue fallen from heauen vpon the earth, and there was giuen to him the key of the pit of bottomles depth. 2. And he openeth the pit of the bottomles depth: and the ſmoke of the pit aſcended, as the ſmoke of a great fornace: and the ſunne was darkned and the aier with the ſmoke of the pit. 3. And from the ſmoke of the pit there iſſued forth c locuſts into the earth. And power was giuen to them, as the ſcorpions of the earth haue power: 4. and it was commanded them that they ſhould not hurt the graſſe of the earth // nor any green thing, nor any tree: but only men which haue not the ſigne of God in their

:: The fal of an Arch-heretike, as Arius, Luther, Caluin, out of the Church of God which haue the key of Hel to open & bring forth al the old cõdemned hereſies buried before in the depth.

c Innumerable pety heretikes

in their foreheads. 5. And it was giuen vnto thē that they ſhould not kil them: but that they ſhould be tormented fiue moneths: and their torments as the torments of a ſcorpion when he ſtriketh a man. 6. And * in thoſe daies men ſhal ſeeke for death, and ſhal not find it: and they ſhal deſire to die, & death ſhal fly from them.

Apoc. 6,16.

following their Maiſters after the opening & the ſmoke of the bottomleſſe pit.

7. And the ſimilitudes of the locuſts, like to horſes " prepared into battel: and vpon their heads as it were crownes like to gold: and their faces as the faces of men. 8. And they had haire as the haire of women; & their teeth were as of Liõs. 9. And they had c habbergions as habbergiõs of yron, and the voice of their wings as the voice of the chariots of many horſes running into battel. 10. And they had tailes like to ſcorpions, and ſtings were in their tailes: and their power was to hurt men fiue months. 11. And they had ouer thē a King, the Angel of the bottomles depth, whoſe name in Hebrew is *Abaddon*, and in Greek *Apollyon*: in Latin hauing the name *Exterminans*. 12. One woe is gone, & behold two woes come yet after theſe.

c *coats of male, or other coats of of fence.*

אברין ἀπολλύων, In English *Deſtruction.*

The cheefe Maiſter of heretikes.

13. And the ſixt Angel ſounded with the trompet: and I heard one voice from the foure hornes of the golden altar, which is before the eyes of God, 14. ſaying to the ſixt Angel which had the trompet: Looſe the foure Angels which are bound in the great riuer Euphrates. 15. And the foure Angels were looſed, who were prepared for an houre, & a day, and a moneth, and a yeare: that they might kil the third part of men. 16. And the number of the armie of horſe-men was twentie thouſand times ten thouſand. And I heard the number of them. 17. And ſo I ſaw the horſes in the viſion: and they that ſate vpon them, had habbergions of fire and of hyacinth and brimſtone, and the heads of the horſes were as it were the heads of Lions: and from their mouth proceedeth fire, and ſmoke, and brimſtone.

c Pagans, Infidels, and ſinful impenitent Catholikes muſt be condemned alſo.

18. And by theſe three plagues was ſlaine the third part of men, of the fire and of the ſmoke and of the brimſtone, which proceeded from their mouth. 19. For the power of the horſes is in their mouth, and in their tailes. For, their tailes be like to ſerpents, hauing heads: and in theſe they hurt.

" This phraſe being the like both in Greek and Latin, ſignifieth ſuch ſorowful & penal repentance as cauſeth a man to forſake his former ſinnes and depart from them. οὐ μετενόησαν ἐκ τῶν ἔργων. See the ſame phraſe: c. 2, 21. 22. & Act. 8. v. 22.

20. c And the reſt of men which were not ſlaine with theſe plagues, neither d " haue done penance from the workes of their hands, not to adore Diuels and " Idols of gold and ſiluer and braſſe and ſtone and wood, which neither can ſee, nor heare, nor walke, 21. and haue not done penance from their murders, nor from their ſorceries, nor from their fornication, nor from their theſts.

ANNOTATIONS.

CHAP. IX.

4. *Nor any green things.*) The Heretikes neuer hurt or ſeduce the green tree, that is, ſuch as haue a liuing faith working by charitie, but commonly they corrupt him in faith who ſhould otherwiſe haue perished for il life, and him that is reprobate, that hath neither the ſigne of the Croſſe (which is Gods marke) in the forehead of his body, nor the note of election in his ſoule.

Who are ſeduced by Heretikes.

7. *Prepared*

The manifold hypocrisie of Heretikes.

7. *Prepared into battel.*) Heretikes being euer ready to contend, doe pretend victorie, and counterfeit gold: in shape as men, as smothe and delicate as women, their tongues and pennes ful of gal and venim: their harts obdurate: ful of noise and shuffling: their doctrine as pestiferous and ful of poison, as the taile and sting of a scorpion; but they endure for a litle season.

Heret. translation.

20. *Idols of gold.*) Here againe the new Translatours abuse the people, for *idols* saying *images*: this place being plainely against the pourtraits of Heathen Gods, which are here and in the Psalme 95. called, *dæmonia, Diuels.*

CHAP. X.

Another strong Angel crying out, 3. seuen thunders doe speake. 6. The Angel sweareth that there shal be time no more, but at the voice of the seuenth Angel the mysterie shal be fully accomplished. 9. He giueth Iohn a booke to deuoure.

CHRIST the valiant Angel is here described.

AND I saw another Angel, strong, descending from heauen, clothed with a cloud, and a raine-bow on his head, and his face was as the sunne, and his feet as 'a piller' of fire. ' pillar
2. And he had in his hand a litle booke opened: and he put his right foot vpon the sea, and his left vpon the land. 3. And he cried with a loud voice, as when a Lion roareth. And when he had cried, the seuen thunders spake their voices. 4. And when the seuen thunders had spoken their voices, I was about to write: and I heard a voice from heauen saying to me: Signe the things which the seuen thunders haue spoken; and ¨ write them not.

¨ Many great mysteries and truths are to be preserued in the Church, which for causes knowen to Gods prouidence are not to be written in the booke of holy Scripture.

5. And * the Angel which I saw standing vpon the sea and vpon the land, c lifted vp his hand to heauen, 6. and he sware by him that liueth for euer and euer, that created heauen and those things which are in it: and the earth, and those things which are in it: and the sea, and those things which are in it: That there shal be time no more: 7. but in the daies of the voice of the seuenth Angel, when the trompet shal begin to sound, the mysterie of God shal be consummate, as he hath euangelized by his seruants the Prophets. Dan. 12, 7

c This was the manner of taking an oth by the true God, *as Deut.* 32.

8. And I heard a voice from heauen againe speaking with me, and saying: Goe, and take the booke that is opened, of the hand of the Angel standing vpon the sea and vpon the land. 9. And I went to the Angel, saying vnto him, that he should giue me the booke. And he said to me: * Take the booke, and c deuoure it: and it shal make thy belly to be bitter, but in thy mouth it shal be ¨ sweet as it were honie. 10. And I tooke the booke of the hand of the Angel, and deuoured it: and it was in my mouth as it were honie, sweet. And when I had deuoured it, my bellie was made bitter, 11. and he said to me: Thou must againe prophecie to Nations, and peoples, and tongues, and many Kings. Ezec. 3, 1

c By earnest studie and meditation.

¨ Sweet in the reading, but in fulfilling, somewhat bitter, because it commandeth workes of penance and suffering of tribulations.

CHAP. XI.

S. Iohn measuring the Temple, 3. heareth of two witnesses that shal preach: 7. whom the beast comming vp from the sea shal kil. 11. But they rising againe ascend into heauen. 13. and seuen thousand persons are slaine with an earthquake: 15. and at the sound of the seuenth Angel, the foure and twentie Seniours giue praise and thankes to God.

AND there was giuen me a reed like vnto a rod: and it was said to me: Arise, and measure the Temple of God, and the altar, and them that adore in it. 2. But the court which is without the Temple, cast forth, & measure not that: because it is giuen to the Gentils, and they shal tread vnder-foot the holy citie ‡ two & fourtie months: 3. and I wil giue to ‡ my two witnesses, and they shal prophecie a thousand two hundred sixtie daies, clothed with sacke-clothes. 4. These are the two oliue trees & the two candlesticks that stand in the sight of the Lord of the earth. 5. And if any man wil hurt them, fire shal come forth out of their mouthes, and shal deuoure their enemies. And if any man wil hurt them, so must he be slaine. 6. These haue power to shut heauen, that it raine not in the daies of their prophecie: and they haue power ouer the waters to turne them into bloud, and to strike the earth with al plague as often as they wil.

‡ Three yeares and a halfe. which is the time of Antichrists reigne & persecution.

7. And when they shal haue finished their testimonie, the ‡ beast which ascendeth from the depth, shal make warre against them, and shal ouercome them, and kil them. 8. And their bodies shal lie in the streets of the c great citie, which is called spiritually Sodom and AEgypt, where their Lord also was crucified. 9. And thete shal of Tribes, and peoples, and tongues, and Gentils, see their bodies for three daies, and a halfe: and they shal not suffer their bodies to be laid in monuments. 10. And the inhabitants of the earth ‡ *a* shal be glad vpon them, and make merie: and shal send guifts one to another, because these two Prophets tormented them that dwelt vpon the earth. 11. And after three daies and a halfe, the spirit of life from God entred into them. And they stood vpon their feet, and great feare fel vpon them that saw them. 12. And they heard a loud voice frō heauen saying to them: Come vp hither. And they went vp into heauen in a cloud: and their enemies saw them. 13. And in that houre there was made a great earth-quake: and the tenth part of the citie fel: and there were slaine in the earth-quake names of mē seuen thousand: and the rest were cast into a feare, and gaue glorie to the God of heauen.

‡ The great Antichrist.

c He meaneth Hierusalem, named Sodom & AEgypt for the imitation of them in wickednes. So that we see his cheefe reigne shal be there, though his tyrannie may extend to al places of the world.

‡ *a* The wicked reioyce, when holy men are executed by the tyrants of the world, because their life and doctrine are burdenous vnto them.

14. The second woe is gone: and behold the third woe wil come quickly. 15. And the seuenth Angel sounded with a trompet: and there were made loud voices in heauen saying, ‡ *b* The kingdom of this world is made our Lords & his Christes, and he shal reigne for euer and euer. Amen.

16. And

b :: The Kindō of this world vsurped before by Satan & Antichrist, shal afterward be Christes for euer.

16. And the foure and twentie Seniours which sit on their seats in the sight of God, fel on their faces, and adored God, 17. saying: We thanke thee Lord God omnipotent, which art, and which wast, and which shalt come: becauſe thou haſt receiued thy great power, and haſt reigned. 18. And the Gentils were angrie, and thy wrath is come, and the time of the dead, to be iudged, and :: to render reward to thy Seruants the Prophets and Saints, and to them that feare thy name, // litle and great, and to deſtroy them that haue corrupted the earth.

:: To repay the hire or wages (for ſo both the Greeke word and the Latin ſignifie] due to holy men, proueth

19. And the Temple of God was opened in heauen: and the arke of his Teſtament was ſeen in his Temple, and there were made lightnings, and voices, and an earth-quake and gteat haile.

againſt the Proteſtants, that they did truely merit the ſame in this life.

ANNOTATIONS

CHAP. XI.

Enoch & Elias yet aliue, shal preach in the time of Anti-chriſt.

3. *My two witneſſes.*) Enoch and Elias, as it is commonly expounded. For, that Elias shal come againe before the later day, *it is a moſt notorious knowen thing* (to vſe S. Auguſtines words) *in the mouthes and harts of faithful men.* See *li.* 20 *de Ciuit. Dei c.* 29. *Tract.* 4 *in Ioan.* and both of Enoch and Elias, *Lib.* 1 *de pec. merit. c.* 3. So the reſt of the Latin Doctours: as, S. Hierom *ad Pammach. ep.* 61 *c.* 11. *&* *in Pſal* 20. S. Ambroſe *in Pſal.* 45. S. Hilarie 20. *can. in Mat.* Proſper *li. vltimo de Promiſſionibus c.* 13. S. Gregorie *li.* 14 *Moral. c.* 11. *ho.* 12. *in Ezech.* Beda *in* 9. *Marci.* The Greeke Fathers alſo, as S. Chryſoſtom *ho.* 58. *in Mat.* and *ho.* 4. *in* 2. *Theſſal. ho.* 21 *in Geneſ. and ho.* 22. *in ep. ad Hebr.* Theophylact and Oecumenius in 17. *Matthæi* S. Damaſcene *li.* 4. *de Orthodoxa fide* 27.

Furthermore, that they liue alſo in Paradiſe, it is partly gathered out of the Scripture Eccleſiaſtici 44, 16. where it is plainely ſaid of Enoch, that *he is translated into Paradiſe*, as al our Latin exemplars doe read: and of Elias, that he was taken vp aliue, it is euident 4. Reg. 2. And S. Irenæus ſaith, it is the tradition of the Apoſtles, that they be both there. *li.* 5, *in initio. Dicunt Presbyteri* (ſaith he) *qui ſunt Apoſtolorum Diſcipuli, So ſay the Prieſts or Ancients that are the ſcholers of the Apoſtles*, See S. Iuſtine *q.* 85. *ad Orthodoxos.* Finally, that they shal returne into the companie of men in the end of the world, to preach againſt Antichriſt, and to inuite both Iewes and Gentils to penance, and ſo be martyred, as this place of the Apocalypſe ſeemeth plaine, ſo we haue in part other teſtimonies hereof *Malac.* 4 *Eccleſiaſtici* 44. 16. 48, 10. *Mat.* 17, 11. See alſo Hypolitus booke of *Antichriſt and the end of the* world Al which being wel conſidered, the Heretikes are too contentious and incredulous, to diſcredit the ſame, as they commonly doe.

CHAP. XII.

4. The great dragon (the Diuel) watching the woman that brought forth a man child, to deuoure it, God tooke away the child to himself, and fed the woman in the desert. 7. Michael fighting with the dragon ouercommeth him. 13. Who being throwen downe to earth, persecuteth the woman and her seed.

THE 3. PART. The Dragons incredulous & persecuting multitude, and Antichrist the cheefe head thereof.

AND a great signe appeared in heauen; [b] a woman clothed with the sunne, and the moone vnder her feet, & on her head a crowne of twelue starres: 2. and being with child, she cried also traueling, and is in anguish to be deliuered. 3. And there was seen another signe in heauen, and behold [c] a great red dragon hauing seuen heads, & ten hornes: and on his heads seuen diademes, 4. and his taile drew [d] the third part of the starres of heauen, and cast them to the earth: and the dragon stood before the woman which was ready to be deliuered; that when she should be deliuered, he might [c] deuoure her sonne. 5. And she brought forth a man child, who was * to gouerne al Nations in an yron rodde; & her sonne was taken vp to God and to his throne, 6. & [//] the woman fled into the wilderneſſe where she had a place prepared of God, that there they might feed her a thousand two hundred sixtie daies.

c The great Diuel Lucifer.

Psal. 2, 9. Apoc. 2, 27.

b :: This is properly and principally spoken of the Church: and by allusiō, of our B. Lady also.

d :: The spirits that fal from their first state into Apostasie with him and by his meanes.

7. And there was made [//] a great battel in heauen, Michael and his Angels fought with the dragon, and the dragon fought and his Angels: 8. and they preuailed not, neither was their place found any more in heauen. 9. And that great dragon was cast forth, the old serpent, which is called the Diuel and Satan, which seduceth the whole world: and he was cast into the earth, & his Angels were throwen downe with him. 10. And I heard a great voice in heauen saying: Now is there made saluation and force, and the Kingdom of our God, and the power of his Christ: becauſe the accuser of our Brethren is cast forth, who accused them before the sight of our God day and night. 11. And :: they ouercame him by the bloud of the Lamb, and by the word of their testimonie, and they loued not their liues euen vnto death. 12. Therfore reioyce, o heauens, and you that dwel therein. Woe to the earth & to the sea, becauſe the Diuel is descended to you, hauing great wrath, knowing that he hath a litle time.

c The Diuels endeauour against the Churches children, and specially our B. Ladies only Sonne the head of the rest.

:: When the Angels or we haue the victorie, we must know it is by the bloud of Christ, and so al is referred alwaies to him.

13. And after the dragon saw that he was throwen into the earth, he persecuted the woman which brought forth the man-child: 14. and there were giuen to the woman two wings of a great Egle, that she might flie into the desert vnto her place, where she is nouriſhed for :: a time & times, & halfe a time, from the face of the serpent. 15. And the serpent cast out of his mouth after the woman, water as it were a floud: that he might make her [//] to be caried away with the floud. 16. And the earth holpe the woman, and the earth opened her mouth,

:: This often insinuation that Antichrists reigne shal be but three yeares and

and

& a halfe (Dā. 7,25. Apoc. 11, 2,3. & in this chap.v.6.c.13, 5.) proueth that the heretikes be exceedingly blinded with malice, that hold the Pope to be Antichriſt, who hath ruled ſo manes Ages.

and ſwallowed vp the flood which the dragon caſt out of his mouth. 17, And the dragon was angrie againſt the woman: and went to make battel with the reſt of her ſeed, which keep the commandements of God, and haue the teſtimonie of IESVS Chriſt. 18. And he ſtood vpon the ſand of the ſea.

ANNOTATIONS.

CHAP. XII.

The Church shal fly as to a deſert in Antichriſts time, but not decay or be vnknowen, no not for ſo short a time

6. *The woman fled.*) This great perſecution that the Church shal fly from, is in the time of Antichriſt, and shal endure but three yeares and a halfe, as is noted v. 14. in the margent. In which time for al that, she shal not want our Lordes protection, nor true Paſtours, nor be ſo ſecret, but al faithful men shal know and follow her: much leſſe shal she decay, erre in faith, or degenerate and follow Antichriſt, as Heretikes doe wickedly feine. As the Church Catholike now in England in this time of perſecution, becauſe it hath not publike ſtate of regiment nor open free exerciſe of holy functions, may be ſaid to be fled into the deſert, yet it is neither vnknowen to the faithful that follow it, nor the enemies that perſecute it: as the hid company that the proteſtants talke of, was for ſome worlds together, neither knowen to their freinds nor foes, becauſe there was indeed none ſuch for many Ages together And this is true, if we take this flight for a very corporal retiring into wildernes. Where indeed it may be, and is of moſt expounded, to be a ſpiritual flight, by forſaking the ioyes and ſolaces of the world, & giuing herſelf to contemplation and penance, during the time of perſecution vnder Antichriſt. And by enlarging the ſenſe, it may alſo very wel ſignifie the deſolation and affliction that the Church ſuffereth and hath ſuffered from time to time in this wildernes of the world, by al the fore-runners and Miniſters of Antichriſt, Tyrants and Heretikes.

S. Michael fighting with the dragon.

7. *A great battel.*) In the Church there is a perpetual combat betwixt S. Michael (Protectour of the Church militant as he was ſometime of the Iewes Synagogue *Dan.* 10,21.) and his Angels, and the Diuel and his Miniſters. The perfect victorie ouer whom, shal be at the iudgement. Marke here alſo the cauſe why S. Michael is commonly painted fighting with a dragon.

Antichriſts attempts to draw from the true faith.

15. *To be caried away.*) By great perſecution he would draw her, that is, her children from the true faith: but euery one of the faithful elect, gladly bearing their part thereof, ouercome his tyrannie. At whoſe conſtancie he being the more offended, worketh malicious attempts in aſſaulting the frailer ſort, who are here ſignified by *the reſt of her ſeed that keep the commandements*, but are not ſo perfect as the former.

CHAP.

CHAP. XIII.

1. A beast rising vp out of the sea, hauing seuen heads and ten hornes & ten diademes, 5. blasphemeth God, 7. and warreth against the Saints and destroieth them. 11. And another beast rising out of the earth with two hornes, was altogether for the foresaid beast, constraining men to make and adore the image thereof, and to haue the character of his name.

AND I saw " a beast comming vp from the sea, hauing seuen heads, and ten hornes, & vpon his hornes ten diademes, and vpon his heads names of blasphemie. 2. And the beast which I saw, was like to a Libard, and his feet as of a Beare, and his mouth, as the mouth of a Lion. And the dragon gaue him his owne force and great power. 3. And I saw one of his heads as it were slaine to death: and the wound of his death was cured. And al the earth was :: in admiration after the beast. 4. And they adored the dragon which gaue power to the beast: and they adored the beast, saying: Who is like to the beast? and who shal be able to fight with it? 5. And there was giuen to it a mouth speaking great things and blasphemies: and power was giuen to it to worke two and fourtie months. 6. And he opened his mouth vnto blasphemies toward God, :: to blaspheme his name, & his tabernacle, & those that dwel in heauen. 7. And it was giuen vnto him " to make battail with the Saints, & to ouercome them. And power was giuen him vpon euery Tribe and people, and tongue, and Nation, 8. and al that inhabit the earth, adored it, * whose names be not written in the booke of life of the Lamb, which was slaine from the beginning of the world.

9. If any man haue an eare, let him heare. 10. He that shal lead into captiuitie, goeth into captiuitie: * he that shal kil in the sword, he must be killed with the sword. Here is the patience and the faith of Saints.

11. And I saw :: another beast comming vp from the earth: and he had two hornes, like to a lamb, & he spake as a dragon. 12. And al the power of the former beast he did in his sight: and he made the earth and the inhabitants therein, to adore the first beast, whose wound of death was cured. 13. And he did great signes, so that he made also fire to come downe from heauen vnto the earth in the sight of men. 14. And he seduceth the inhabitants on the earth through the signes which were giuen him to doe in the sight of the beast, saying to them that dwel on the earth, that they should make " the image of the beast which hath the stroke of the sword, and liued. 15. And it was giuen him to giue spirit to the image of the beast, and that the image of the beast should speake: and should make, that whosoeuer shal not adore the image of the beast, be slaine. 16. And he shal make al, litle & great, and rich and poore, and free-men and bond-men, to haue a character in their right hand, or in their foreheads. 17. And that no man may buie or sel, but he that

:: They that now follow the simplest & grossest heretikes that euer were without seeing miracles, would then much more follow this great sedurer working miracles.

:: No heretikes euer liker Antichrist, then these in our daies, specially in blasphemies against Gods Church, Sacraments, Saints, Ministers, and al sacred things.

:: Another false Prophet inferiour to Antichrist shal worke wonders also, but al referred to the honour of his Maister Antichrist. So doth Caluin, & other Arch-heretikes peruert the world to the honour of Antichrist, and so doe their scholers also for the honour for them.

Apoc. 3, 5.

Gen. 9, 6. Mt. 26, 52.

that hath " the character, or the name of the beast, or the number of his name. 18. Here is wisedom. He that hath vnderstanding, " let him count the number of the beast. For " it is the number of a man; and " the number of him is fiue hundred sixtie sixe.

ANNOTATIONS.

CHAP. XIII.

Many mysteries expounded.

1. *A beast comming vp.*) This beast is the vniuersal companie of the wicked, whose head is Antichrist; and the same is called (*Apoc.* 17.) the whore of Babylon. The 7. heads be expounded (*Apoc.* 17.) seuen Kings: fiue before Christ, one present, and one to come. The 10. hornes be also there expounded to be 10. Kings that shal reigne a short while after Antichrist. This dragon is the Diuel, by whose power the whore or beast or Antichrist worketh. For in the words following (v. 3. & 4.) Antichrist is called the beast, to whom the dragon, that is, the diuel giueth that power of feined miracles. And as we adore God for giuing power to Christ and his followers, so they shal adore the Dinel for assisting Antichrist and giuing him power.

Great persecution by Antichrist and his Ministers.

7. *To make battel with the Saints.*) He shal kil the Saints then liuing, Elias and Enoch, and infinit moe that professe Christ. Whereby we must learne, not to maruel when we see the wicked persecute and preuaile against the iust, in this life. Then shal his great persecutiō & crueltie trie the Saints patience, as his wonderful meanes to seduce shal trie the stedfastnes of their faith, which is signified by these words following, *Here is the patience and the faith of Saints.* And when it is said, *They adored the beast, whose names are not written in the booke of life of the Lamb*, it giueth great solace and hope to all them that shal not yeald to such persecutions, that they are of Gods elect, and their names written in the booke of life.

Their blessednes that continue constant.

The honour of Christs image is for the honour of Christ.

14. *The image of the beast.*) They that now refuse to worship Christs image, would then worship Antichrists. And we may note here, that as the making or honouring of this image was not against the honour of Antichrist, but wholy for it, as also the image erected of Nabuchodonosor and the worship thereof was altogether for the honour of him, so is the worship of Christs image, the honour of Christ himself, and not against him, as Protestants madly imagin.

Antichrists triple honour against the honour of Christ.

17. *The character or the name.*) As belike for the peruerse imitation of Christ, whose image (specially as on the Rood or Crucifix) he seeth honoured and exalted in euery Church, he wil haue his image adored (for that is Antichrist, in emulation of like houour, aduersarie to Christ) so for that he seeth al true Christian men to beare the badge of his Crosse in their foreheads, he likewise wil force al his to haue another marke, to abolish the signe of Christ. By the like emulation also and wicked opposition he wil haue his name and the letters thereof to be sacred, and to be worne in mens cappes, or written in solemne places, and to be worshipped, as the name of IESVS is and ought to be among Christian men. And as the ineffable name of God was among the Iewes expressed by a certaine number of 4. characters (therfore called *Tetragramm aton*) so it seemeth the Apostle alludeth here to the number of Antichrists name. יהוה

The Protestāts by abolishing of Christes image, & crosse & irreuerence to the name IESVS, make a ready way to the honour of Antichrist.

And here it is much to be noted, that the Protestants plucking downe the image of Christ out of al Churches, & his signe of the crosse from mens foreheads, & taking away the honour and reuerence of the name IESVS, doe make roome for Antichrists image, & marke, and name. And when Christs images and ensignes or armes shal be abolished, and the Idol of Antichrist set vp insteed thereof, as it is already begun; then is the abomination of desolation which was foretold by Daniel and our Sauiour.

18. *Let him count.*) Though God would not haue it manifest before-hand to the world, who in particular this Antichrist should be: yet it pleased him to giue such tokens of him, that when he commeth, the faithful may easily take notice of him, according as it is written of the euent of other prophecies concerning our Sauiour, *That when it is come to passe* Io. 14, 29

you

you may beleeue. In the meane time we muſt take heed that we iudge not ouer rashly of Gods ſecrets: the holy Writer here ſignifying, that it is a point of high vnderſtanding, illuminated extraordinarily by Gods ſpirit, to recken right and deſcipher truely before hand, Antichriſts name and perſon. Antichriſts name ſecret.

18. *It is the number of a man.*) A man he muſt be, and not a Diuel or ſpirit, as here it is cleere, & by S. Paul 2. *Theſſal.* 2. where he is called, *the man of ſinne.* Againe, he muſt be one particular perſō, & not a number, ſucceſſiō, or whole order of any degree of men: becauſe his proper name & the peculiar number, & the characters thereof be (though obſcurely) inſinuated. Which reproueth the wicked vanitie of Heretikes, that would haue Chriſts owne Vicars, the Succeſſours of his cheefe Apoſtle, yea the whole order of them for many Ages together, to be this Antichriſt. Who by his deſcription here and in the ſaid Epiſtle to the Theſſalonians, muſt be one ſpecial man, and of a particular proper name, as our Lord IESVS is. And whoſoeuer he be, theſe Proteſtants vndoubtedly are his Procurſours. For as they make his way by ridding away Chriſts images, croſſe, and name, ſo they exceedingly promote the matter by taking away Chriſts cheefe Miniſter, that al may be plaine for Antichriſt. Antichriſt ſhal be one ſpecial man, and of a peculiar name.

If the Pope had been Antichriſt, and had been reuealed now a good many yeares ſithence, as theſe fellowes ſay he is to them, then the number of this name would agree to him, and the prophecie being now fulfilled, it would euidently appeare that he bare the name and number here noted. For (no doubt) when he commeth, this count of the letters or number of his name which before is ſo hard to know, wil be eaſie. For he wil ſet vp his name in euery place, euen as we faithful men doe now aduance IESVS. And what name proper or appellatiue of al or any of the Popes doe they find to agree with this number, notwithſtanding they boaſt that they haue found the whole order and euery of them theſe thouſand yeares to be Antichriſt, and the reſt before euen from S. Peter, foreworkers toward his Kingdom? The Pope can not be Antichriſt.

18. *The number 666.*) Foraſmuch as the ancient Expoſitours & other doe thinke (for certaine knowledge thereof no mortal man can haue without an expreſſe reuelation) that his name conſiſteth of ſo many, & ſuch letters in Greek, as according to their manner of numbring by the Alphabet make 666. and foraſmuch as the letters making that number, may be found in diuers names both proper and common; (as S. Irenæus findeth them in *Latinos* and *Teitan*, Hippolytus in ἀρνοῦμαι, Aretas in *Lampetis*, and ſome of this Age in *Luderus*, which was Luthers name in the Alman tongue:) therfore we ſee there can be no certaintie, and euery one frameth and applieth the letters to his owne purpoſe. And moſt abſurd folly it is of the Heretikes, to applie the word *Latinos*, to the Pope: neither the whole order in common, nor euer any particular Pope being ſo called. And S. Irenæus the firſt that obſerued it in that word, applied it to the Empire and ſtate of the Romane Emperour, which then was Heathen, and not to the Pope of his daies or after him: and yet preferred the word, *Teitan*, as more agreable, with this admonition, that it were a very perilous and preſumptuous thing to define any certaintie before-hand, of that number and name. And truely whatſoeuer the Proteſtants preſume herein of the Pope, we may boldly diſcharge Luther of that dignitie. He is vndoubtedly one of Antichriſts Precurſours, but not Antichriſt himſelf. Al framing of letters to expreſſe Antichriſts name, is vncertaine.

Iren. l. 5. in fine.

CHAP. XIIII.

1. Virgins follow the Lamb whithersoeuer, singing a new canticle. 6. One Angel euangelizeth the Ghospel: 8. another Angel telleth the fal of Babylon: 9. the third declareth their torments that haue adored the beast. Moreouer two hauing sickles, 15. one of them is commanded to reap downe the corne, 18. the other to gather the grapes as in vintage, which are troden in the lake of Gods wrath.

AND [a] I looked, & behold [::b] a Lamb stood vpō mount Sion, & with him an hundred fourtie foure thousand hauing his name, and the name of his Father written in their foreheads. 2. And I heard a voice from heauen, as the voice of many waters, and as the voice of great thunder: and the voice which I heard, as of harps harping on their harps. 3. And they sang as it were a new song before the seat and before the foure beasts, and Seniours, & no man could learne (μαθεῖν) say the song, but those hundred fourtie foure thousand, that were bought from the earth. 4. These are they which were not defiled with women. For they are [::c] virgins. These follow the Lamb whithersoeuer he shal goe. These were bought from among men, [d] the first fruits to God and the Lamb: 5. and in their mouth there was found no lie. For they are without spot before the throne of God. ✠

6. And I saw another Angel flying through the middes of heauen, hauing the eternal Ghospel, to euangelize vnto them that sit vpon the earth, and vpon euery Nation, and Tribe, and tongue, and people; 7. saying with a loud voice: Feare our Lord, and giue him honour, because the houre of his iudgement is come: and adore ye him * that made heauen and earth, the sea and al things that are in them, and the fountaines of waters.

8. And another Angel followed, saying: * Fallen fallen is that great [::e] Babylon, which of the wine of the wrath of her fornication made al Nations to drinke.

9. And the third Angel followed them, saying with a loud voice: If any man adore the beast and his image, and receiue the character in his forehead, or in his hand; 10. [::f] he also shal drinke of the wine of the wrath of God, which is mingled with pure wine in the cup of his wrath, and shal be tormented with fire & brimstone in the sight of the holy Angels and before the sight of the Lamb. 11. And the smoke of their torments shal ascend for euer and euer: neither haue they rest day and night which haue adored the beast, and his image, and if any man take the character of his name. 12. Here is the patience of Saints, which [::g] keep the commandements of God and the faith of IESVS.

13. [b] And I heard a voice from heauen, saying to me: Write, Blessed are the dead which die in our Lord. From hence-forth now, saith the Spirit,

Psal. 145. Act. 14.

Esa. 21. Ier. 51. Apo. 18.

[a] The Epistle vpon S. Innocents day in Christmas.

[::b] Christ, and the same number of elect that were signed chap. 7.

[::c] One state of life more excellent then another. And virgins for their puritie passing the rest, & alwaies accompanying Christ according to the Churches hymnes out of this place, *Quocunque pergis, virgines sequuntur, &c.*

[d] This the Church applieth to the holy Innocents that died first for Christ.

[::e] The citie of the diuel, which is the vniuersal societie of the wicked misbelieuers and il liuers in the world.

[::f] The great damnatiō that shal follow thē that forsake Christ and the Church & worship Antichrist or his image.

[::g] Faith is not enough to salvatiō, without fulfilling of Gods comandements.

[b] The Epistle in a daily Masse for the dead.

Spirit, that they reſt from their labours. For their workes follow them.

14. And I ſaw, and behold a white cloud: and vpon the cloud one ſitting like to the Sonne of man, hauing on his head a crowne of gold, and in his hand a ſharp ſickle.

15. And another Angel came forth fró the temple, crying with a loud voice to him that ſate vpon the cloud: * Thruſt in thy ſickle, and reape, becauſe the houre is come to reape, for the harueſt of the earth is drie. 16. And he that ſate vpon the cloud, thruſt his ſickle into the earth, and the earth was reaped. 17. And another Angel came forth from the temple which is in heauen, himſelf alſo hauing a ſharp ſickle. 18. And another Angel came forth from the altar, which had power ouer the fire: and he cried with a loud voice to him that had the ſharp ſickle, ſaying: Thruſt in thy ſharp ſickle, and gather the cluſters of the vineyard of the earth: becauſe the grapes thereof be ripe. 19. And the Angel thruſt his ſharp ſickle into the earth, and gathered the vineyard of the earth, & caſt it into the great c preſſe of the wrath of God: 20. and the preſſe was trodẽn without the citie, and bloud came forth out of the preſſe, vp to the horſe bridles, for a thouſand ſixe hundred furlongs.

Ioel. 3. Mat. 13.

c ληνὸν *lacum. fat, trough, lake.*

ANNOTATIONS.

CHAP. XIIII.

13. *From hence-forth now.*) This being ſpecially ſpoken of Martyrs (as not only S. Auguſtin ſeemeth to take it, but the Caluiniſts themſelues, tranſlating, *in domino, for our Lords cauſe*) the Proteſtants haue no reaſon to vſe the place againſt Purgatorie or praier for the departed: ſeeing the Catholike Church and al her children confeſſe, that al Martyrs are ſtraight after their death, in bliſſe, and need no praiers. Whereof this is S. Auguſtines knowen ſentence: *He doeth iniurie to the Martyr, that praieth for the Martyr. Ser. 17. de verb. Apoſt. c. 1.* and againe to this purpoſe he writeth thus moſt excellently tract. 84. in Ioan. *We keep not a memorie of Martyrs at our Lords table, as we doe of other that reſt in peace, that is, for the intent to pray for them, but rather that they may pray for vs &c.*

Beza.

Praying for the dead, and vnto Saints, at the altar.

But if we take the words generally for al deceaſed in ſtate of grace, as it may be alſo, then we ſay that euen ſuch, though they be in Purgatorie and Gods chaſtiſement in the next life, & need our praiers, yet (according to the foreſaid wordes of S. Auguſtin) *doe reſt in peace*, being diſcharged from the labours, afflictions, and perſecutions of this world, and (which is more) from the daily dangers of ſinne and damnation, and put into infallible ſecuritie of eternal ioy with vnſpeakable comfort of conſcience. And ſuch indeed are more happie & bleſſed then any liuing, who yet are vſually in the Scriptures called bleſſed, euen in the middes of the tribulations of this life. Whereby we ſee that theſe wordes, *from hence forth they ſhal reſt from their labours*, may truely agree to them alſo that are in Purgatorie, and ſo here is nothing proued againſt Purgatorie. Laſtly, this aduerb, *amodo*, in Latin, as in the Greek ἀπάρτι doth not properly ſignifie, from this preſent time forward, as though the Apoſtle had ſaid, that after their death and ſo forward they are happie: but it noteth and ioyneth the time paſt together with the time preſent, in this ſenſe, that ſuch as haue died ſince Chriſts Aſcenſion, when he firſt entring into heauen opened it for others, goe not to *Limbus Patrum*, as they were wont before Chriſts time, but are in caſe to goe ſtraight to bliſſe, except the impediment be in themſelues. Therfore they are here called bleſſed, that die now in this ſtate of grace and of the new Teſtament, in compariſon of the old faithful and good perſons.

The place abuſed againſt Purgatorie, anſwered.

ἀπάρτι *amodo. Photius in Lexico*

CHAP. XV.

THE 4. PART Of the 7. last plagues and final damnation of the wicked.

2. They that had now ouercome the beast and his image and the number of his name, doe glorifie God. 6. To seuen Angels hauing the seuen last plagues, are giuen seuen cups ful of the wrath of God.

The tribulations about the day of iudgement.

AND I saw another signe in heauen great & maruelous: seuen Angels hauing the seuen last plagues. Because in them the wrarh of God is consummate. 2. And I saw as it were [c] a sea of glasse mingled with fire, & them that ouercame the beast and his image and the number of his name, standing vpon the sea of glasse, hauing the harps of God: 3. and singing [::] the song of Moyses the seruant of God, and the song of the Lamb, saying: Great and maruelous are thy workes Lord God omnipotent: iust and true are thy waies King of the [1] worlds'. 4. Who shal not feare thee, o Lord, and magnifie thy name? Because thou only art holy, because al Nations shal come, and adore in thy sight, because thy iudgements be manifest.

[c] Baptisme.

[::] The song of Moyses and Christ, is the new Testament and the old.

[1] Saints

THE FIRST VISION.

5. And after these things I looked, and behold the temple of the tabernacle of testimonie was opened in heauen: 6. and there issued forth the seuen Angels, hauing the seuen plagues, from the temple: reuested with cleane and white [1] stone', and girded about the breasts with girdles of gold. 7. And one of the foure beasts, gaue to the seuen Angels seuen vials of gold ful of the wrath of the God that liueth for euer and euer. 8. And the temple was filled with smoke at the maiestie of God, and at his power: and no man could enter into the temple, til the seuen plagues of the seuen Angels were consummate.

[1] lineū λίνον λίθον.

CHAP. XVI.

Vpon the pouring out of the seuen cups of Gods wrath, on the land, the sea, the fountaines, the seat of the beast, Euphrates, and the aire; there arise sundrie plagues in the world.

AND I heard a great voice out of the temple, saying to the seuen Angels: Goe, and poure out the seuen vials of the wrath of God vpon the earth. 2. And the first went, and poured out his vial vpon the earth, & there was made a cruel & very sore wound vpon men that had the character of the beast: and vpon them that adored the image thereof.

3. And the second Angel poured out his vial vpon the sea, and there was made bloud as it were of one dead: and euery liuing soule died in the sea.

4. And the third poured out his vial vpon the riuers and the fountaines of waters: and there was made bloud. 5. And I heard the Angel

of

of the waters, saying: Thou art iust, o Lord, which art, and which wast, the holy one, becauſe thou haſt iudged theſe things: 6. ‡ becauſe they haue ſhed the bloud of the Saints and Prophets, & thou haſt giuen them bloud to drinke. For they are worthie. 7. And I heard another, ſaying: Yea Lord God omnipotent, true and iuſt are thy iudgements.

8. And the fourth Angel poured out his vial vpon the ſunne, and it was giuen vnto him to afflict men with heat and fire: 9. and men boiled with great heat, and ‡‡ blaſphemed the name of God hauing power ouer theſe plagues, neither did they penance to giue him glorie.

10. And the fift Angel poured out his vial vpon the ſeat of the beaſt: and his Kingdom was made darke, and they together did eate their tongues for paine: 11. and they blaſphemed the God of heauen becauſe of their paines and wounds, and c did not penance from their workes.

12. And the ſixt Angel poured out his vial vpon that great riuer Euphrates: and dried vp the water thereof that a way might be prepared to the Kings from the riſing of the ſunne.

13. And I ſaw from the mouth ‡‡ of the dragon, and from the mouth of the beaſt, and from the mouth of the falſe-prophet ' three' vncleane ſpirits in manner of frogs. 14. For they are the ſpirits of Diuels working ſignes, and they goe forth to the Kings of the whole earth to gather them into battel at the great day of the omnipotent God. 15. Behold * I come as a theefe: Bleſſed is he that watcheth, & keepeth his garments, that he * walke not naked, and they ſee his turpitude. 16. And he ſhal gather them into a place which in Hebrew is called c *Armagedon.*

17. And the ſeuenth Angel poured out his vial vpon the aire, and there came forth a loud voice out of the temple from the throne, ſaying: It is done. 18. And there were made lightnings, and voices, and thunders, and a great earth-quake was made, ſuch an one as neuer hath been ſince men were vpō the earth, ſuch an earth-quake, ſo great. 19. And ‡‡ the great citie was made into three parts: and the cities of the Gentils fel. And Babylon the great came into memorie before God, * to giue her the cup of wine of the indignation of his wrath. 20. And euery Iland fled, and mountaines were not found. 21. And great haile like a talent came downe from heauen vpon men: and men blaſphemed God for the plague of the haile: becauſe it was made exceeding great.

‡ The great reuenge that God wil doe at the later day vpon the perſecutours of his Saints.

‡‡ The deſperate and damned perſons shal blaſpheme God perpetually. Which shal be ſuch only as doe not repent in this life.

c See chap. 9. v. 20. in the margent.

‡‡ The dragon, is the Diuel: the beaſt, Antichriſt, or the ſocietie whereof he is head: the falſe-prophet, either Antichriſt himſelf, or the companie of Heretikes and ſeducers that follow him.

c *The hil of theeues*, by S. Hierō. interpretations

‡‡ The citie or cōmon-wealth of the wicked deuided into three parts: into infidels, Heretikes, and euil Catholikes. This citie is here called Babylon, whereof ſee the Annotat. vpon the next chapter, v. 5.

1 *iſſue forth three*

Apoc. 3. 2. Cor. 5, 3.

Ier. 25, 15.

CHAP. XVII.

The harlot Babylon clothed with diuers ornaments, 6. and drunken of the bloud of Martyrs, sitteth vpon a beast that hath seuen heads and ten hornes: 7. al which things the Angel expoundeth.

AND there came one of the seuen Angels which had the seuen vials, & spake with me, saying: Come, I wil shew thee :: the damnation of the great harlot, which sitteth vpon c many waters, 2. with whom the Kings of the earth haue fornicated, & they which inhabit the earth haue been drunke of the wine of her whoredom. 3. And he tooke me away in spirit into the desert. And I saw a woman sitting vpon a scarlet coloured beast, ful of names of blasphemie, hauing seuen heads, and ten hornes. 4. And the woman was clothed round about with purple and scarlet, and gilted with gold, and pretious stone, and pearles, hauing a golden cup in her hand, ful of the abomination & filthines of her fornication. 5. And in her forehead a name written, " *Mysterie*: " Babylon the great, mother of the fornications and the abominations of the earth. 6. And I saw the woman " drunken of the bloud of the Saints, and of the bloud of the Martyrs of IESVS. And I marueled when I had seen her, with great admiration. 7. And the Angel said to me: Why doest thou maruel? I wil tel thee the mysterie of the woman, and of the beast that carieth her, which hath the seuen heads and the ten hornes.

:: The final damnation of the whole cõpanie of the reprobate, called here the great whore.

c These many waters are many peoples. v. 15.

8. The beast which thou sawest, :: was, and is not, and shal come vp out of the bottomles depth, and goe into destruction: and the inhabitants on the earth (whose names are not written in the booke of life from the making of the world) shal maruel, seeing the beast that was, and is not. 9. And here is vnderstanding, that hath wisedom. The seuen heads, are " seuen hilles, vpon which the woman sitteth, and they are seuen Kings. 10. Fiue are fallen, one is, and another is not yet come: and when he shal come, he must tarie a short time. 11. And the beast which was, and is not: " the same also is the eight, and is of the seuen, & goeth into destruction. 12. And the ten hornes which thou sawest, are :: ten Kings, which haue not yet receiued Kingdom, but shal receiue power as Kings one houre after the beast. 13. These haue one counsel and force: and their power they shal deliuer to the beast. 14. These shal fight with the Lamb, and the Lamb shal ouercome them, because * he is Lord of Lords, and King of Kings, and they that are with him, called, and elect, and faithful. 15. And he said to me: The waters which thou sawest where the harlot sitteth, are peoples, and Nations, and tongues. 16. And the ten hornes which thou sawest in the beast: these shal hate the harlot, and shal

:: It signifieth the short reigne of Antichrist, who is the cheefe horne or head of the beast.

:: Some expound it of ten smal Kingdõs, into which the Roman Empire shal be deuided, which shal al serue Antichrist both in his life and a litle after.

' dou

1. Tim. 6, 15. Apo. 19, 16.

shal make her desolate and naked, and shal eate her flesh, and her they shal burne with fire. 17. For [u] God hath giuen into their harts, to doe that which pleaseth him: that they giue their kingdom to the beast, til the words of God be cõsummate. 18. And the woman which thou sawest: is [v] the great citie, which hath Kingdom ouer the Kings of the earth.

[u] Not forcing or mouiug any to follow Antichrist, but by his iust iudgement, & for punishment of their sinnes, permitting thẽ to beleeue and cõsent to him.

ANNOTATIONS.

CHAP. XVII.

5. *Babylon.*) In the end of S. Peters first Epistle, where the Apostle dateth it at Babylon which the ancient Writers (as we there noted) affirme to be meant of Rome: the Protestãts wil not in any wise haue it so, because they would not be driuen to confesse that Peter euer was at Rome. But here, for that they thinke it maketh for their opinion, that the Pope is Antichrist, and Rome the seat & citie of Antichrist, they wil needs haue Rome to be this Babylon, this great whore, and this purple harlat. For such fellowes, in the exposition of holy Scripture, be led only by their preiudicate opinions and heresies, to which they draw al things without al indifferencie and sinceritie.

The Protestãts here wil needs haue Babylõ to be Rome, but not in S. Peters epistle.

But S. Augustin, Aretas, and other Writers, most commonly expound it, neither of Babylon it-self a citie of Chaldæa or AEgypt, nor of Rome, or any one citie, which may be so called spiritually, as Hierusalem before chap. 11. is named spiritual Sodom and AEgypt; but of the general societie of the impious, and of those that preferre the terrene Kingdom & commodity of the world, before God & eternal felicitie. The Authour of the Commentaries vpon the Apocalypse set forth in S. Ambrose name, writeth thus: *This great whore sometime signifieth Rome, specially which at that time when the Apostle wrote this, did persecute the Church of God. But otherwise it signifieth the whole citie of the Diuel, that is, the vniuersal corps of the reprobate.* Tertullian also taketh it for Rome, thus. *Babylon* (saith he) *in S. Iohn is a figure of the citie of Rome, being so great, so proud of the Empire, and the destroier of the Saints.* Which is plainely spoken of that citie, when it was heathen, the head of the terrene dominion of the world, the persecutour of the Apostles & their Successours, the seat of Nero, Domitian, and the like, Christs special enemies, the sinke of idolatrie, sinne, and false worship of the Pegan Gods. Then was it Babylon, when S. Iohn wrot this, and then was Nero and the rest figures of Antichrist, & that citie the resemblance of the principal place (whersoeuer it be) that Antichrist shal reigne in, about the later end of the world.

By Babylon (according to al the Fathers) is signified, partly the whole societie of the wicked, partly the citie of Rome, only in respect of the terrene and heathenish state of them that persecuted the Church.

li. aduer. Iudæos.

Now to apply that to the Romane Church and Apostolike See, either now or then, which was spoken only of the terrene state of that citie, as it was the seate of the Emperour, and not of Peter, when it did slea aboue 30. Popes, Christs Vicars, one after another, & endeauored to destroy the whole Church: that is most blasphemous and foolish.

The Church in Rome was one thing, & Babylon in Rome another thing. Peter sate in Rome, and Nero sate in Rome. But Peter, as in the Church of Rome: Nero, as in the Babylon of Rome. Which distinction the Heretikes might haue learned by S. Peter himself *ep. 1. chap. 5.* writing thus: *The Church saluteth you that is in Babylon, coelect.* So that the Church & the very chosen Church was in Rome, when Rome was Babylon. Whereby it is plaine, that whether Babylon or the great whore doe here signifie Rome or no, yet it can not signifie the Church of Rome: which is now, and euer was, differing from the terrene Empire of the same. And if, as in the beginning of the Church, Nero and the rest of the persecuting Emperours (which were figures of Antichrist) did principally sit in Rome, so also the great Antichrist shal haue his seat there, as it may wel be (though others thinke that Hierusalem rather shal be his principal citie:) yet euen then thal neither the Church of Rome, nor the Pope of Rome be Antichrist, but shal be persecuted by Antichrist, and driuen out of Rome, if it be possible. For, to Christs Vicar and the Romane Church he wil beare as much good wil as the Protestants now doe, and he shal haue more power to persecute him and the Church, then they haue.

The Church of Rome is neuer called Babylõ.

S. Hierom *ep. 17. c. 7.* to Marcella, to draw her out of the citie of Rome to the holy land, warning her of the manifold allurements to sinne and il life, that be in so great and populous

populous a citie, alludeth at length to these words of the Apocalypse, & maketh it to be Babylon, & the purple whore. But straight way, lest some naughtie person might thinke he meant that of the Church of Rome, which he spake of the societie of the wicked only, he addeth: *There is there indeed the holy Church, there are the triumphant monumẽts of the Apostles & Martyrs, there is the true confession of Christ, there is the faith praised * of the Apostle, & Gentilitie troden vnderfoot, the name of Christian daily aduancing it-self on high.* Whereby you see that whatsoeuer may be spoken or interpreted of Rome, out of this word *Babylon*, it is not meant of the Church of Rome, but of the terrene state, in so much that the said holy Doctour (*li. 2. aduers. Iouinian. c. 19.*) signifieth that the holines of the Church there, hath wiped away the blasphemie written in the forehead of her former iniquitie. But of the difference of the old state and dominion of the Heathen there, for which it is resembled to Antichrist, and the Priestly state which now it hath, read a notable place in S. Leo *serm. 1. in natali Petri & Pauli.* * Ro. 1.

Mysterie. 5. *Mysterie.*) S. Paul calleth this secret and closse working of abomination, the mysterie of iniquitie 2. *Thessal. 2.* and it is called a litle after in this chapter vers. 7. *the Sacrament* (or mysterie) of the woman, and it is also the marke of reprobation and damnation.

This woman signifieth al persecutours of Saints. Putting heretikes to death, is not to shead the bloud of Saints. 9. *Drunken of the bloud.*] It is plaine that this woman signifieth the whole corps of al the persecutours that haue & shal shead so much bloud of the iust: of the Prophets, Apostles, and other Martyrs from the beginning of the world to the end. The Protestants foolishly expound it of Rome, for that there they put Heretikes to death, and allow of their punishment in other countries: but their bloud is not called the bloud of Saints, no more thẽ the bloud of theeues, man-killers, and other malefactours: for the sheading of which by order of iustice, no Common-wealth shal answer.

The Protestãts madnes in expounding the 7. hilles, of Rome: the Angel himself expounding thẽ otherwise. 9. *Seuen hilles.*) The Angel himself here expoundeth the 7. hilles to be al one with the 7. heads and the 7. Kings: and yet the Heretikes blinded exceedingly with malice against the Church of Rome, are so mad to take them for the seuen hilles literally, vpon which in old time Rome did stand: that so they might make the vnlearned beleeue that Rome is the seat of Antichrist. But if they had any consideration, they might marke that the Prophets visions here are most of them by Seuens, whether he talke of heads, hornes, candlestickes, Churches, Kings, hilles, or other things: and that he alluded not to the hilles, because they were iust seuen, but that *Seuen* is a mystical number, as sometime *Ten* is, signifying vniuersally al of that sort whereof he speaketh: as, that the seuen heads, hilles, or Kingdoms (which are here al one) should be al the Kingdoms of the world that persecute the Christians: being heads and mountaines for their height in dignitie aboue others. And some take it, that there were seuen special Empires, Kingdoms, or States that were or shal be the greatest persecutours of Gods people: as of AEgypt, Chanaan, Babylon, the Persians, and Greeks, which be siue: sixtly of the Romane Empire, which once persecuted most of al other, and which (as the Apostle here saith) *yet is*, or standeth. But the seuenth, then when S. Iohn wrote this, was not come, neither is yet come in our daies: which is Antichrists state, which shal not come so long as the Empire of Rome standeth, as S. Paul did prophecie. 2. *Thessal. 2.*

What is the eight beast. 11. *The same is the eight.*) The beast it-self being the cõgregation of al these wicked persecutours, though it consist of the foresaid seuen, yet for that the malice of al is cõplete in it, may be called the eight. Or, Antichrist himself, though he be one of the seuẽ, yet for his extraordinary wickednes shal be counted the odde persecutour or the accõplishment of al other, & therfore is named the eight. Some take this beast called the eight, to be the Diuel.

The double interpretation of Babylon. 18. *The great citie.*) If it be meant of any one citie, and not of the vniuersal societie of the reprobate which is the citie of the Diuel, as the Church & the vniuersal fellowship of the faithful is called the citie of God, it is most like to be old Rome, as some of the Greeks expound it, from the time of the first Emperours, til Cõstantines daies, who made an end of the persecution. For by the authoritie of the old Romane Empire, Christ was put to death first, & afterward the two cheefe Apostles, & the Popes their Successours, & infinit Catholike men throughout the world by lesser Kings which then were subiect to Rome. Al which Antichristian persecutions ceased, when Constantine reigned, & yealded vp the citie to the Pope, who holdeth not the Kingdom or Empire ouer the world, as the Heathen did, but the fatherhood and spiritual rule of the Church. Howbeit the more probable sense is the other, of the citie of the Diuel, as the Authour of the homilies vpon the Apocalypse in S. Augustin, declareth.

CHAP.

CHAP. XVIII.

The fal of Babylon, her iudgement, plagues and reuenges: for the which, 9. the Kings, 16. and marchants of the earth that sometime did cleaue vnto her, shal mourne bitterly: 20. but heauen, and the Apostles and Prophets shal reioyce.

AND after these things I saw another Angel comming downe from heauen, hauing great power: and the earth was illuminated of his glorie. 2. And he cried out in force, saying: * Fallen fallen is Babylon the great: and it is become the habitation of Diuels, and c the custodie of euery vncleane Spirit, & the custodie of euery vncleane & hateful bird: 3. because al Nations haue drunke of the wine of the wrath of her fornication: and the Kings of the earth haue fornicated whith her: and the marchants of the earth were made rich by the vertue of her delicacies.

Apoc. 14, 8. c φυλακὴ

4. And I heard another voice from heauen, saying: Goe out from her my people: that you be not partakers of her sinnes, and receiue not of her plagues. 5. Because her sinnes are come euen to heauen, and God hath remembred her iniquities. 6. Render to her as she also hath rendred to you: and double ye double according to her workes: In the cup wherein she hath mingled, mingle ye double vnto her. 7. As much as she hath glorified her self, & hath been in delicacies, ‡ so much giue her torment and mourning: because she saith in her hart, * I sit a Queen, and widow I am not, and mourning I shal not see. 8. Therfore in one day shal her plagues come, death, and mourning, and famine, & with fire she shal he burnt: because God is strong that shal iudge her.

Is. 47, 8.

9. And ‡‡ the Kings of the earth, which haue fornicated with her, & haue liued in delicacies, shal weep, and bewaile themselues vpon her, when they shal see the smoke of her burning: 10. standing farre off for the feare of her torments, saying: Woe, woe, that great citie Babylon, that strong citie: because in one houre is thy iudgement come.

11. And the marchants of the earth shal weep, & morne vpon her: because no man shal buy their merchandise any more, 12. merchandise of gold and siluer and precious stone: and of pearle, and fine linnen, and purple, and silke, & scarlet and al Thyne wood, and al vessels of yuorie, and al vessels of precious stone and of brasse and yron and marble, 13. and cynamon, and of odours, and ointment, and frankincense, and wine, and oile, and floure, & wheat, and beasts, and sheep, and horses, and chariots, & slaues, and soules of men. 14. And the apples of the desire of thy soul are departed from thee, and al fat and goodly things are perished from thee, and they shal no more find them. 15. The marchants of these things which are made rich, shal stand farre from her for feare of her tormentes, weeping and mourning, 16. & saying: Woe, woe, that great citie, which was clothed with silke, and purple, and scarlet, and was gilted with gold, and pretious stone, and pearls: 17. because in one

‡ The measure of paines and damnation, according to the wicked pleasures, or vnlawful delights of this life. Which is a sore sentence for such people as turne their whole life to lust and riot.

‡‡ Kings and Marchants are most encombered, dãgered & drowned in the pleasures of this world: whose whole life & traficke is (if they be not exceeding vertuous) to find varietie of earthly pleasures. Who seeing once the extreme end of their ioyes and of al that made their heauẽ here, to be turned into paines & damnation eternal, then shal houle & weep too late.

in one houre are so great riches made desolate: and euery gouernour, & euery one that saileth into the lake, and the ship-men, and they that worke in the sea, stoode a farre off, 18. and cried seeing the place of her burning, saying: What other is like to this great citie? 19. And they threw dust vpon their heads, and cried weeping and mourning, saying: Woe, woe, that great citie, in the which al were made rich that had ships in the sea, of her prices: because in one houre she is desolate.

c The Angels and al Saints shal reioyce & laud God to see the wicked confunded, & Gods iustice executed vpon their oppressours & persecutours, & this is that which the Martyrs praied for, c. 6.

20. c Reioyce ouer her, heauen, and ye holy Apostles and Prophets: because God hath iudged your iudgement of her. 21. And one strong Angel tooke vp as it were a great milstone, and threw it into the sea, saying: * With this violence shal :: Babylon that great citie be throwen, and shal now be found no more. 22. And the voice of harpers, and of Musicians, and of them that sing on shalme and trompet, shal no more be heard in thee, & euery artificer of euery art shal be found no more in thee, and the noise of the mil shal no more be heard in thee, 23. and the light of the lamp shal no more shine in thee, & the voice of the bridegrome and the bride shal no more be heard in thee: because thy marchants were the Princes of the earth, because al Nations haue erred in thine inchantments. 24. And in her is found the bloud of the Prophets and Saints, and of al that were slaine in the earth.

Ier. 51. 63.

:: By this it seemeth cleere that the Apostle meaneth not any one citie, but the vniuersal companie of the whole number reprobate, which shal perish in the day of iudgemēt. The old Prophets also naming the of Gods enemies mystically, Babylon, as *Ierem.* c. 52.

CHAP. XIX.

1. The Saints glorifying God for the iudgement pronounced vpon the harlot, 7. the marriage of the Lamb is prepared. 10. The Angel refuseth to be adored of S. Iohn. 11. There apeareth one (who is the Word of God, and the King of Kings and Lord of Lords) sitting on a horse, with a great armie, and fighting against the beast and the Kings of the earth and their armies: 17. the birds of the aire being in the meane time called to deuoure their flesh.

I also to chap. 7.

The Epistle for many martyrs, between Easter & whitsunday. ALLELVIA.

AFTER these things I heard as it were the voice of many multitudes in heauen saying, *Allelu-ia.* Praise, and glorie and power is to our God: 2. because true & iust are his iudgements which hath iudged of the great harlot, that hath corrupted the earth in her whoredom, and hath reuenged the bloud of his seruants, of her hands. 3. And :: againe they said, *Allelu-ia.* And her smoke ascendeth for euer and euer. 4. And the foure and twentie Seniours fel downe, and the foure beasts, & adored God sitting vpō the throne, saying: :: *Amen, Allelu-ia.* 5. And a voice came out from the throne, saying: Say praise to our God al ye his seruants: and you that feare him, litle and great. 6. And I heard as it were the voice of a great multitude, and as the voice of many waters, & as the voice of great thunders, saying, *Allelu-ia:* because our Lord

:: This often repeating of *Allelu-ia* in times of reioycing, the Church doth follow in her Seruice.

Lord God the omnipotent hath reigned. 7. Let vs be glad and reioyce, and giue glorie to him: becauſe :: the marriage of the Lamb is come, & his wife hath prepared herſelf. 8. And it was giuen to her that ſhe clothe her ſelf with ſilke glittering and white. For the ſilke are " the iuſtifications of Saints.

9. And he ſaid to me: Write, * Bleſſed be they that are called to the :: ſupper of the marriage of the Lamb. ✠ And he ſaid to me: Theſe wordes of God, be true. 10. " And * I fel before his feete, to adore him. And he ſaith to me: See thou doe not; I am thy fellow-ſeruant, and of thy Brethren that haue the teſtimonie of IESVS. Adore God. For the teſtimonie of IESVS, is the ſpirit of prophecie.

11. And I ſaw heauen opened, and behold a white horſe: and he that ſate vpon him, was called Faithful and True, and with iuſtice he iudgeth & fighteth. 12. And his eyes as a flame of fire, and on his head many diademes, hauing a name written, which no man knoweth but himſelf. 13. * And he was clothed with a garment ſprinkled with bloud: and his name is called, c THE WORD OF GOD. 14. And the hoſtes that are in heauen followed him on white horſes clothed in white and pure ſilke. 15. And out of his mouth proceedeth a ſharp ſword: that in it he may ſtrike the Gentils. And * he ſhal rule them in a rod of yron: and he treadeth the wine preſſe of the furie of the wrath of God omnipotent. 16. And he hath in his garment and in his thigh written, * :: KING OF KINGS AND LORD OF LORDS.

17. And I ſaw one Angel ſtanding in the ſunne, & he cried with a loud voice ſaying to al the birds that did flie by the middes of heauen: Come and aſſemble together to the great ſuppet of God: 18. that you may eate the flesh of Kings, and the flesh of Tribunes, & the fleſh of valiants, and the fleſh of horſes and of them that ſit on them, and the fleſh of al free-men and bond-men, and of litle and great.

19. And I ſaw the beaſt and the Kings of the earth, & their armies gathered to make warre with him that ſate vpon the horſe and with his armie. 20. And the beaſt was apprehended, and with him the falſe-Prophet: which wrought ſignes before him, wherewith he ſeduced them that tooke the character of the beaſt, and that adored his image. Theſe two were caſt aliue into the poole of fire burning alſo with brimſtone. 21. And the reſt were ſlaine by the ſword of him that ſitteth vpon the horſe, which proceedeth out of his mouth: and al the birds were filled with their fleſh.

:: At this day shal the whole Church of the elect be finally and perfectly for euer ioyned vnto Chriſt in mariage inſeparable.

:: That is the feaſt of eternal life prepared for his ſpouſe the Church.

c The ſecond Perſon in Trinitie, the Sõne or the Word of God, which was made flesh Io. 1.

:: Euen according to his humanitie alſo.

Mt. 22, Lu. 14, — Apoc. 22, 9. — Eſ. 63, 1. — Apoc. 2, 27. — Apoc. 17, 14.

ANNOTATIONS

CHAP. XIX.

אמן הללויה 4. *Amen, Alleluya.*) Theſe two Hebrew words (as other-els-where) both in the Greeke and Latin text are kept religiouſly, and not tranſlated, vnles it be once or twiſe in the Pſalmes. Yea and the Proteſtants themſelues keep them in the text of their English Teſta-

Amen Al'eluia not tranſlated.

Testaments in many places: and maruel it is why they vse them not in al places, but sometimes turne, *Amen*, into, *verily*, whereof see the Annotation *Ioan. 8. v. 34*: and in their Seruice booke they translate, *Alleluia*, into *Praise ye the Lord*; as though *Alleluia* had not as good a grace in the acte of seruing God, (where it is indeed properly vsed) as it hath in the text of the Scripture.

Alleluia often vsed in the Church, specially in Easter time.

The Church Catholike doth often and specially vse this sacred word, to ioyne with the Church triumphant, consisting of Angels and Saints, who here are said to laud and praise God with great reioycing, by this word *Alleluia*, and by often repetition thereof: as the Catholike Church also vseth, namely in Easter time euen til Wit-sontide, for the ioy of Christs resurrection, which (as S. Augustin declareth *ep. ad Ianuarium*) was the generall vse of the primitiue Church, making a greater mysterie and matter of it, then our Protestants now doe. At other times of the yeare also he saith it was sung in some Churches, but not in al. And S. Hierom numbereth it among the heresies of Vigilantius, that *Alleluia* could not be sung but at Easter. *Aduers. Vigilant. c. 1.* *Epist. ad Ian. c. 17 & c. 15.*

It signifieth more then (as the Protestāts trāslate it) *praise ye the Lord.*

The truth is, by the vse of the Scriptures it hath more it then, *Praise ye the Lord*, signifiying with laud, glorifying, and Prayfing of God a great reioycing withal, mirth, and exultation of hart in the singers thereof. And that is the cause why the holy Church saith, *Laus tibi Domine, Praise to thee, ô Lord*, in lent and times of penance and mourning, but not *Alleluia*. Which (as S. Augustin also declareth) is a terme of signification and mysterie, ioyned with that time, and then vsed specially in the Church of God, when she representeth to vs in her Seruice, the ioyes and beatitude of the next life: which is done specially at Easter, by the ioyful celebrating of Christs glorious Resurrection and Ascension, after the penal time of Lent which representeth the miserie of this life. See S. Augustin *Ser. 1. & 5. c. 9 & 6. c. 9. de Diuersis to.* 10. and his enarration vpon the 148 Psalme. For in the titles and ends of diuerse holy Psalmes this *Alleluia* is ful of mysterie and sacred signification. Where we must aske the Protestants, why they haue left it out altogether, being in the Hebrew, saying neither *Alleluia*, nor *Praise ye the Lord*, in the Bible 1577: and that nine times in the sixe last Psalmes.

False translation.

Amen and *Alleluia* should not be translated into vulgar tōgues. Al Nations in the Primitiue Church sang *Amen* and *Alleluia.*

Moreouer the said holy Doctour (*li. 2. de doct. Christ, c.* 11. affirmeth that *Amen* and *Alleluia* be not translated into any other language, *propter sanctiorem authoritatem*, for the more sacred authoritie of the words so remaining. And *ep.* 178. he saith that it is not lawful to translate them. *Nam sciendum est &c.* for it is to be knowen (saith he) *that al Nations doe sing* Amen and *Alleluia in the* Hebrew *words, which neither the Latin man nor the Barbarous may translate into his owne language.* See S. Hierom also *epist.* 1. 7. And namely for our Nation, S. Gregorie wil beare vs witnes that our countrie receiued the word *Alleluia* with their Christianitie, saying thus *li. 27. Moral. c. 6. Lingua Britanniæ quæ nihil aliud nouerat quam barbarum frendere, iamdudum in Diuinis laudibus* Hebræum *cæpit resonare Allelsia*, that is, *The Britan tongue, which knew nothing els but to mutter barbarously, hath begun of late in God's diuine lauds and praises to sound the* Hebrew *Alleluia.* And for Iurie S. Hierom *ep. 17. c.* 7. writeth, that the husbandmen at the plough sang *Alleluia*, which was not then their vulgar speach. Yea he saith that in Monasteries the singing of *Alleluia* was insteed of a bel to cal them together *ad Collectam. in Epitaph. Paul. c.* 10.

The Protestāts profane this word by translating it, & diminish the signification thereof.

This word is a sacred, Christian, mystical, and Angelical song; and yet in the new seruice booke it is turned into, *Praise ye the Lord*, and *Alleluia* is quit gone, because they list neither to agree with the Church of God, nor with the vse of holy Scriptures, no nor with their owne translations. But no maruel, that they can not sing *the song of our Lord* and of Angels *in a strange countrie*, that is, out of the Catholike Church in the captiuitie of schisme and heresie. Lastly, we might aske them whether it be al one to say *Mat. 21, Hosanna*, and *Saue vs we beseech thee*? whereas Hosanna is withal a word of exceeding congratulation and ioy which they expressed toward our Sauiour. Euen so *Alleluia* hath another manner of sense and signification in it, then can be expressed by, *Praise ye the Lord.* *Psal. 136.*

Iustifications are good workes, not as the effects of faith iustifying, but

8. *Iustifications of* Saints.) Here the Heretikes in their translations could not alter the word *iustifications* into *ordinances*, or *constitutions*, as they did falsely in the first of S. Luke, whereof see the Annotation there vers. 6. but they are forced to say in Latin, *iustificationes*, as Beza: and in English, *righteousnes*, (for *iustifications* they wil not say in any case for feare of inconnenience,) yea and they can not deny but these iustifications be the good

Beza. good workes of Saints. But where * they make this glosse, that they be so called, because they are the fruits or effect of faith and of the iustice which we haue by only faith, it is most euidently false, and against the very text, and nature of the word. For there is no cause why any thing should be called a mans iustification, but for that it maketh him iust. So that, *iustifications*, be the vertues of faith, hope, charitie, and good deeds, iustifying or making a man iust, and not effects of iustification. Neither faith only, but they altogether be the very ornaments and inward garments, beauty, and iustice of the soule, as here it is euident.

because themselues also with faith iustifie a man.

10. *And I fel.*) The Protestants abuse this place, and the example of the Angels forbidding Iohn to adore him being but his fellow-seruant, and appointing him to adore God, against al honour, reuerence, and adoration of Angels, Saints, or other sanctified creatures, teaching that no religious worship ought to be done vnto them. But in truth it maketh for no such purpose, but only warneth vs that Diuine honour and the adoration due to God alone, may not be giuen to any Angel or other creature. *S. August. de vera relig. cap. vltimo.* And when the Aduersaries replie that so great an Apostle, as Iohn was, could not be ignorant of that point, nor would haue giuen diuine honour vnto an Angel (for so he had been an Idolater) and therfore that he was not reprehended for that, but for doing any religious reuerence or other honour whatsoeuer to his fellow-seruant: we answer that by the like reason, S. Iohn being so great an Apostle, if this kind of reuerence had been vnlawful and to be reprehended, as the Protestants hold it is no lesse then the other, could not haue been ignorant thereof, nor would haue done it.

S. Iohns adoring of the Angel explicated against the Protestants abusing the same.

The Protestãts are refelled by their owne reason.

Therfore they might much better haue larned of S. Augustin (*q. 61. in Genes.*) how this fact of S. Iohn was corrected by the Angel, and wherein the errour was. In effect it is thus, That the Angel being so glorious and ful of maiestie, presenting Christs Person, and in his name vsing diuers wosdes proper to God, as, *I am the first and the last, and*

Apoc c. 1. *aliue and was dead*, and such like, might wel be taken of S. Iohn, by errour of his Person, to be Christ himself, and that the Apostle presuming him to be so indeed, adored him with Diuine honour: which the Angel correcting, told him he was not God, but one of his fellowes, and therfore that he should not so adore him, but God. Thus then we see, Iohn was neither so ignorant, to thinke that any vndue honour might be giuen to any creature; nor so il, to commit idolatrie by doing vndue worship to any Angel in heauen: and therfore was not culpable at al in his fact, but only erred materially (as the Schole-men cal it) that is, by mistaking one for another, thinking that which was an

S. Iohn erred only in the person, mystaking the Angel to be Christ himself, & so adoring him as God.

Esa. 9 in Greco. Angel, to haue been our Lord: because he knew that our Lord himself is also * called an Angel, and hath often appeared in the visions of the faithful.

Malac. 3. And the like is to be thought of the Angel appearing in the 22. of the Apocalypse, whether it were the same or another, for that also did so appeare, that Iohn could not tel whether it were Christ himself or no, til the Angel told him. Once this is certaine, that Iohn did not formally (as they say) commit idolatrie, nor sinne at al herein, knowing al dueties of a Christian man, no lesse then an Angel of heauen, being also in as great honour with God, yea and in more then many Angels. Which perhaps may be the cause (and consequently another explication of this place) that the Angel knowing his great graces and merits before God, would not accept any worship or submission at his hands, though Iohn againe of like humilitie did it, as also immediately afterward chap. 22. which belike he would not haue done, if he had been precisely aduised by the Angel but a moment before, of errour and vnduetifulnes in the fact. Howsoeuer that be, this is euident, that this the Angels refusing of adoration, taketh not away the due reuerence and respect we ought to haue to Angels or other sanctified persons and creatures; and so these wordes, *See thou doe it not*, signifie rather an earnest refusal then any signification of crime to be commited thereby.

S. Iohn sinned not in this adoration.

Another explication of this place.

And maruel it is that the Protestants making themselues so sure of the true sense of euery doubtful place by conference of other Scriptures, follow not here the conference & comparing of Scriptures that themselues so much or only require. We wil giue them occasion & a methode so to doe. He that doubteth of this place, findeth out three things of question, which must be tried by other Scriptures. The first, whether there ought to be

Aug. de vera relig. c. 55. or may be any religious reuerence or honour done to any creatures: taking the word *religion or religious worship* not for that special honour which is properly and only due to God, as S. Augustin sometimes vseth it, but for reuerence due to any thing that is holy

The Protestãts by conference of Scriptures might find religious adoration of creatures.

Three points herein examined

ned & proued by Scriptures.

holy by sanctification or application to the seruice of God. The second thing, is whether by vse of Scriptures, that honour be called *adoration* in Latin, or by a word equiualent in other languages, Hebrue, Greeke, or English. Lastly, whether we may by the Scriptures fal downe prostrate before the things, or at the feete of persons that we so adore. For of ciuil duty done to our Superiours by capping, kneeling, or other courtesie, I thinke the Protestants wil not stand with vs: though indeed, their arguments make as much against the one as the other.

προσκυνεῖν.

1 Religious worship of creatures.

But for religious worship of creatures (which we speake of) let them see in the Scriptures both old and new: first, whether the Temple, the tabernacle, the Arke, the propitiatorie, the Cherubins, the altar, the bread of proposition, the Sabboth, and al their holies, were not reuerenced by al signes of deuotion and religion: whether the Sacraments of Christ, the Priest of our Lord, the Prophets, of God, the Ghospel, Scriptures, the name of IESVS, and such like (which be by vse, signification, or sanctification made holy) are not now to be reuerenced: and they shal find al these things to haue been reuerenced of al the faithful, without any dishonour of God, and much to his honour. *Ps.* 5, 137. *Dan.* 6. 3 *Reg.* 8. *Ios.* 7. *Ps.* 98. 131.

2 The same is called adoration.

Secondly, that this reuerence is named *adoration* in the Scriptures, these speaches doe proue *Ps.* 98. *Adore ye his foot-stool, because it is holy*; and *Hebr.* 11. *He adored the toppe of his rod.*

3 Falling prostrate before the persons or things adored.

Thirdly, that the Scriptures also warrant vs (as the nature of the word *adoration* giueth in al three tongues) to bowe downe our bodies, to fal flat on the ground at the presence of such things, and at the feete of holy persons, specially Angels, as Iohn doth here, these examples proue. Abraham adored the Angels that appeared to him. Moyses also the Angel that shewed himself out of the bush, who were creatures, though they represented Gods Person, as this Angel here did, that spake to S. Iohn. Balaam adored the Angel that stood before him with a sword drawen Num 22. Iosue adored falling flat downe before the feet of the Angel, calling him his Lord, knowing by the Angels owne testimonie, that it was but an Angel. Who refused it not, but required yet more reuerence, cōmanding him to plucke of his shoes, because the ground was holy, no doubt so made by the presence only of the Angel. *Gen.* 18. *Exod.* 3. *Iosue.* 5.

Adoring of Prophets and holy persons.

Yea not only to Angels, but euen to great Prophets this deuotion was done, as to Daniel by Nabuchodonosor, who fel flat vpon his face before him, and did other greate offices of religion, which the Prophet refused not, because they were done to God rather then to him, as S. Hierom defendeth the same against Porphyrie; who charged Daniel with intolerable pride therin: and the said holy Doctour alleageth the fact of Alexander the great, that did the like to * Iaiadas the high Priest of the Iewes. Howsoeuer that be (for of the Sacrifice there mentioned there may be some doubt, which the Church doth alwaies immediately to God, and to no creature) the fact of the Prophets (4. Reg. 4) to Elisæus is plaine: where they perceiuing that the double grace and spirit of Elias was giuen to him, fel flat downe at his feet and adored. So did * the Sunamite: to omit that Achior adored Iudith, falling at her feet, as a women blessed of God, and infinit other places. *Dan.* 2. * *or, Iaddus.* 4. *Reg.* 4. *Iudith.* 13.

Al which things, by cōparing the Scriptures, our Aduersaries should haue found to be lawfully done to men, & Angels, & soueraigne holy creatures. Whereby they might conuince themselues, and perceiue, that that thing could not be forbidden S. Iohn to doe to the Angel, which they pretend: though the Angel for causes might refuse euen that which S. Iohn did lawfully vnto him, as S. Peter did refuse the honour giuen him by Cornelius, according to S. Chrysostom's opinion *ho.* 33. *in c.* 10. *Act.* Yea euen in the third chapter of this booke (if our Aduersaries would looke no further) they might see where this Angel prophecieth and promiseth that the Iewes should fal downe before the feet of the Angel of Philadelphia and adore. See the Annot there.

CHAP.

CHAP. XX.

An Angel casteth the dragon (or diuel) bound, into the depth for a thousand yeares, in which the soules of Martyrs in the first resurrection shal reigne with Christ. 7. After which yeares, Satan being let loose, shal raise Gog & Magog, an innumerable armie, against the beloued citie: 9. but a fire from heauen shal destroy them. 12. Then bookes are opened, and he that sitteth vpon the throne, iudgeth al the dead according to their workes.

AND I saw an Angel descending from heauen, hauing the key of the bottomles depth, and a great chaine in his hand. 2. And he apprehended the dragon the old serpent, which is the Diuel and Satan, and " bound him for a thousand yeares. 3. And he threw him into the depth, and shut him vp, and sealed ouer him, that he seduce no more the Nations, til the thousand yeares be consummate. And after these things he must be loosed a litle time.

4. And " I saw seats: and they sate vpon them, and iudgement was giuen them," and the soules of the beheaded for the testimonie of IESVS, and for the word of God, and that adored not the beast nor his image, nor receiued his character in their foreheads or in their hãds, haue liued & reigned with Christ ¨d a thousãd yeares. 5." The rest of the dead liued not, til the thousand yeares be consummate. " This is the first resurrection. 6. Blessed and holy is he that hath part in the first resurrection. In these the second death hath not power: but " they shal be Priests of God and of Christ: and shal reigne with him a thousand yeares.

7. And when the thousand yeares shal be consummate, " Satan shal be loosed out of his prison, and shal goe forth, and seduce ¨e the Nations that are vpon the foure corners of the earth, * Gog, and Magog, and shal gather them into battel, the number of whom is as the sand of the sea. 8. And they ascended vpon the bredth of the earth, and compassed " the camp of the Saints, and the beloued citie. 9. And " there came downe fire from God out of heauen, and deuoured them: 10. and the Diuel which seduced them, was cast into the poole of fire and brimstone, where both the beast & the False-prophet shal be tormented day and night for euer and euer.

11. *f* And I saw a great white throne, and one sitting vpon it, from whose sight ¨g earth and heauen fled, and there was no place found for them. 12. And I saw the dead, great and litle, standing in the sight of the throne, and c bookes were opened: and * " another booke was opened, which is of life: and the dead were iudged of those things which were written in the books according to their works. 13. And the sea gaue the dead that were in it, and death and hel gaue their dead that were in them, and it was iudged of euery one according to their works. 14. And

Exec. 38, 14. 39, 2.

Apoc. 5 21, 27.

See in S. Augustin (*li. 20. de Ciuit. c. 7. 8. & seq.*) the exposition of this chapter.

¨d *Quid in millenario numero nisi ad proferendam nouam sobolem perfecta vniuersitas praescitae generationis exprimitur? hinc per Ioannem dicitur, Et regnabunt cũ illo mille annis, quia regnum sanctae Ecclesiae, vniuersitatis perfectione solidatur. D. Gregor. li. 9. Moral. c. 1.*

¨e S. Augustin thinketh that these doe not signifie any certaine Nations, but al that shal then be ioyned with the Diuel and Antichrist against the Church. *li. 20. de Ciuit. c. 11.* See S. Hierom. *in Exech. li. 11.* f THE 6. VISION.

¨g They shal then be new, not the substãce, but the shape chãged. *2. Pet. 3.* See S. Augustin. *li. 20. de Ciuit. c. 14.*

c The bookes of mens consciences, where it shal plainely be read what euery mans life hath been.

14. And hel and death were cast into the poole of fire. This is the second death. 15. And :: he that was not found written in the booke of life, was cast into the poole of fire.

:: Such as doe no good worke, if they haue age and time to doe them, are not found in the booke of life.

ANNOTATIONS.

CHAP. XX.

2. *Bound him.*) Christ by his Passion hath abridged the power of the Diuel for a thousand yeares, that is, the whole time of the new Testament, vntil Antichrists time, when he shal be loosed againe, that is, be permitted to deceiue the world, but for a short time only, to wit, three yeares and a halfe.

Bishops Cōsistories & iudicial power.

4. *I saw seats.*) S. Augustin (*lib. 20. de Ciuit. Dei c. 9.*) taketh this to be spoken, *not of the last iudgement, but of the Sees or Consistories of Bishops and Prelates, and of the Prelates themselues, by whom the Church is now gouerned. As the iudgement here giuen, can be taken no otherwise better, then of that which was said by our Sauiour* Mat. 18. *whatsoeuer you bind in earth, shal be bound in heauen: and therfore the Apostle saith, what haue I to doe, to iudge of them that are without?* 1. Cor. 5.

During a thousand yeares (that is the time of this militant Church) Saints reigne with Christ in soule only.

4. *And the soules.*) *He meaneth* (saith S. Augustin in the place alleaged) *the soules of Martyrs, that they shal in the meane time, during these thousand yeares, which is the time of the Church militant, be in heauen without their bodies, and reigne with Christ: for, the soules* [saith he] *of the godly departed, are not separated from the Church which is euen now the Kingdom of Christ, for els there should be kept no memorie of them at the altar of God in the communicating of the body of Christ: neither should it auaile to haste to Baptisme in the perils of death, for feare of ending our life without it: nor to haste to be reconciled, if we fortune for penance or of il conscience to be separated from the same body. And why are al these things done, but for that the faithful departed also be members of the Church?* And though for an example the Martyrs be only named here, yet it is meant of others also that die in the state of grace.

The rest are dead and damned in soule, during the same time.

5. *The rest liued not.*) The rest which are not of the happie number aforesaid, but liued and died in sinne, reigne not with Christ in their soules during this time of the new Testament, but are dead in soule spiritually, and in body naturally, til the day of iudgement. *S. August. ibidem.*

The first resurrection, of the soule only.

5. *This is the first resurrection.*) As there be two regenerations, one by faith, which is now in Baptisme; and another according to the flesh, when at the later day the body shal be made immortal and incorruptible: so there are two resurrections, the one now of the soules to saluation when they die in grace, which is called, the first, the other of the bodies at the later day. S. Augustin. *li. 20. de Ciuit. c. 6.*

Priests, some properly so called, some vnproperly.

6. *They shal be Priests.*) *It is not spoken* (saith S. Augustin li. 20. de Ciuit. c. 10.) *of Bishops and Priests only, which are properly now in the Church called Priests: but as we cal al Christians, for the mystycal Chrysme or ointment, so al Priests, because they are the members of one Priest, of whom the Apostle* Peter *saith, A holy people, a Kingly Priesthood.* Which words be notable for their learning that thinke there be none properly called Priests now in the new Testament, no otherwise then al Christian men and women, and a confusion to them that therfore haue turned the name *Priests into Ministers.* 1. Pet. 2.

The binding and loosing of Satan, explicated by S. Augustin.

7. *Satan shal be loosed.*) In the whole 8. chapter of the said 20. booke *de Ciuitate Dei* in S. Augustin, is a notable commentarie of these words. Where first he declareth, that neither this binding nor loosing of Satan is in respect of seducing or not seducing the Church of God: prouing that whether he be bound or loose, he can neuer seduce the same. *The same*, saith he, *shal be the state of the Church at that time when the Diuel is to be loosed, euen as since it was instituted, the same hath it been & shal be at al time in her children that succeed each other by birth & death.* And a litle after: *This I thought was therfore to be mentioned, lest any man should thinke, that during the litle time wherein the Diuel shal be loosed, the Church shal not be vpon the earth, he either not finding it here when he shal be let loose, or consuming it when he*

shal

shal by al meanes persecute the same. Secondly he declareth, that the Diuel to be bound, is nothing els but not to be permitted by God to exercise al his force or fraud in tentations: as to be loosed, is to be suffered by God for a smal time, that is, for three yeares and a halfe, to practise and proue al his power and arts of tentations against the Church and her children, and yet not to preuaile against them. Thirdly this Doctour sheweth by what great mercie our Lord hath tied Satan and abridged his power during the whole millenarie or thousand yeares, which is al the time of the new Testament vntil then: and with what wisedom he permitteth him to breake loose that litle time of three yeares & sixe moneths, toward the later day, which shal be the reigne of Antichrist. Lastly he sheweth what kind of men shal be most subiect to the Diuels seduction, [euen such as now by tentation of Heretikes goe out of the Church) and who shal auoid it. The short reigne of Antichrist.

By al which we may confute diuers false expositions of old & late Heretikes. First, the ancient Sect of the Millenaries, that grounded vpon these thousand yeares named by the Prophet, this heresie, that there should be so many yeares after the resurrection of our bodies, in which we should reigne with Christ in this world, in our bodies, in al delights and pleasures corporal of meats, drinkes, and such like, which they called the first resurrection. Of which heresie Cerinthus was the Authour. *Epiph. her. 77. in fine. Hiero. Comment. in c. 19. Mat. Augustin. hær. 8. ad. Quod vult Deum.* Eusebius also (*li. 3. historiæ c. 33.*) sheweth that some principal men were in part (though after a more honest manner concerning those corporal delicacies) of the same opinion by misconstruction of these words of S. Iohn. Whereby we learne and al the world may perceiue, the holy Scriptures to be hard, when so great Clerkes did erre, and that there is no securitie but in that sense which the Church alloweth of. Millenarii or Chiliastæ. The Scriptures hard.

The late Heretikes also by the said S. Augustines words are fully refuted, affirming not only that the Church may be seduced in that great persecution of the Diuels loosing; but that it hath been seduced euen a great peece of this time when the Diuel is bound: holding that the very true Church may erre or fal from truth to errour and idolatrie, yea (which is more blasphemie) that the cheefe Gouernour of the Church is Antichrist himself, and the very Church vnder him, the whore of Babylon: and that this Antichrist, (which the Scriptures in so many places, and here plainely by S. Augustines exposition, testifie, shal reigne but a smal time, and that toward the last iudgement,) hath been reuealed long sithence, to be the Pope himself, Christs owne Vicar, & that he hath persecuted the Saints of their sect for these thousand yeares at the least. Which is no more but to make the Diuel to be loose, & Antichrist to reigne the whole thousand yeares, or the most part thereof, that is, almost the whole time of the Churches state in the new Testament: [which is against this & other Scriptures euidently, appointing that to be the time of the Diuels binding:) Yea it is to make Antichrist & the Diuel weaker toward the day of iudgemēt then before, and the truth better to be knowen, and the faith more common, the neerer we come to the same iudgement: which is expresly * against the Ghospel and this prophecie of S. Iohn. By S. Augustines foresaid explication, is euidently deduced against the Protestāts, that the Church can not erre, and that the Pope can not possibly be Antichrist.

Mt. 24. Lu. 18. 8.

We see that the Sects of Luther, Caluin, and other, be more spred through the world then they were euer before, and consequently the Pope and his religion lessened, and his power of punishing [or, as they cal it) persecuting the said Sectaries, through the multitude of his aduersarias diminished. How then is the Pope Antichrist, whose force shal be greater at the later end of the world, then before? Or how can it be otherwise, but these Sect-Maisters should be Antichrists neere precursours, that make Christs cheefe Ministers & the Churches cheefe Gouernours that haue been these thousand yeares and more, to be Antichristes; & themselues and their Sects to be true, that come so neere the time of the Diuels loosing and seduction, and of the personal reigne of Antichrist. An inuincible demonstratiō.

8. *The camp of the Saints.*] S. Augustin in the said 20. booke de Ciuit. Dei cap. 11. *It is not* saith he, *to be taken that the persecutours shal gather to any place, as though the camp of the Saints or the beloued citie should be but in one place, which indeed are no other thing but the Church of Christ spred through the whole world. And therfore whersoeuer the Church shal then be (which shal be in al Nations euen then, for so much is insinuated by this latitude of the earth here specified) there shal the tents of Saints be, and the beloued citie of God, and there shal she be besieged by al her enemies, which shal be in euery countrie where she is, in most cruel and forcible sort.* So writeth this profound holy Doctour. Whereby we see, that, as now the particular Churches of Englād Scotland, The camp of Saints is the Catho. Church through the world. As now Heretikes in parti-

cular coũtries, so Antichrist shal persecute the Churches of al Nations.

Scotland, Flanders, & such like, be persecuted by their enemies in those countries, so in the time of Antichrist, the Churches of al Nations, as of Italie, Spaine, France, and al other which now be quiet, shal be assaulted as now the foresaid are, and much more, for that the general persecution of the whole, shal be greater then the particular persecution of any Churches in the world.

What is meant by fire from heauen.

9. *There came downe a fire.*) It is not meant of the fire of Hel (saith S. Augustin *ib. c.* 12.) into which the wicked shal be cast after the resurrection of their bodies, but of an extraordinarie help that God wil send from heauen, to giue succourse to the Saints of the Church that then shal fight against the wicked: or, the very feruent & burning zeale of religion & Gods honour, which God wil kindle in the harts of the faithful, to be constant against al the forces of that great persecution.

The booke of euery mans workes, opened in the day of iudgement.

12. *Another booke.*) This is the booke of God's knowledge or predestinatiõ, whereinthat which before was hid to the world, shal be opened, & wherein the true record of euery mans workes shal be conteined, and they haue their iudgement diuersly according to their workes, and not according to faith only, or lacke of faith only. For, al infidels (as Turkes, obstinate Iewes, and Heretikes) shal neuer come to that examination, being otherwise condemned.

THE 5. PART.

CHAP. XXI.

Heauen and earth being made new, S. Iohn seeth the new citie Hierusalem prepared and adorned for the spouse of the Lamb. 6. The iust are glorified, 7. and the wicked thrust into the poole of fire. 12. The wal and gates and foundations of the citie are described and measured: 18. al which are gold and crystal, pretious stones and pearles.

The final glorification of the Church.

AND I saw a new heauen and a new earth. For * the first heauen, and the first earth was gone, & the sea now is not. 2. And I Iohn saw c the holy citie Hierusalem new descending from heauen, prepared of God, as a bride adorned for her husband. 3. And I heard a loud voice from the throne saying: Behold :: the tabernacle of God with men, and he wil dwel with them. And they shal be his people: and he God with them shal be their God. 4. And * c God shal wipe away al teares from their eyes: and death shal be no more. Nor mourning, nor crying, neither shal there be sorow any more, 'which' first things, are gone.

Esa. 65, 17. 66, 21. 2. Pet 3, 13.

The Epistle vpon the dedication of a Church.

c The Church triumphant.

:: This tabernacle is Christ according to his humanitie.

c This happie day shal make an end of al the miseries of this mortalitie.

5. And he that sate in the throne, said: * Behold I make al things new. ℣ And he said to me: Write, because these wordes be most faithful and true. 6. And he said to me: It is done, * I am Alpha and Omega: the beginning and the end. To him that thirsteth I wil giue of the fountaine of the water of life, gratis. 7. He that shal ouercome, :: shal possesse these things, and I wil be his God: and he shal be my sonne. 8. But c to the feareful, and incredulous, and execrable, and murderers, and fornicatours, and sorcerers, and Idolaters, and al liers, their part shal be in the poole burning with fire and brimstone, which is the second death.

Esa. 25, 8. Apoc. 7, 17.

'because the.'

Esa. 43, 19. Apoc. 1, 8. 22, 13.

:: He that hath the victorie against sinne in the Church militant, shal haue his reward in the triumphant.

c Al that commit mortal sinnes and repent not, shal be damned.

THE 7. AND LAST VISION.

9. And there came one of the seuen Angels that had the vials ful of the seuen last plagues, and spake with me, saying: Come, and I wil shew thee the bride, the wife of the Lamb. 10. And he tooke me vp in spirit vnto

vnto a mountaine great and high: and he ſhewed me the holy citie Hieruſalem deſcending out of heauen from God, 11. ‡ hauing the glorie of God, and the light thereof like to a pretious ſtone, as it were to the iaſper ſtone, euen as cryſtal. 12. And it had a wal great and high, hauing twelue gates, and in the gates twelue Angels, & names written theron, which are c the names of the twelue Tribes of the children of Iſrael. 13. On the Eaſt, three gates: and on the North, three gates: and on the South, three gates: and on the Weſt, three gates. 14. And the wal of the citie hauing twelue foundations: and in them, twelue names of the twelue Apoſtles of the Lamb.

‡ The glorie of the Church triumphant.

c The names of the Patriarches and Apoſtles honourable and glorious in the triumphant Church.

15. And he that ſpake with me, had a meaſure of a reed, of gold, to meaſure the citie and the gates thereof, and the wal. 16. And ‡ the citie is ſituated quadrangle-wiſe, and the length thereof is as great as alſo the bredth: and he meaſured the citie with the reed for twelue thouſand furlongs, & the length and height and bredth thereof be equal. 17. And he meaſured the wal thereof of an hundred fourtie foure cubits, the meaſure of a man which is of an Angel. 18. And the building of the wal thereof was of iaſper ſtone: but the citie it-ſelf " pure gold, like to pure glaſſe. 19. And the foundations of the wal of the citie, were adorned with al pretious ſtone. The firſt foundation, the iaſper: the ſecond, the ſaphire: the third, the calcedonius: the fourth, the emerauld: 20. the fifth, the Sardonix: the ſixt, the ſardius: the ſeuenth, the chryſolithus: the eight, the beryllus: the ninth, the topazius: the tenth, the chryſopraſus: the eleuenth, the hyacinth: the twelfth, the amethyſt. 21. And the twelue gates: there are twelue pearles, one to euery one: & euery gate was of one ſeueral pearle. And the ſtreet of the citie pure gold, as it were tranſparent glaſſe. 22. And ‡ temple I ſaw not therein. For our Lord the God omnipotent is the temple thereof and the Lamb. 23. And * the citie needeth not ſunne nor moone, to ſhine in it. For the glorie of God hath illuminated it, and the Lamb is the lamp thereof. 24. And * the Gentils ſhal walke in the light of it: and the Kings of the earth ſhal bring their glorie and honour into it. 25. And * the gates thereof ſhal not be ſhut by day: for there ſhal be no night there. 26. And they ſhal bring the glorie and honour of Nations into it. 27. There ſhal ‡ not enter into it any polluted thing, nor that doeth abomination and maketh lie, but * they that are written in the booke of life of the Lamb.

" See S. Hierom ep. 17. touching this deſcription of the heauenly Hieruſalem, which is the Church triumphant, teaching that theſe thigs muſt be taken ſpiritually, not carnally.

‡ Al external Sacrifice which now is neceſſarie dutie of the faithful, shal then ceaſe, and therfore there shal need no material tẽple.

‡ None not perfectly cleanſed of their ſinnes, can enter into this heauenly Hieruſalem.

Eſa. 60, 19.
Eſa. 60, 3.
Eſa. 60, 21.
Apo. 20, 11.

ANNOTATIONS

CHAP. XXI.

18. *Pure gold.*) S. Gregorie (*li 18. Moral c. 28.*) ſaith, the heauenly ſtate is reſembled to gold, pretious ſtone, cryſtal, glaſſe, and the like, for the puritie, claritie, glittering of the glorious bodies: where one mans body, conſcience, and cogitations are repreſented to another, as corporal things in this life are ſeen through cryſtal or glaſſe.

The ſtate of glorified bodies.

CHAP. XXII.

The tree of life being watered with liuing water, yealdeth fruits euery moneth. 3. There is neither curse nor night in the citie. 9. The Angel that shewed Iohn al these things, refuseth to be adored of him. 14. He telleth him that the iust shal enter into the citie, but the rest shal be cast forth. 18. Lastly, he protesteth and threatneth against them that shal presume to adde to this prophecie, or take away from the same.

AND he shewed me a riuer of ' liuing water', cleere as crystal, proceeding from the seat of God and of the Lamb. 2. In the middes of the streat thereof, & on both sides of the riuer, :: the tree of life, yealding twelue fruits, rendring his fruit euery moneth, & the leaues of the tree for the curing of the Gentils. 3. And no curse shal be any more: & the seat of God & of the Lamb shal be in it, & his seruants shal serue him. 4. And they shal see his face: and his name in their foreheads. 5. And * night shal be no more: and they shal not need the light of lamp, nor the light of the sunne, because our Lord God doth illuminate them, and they shal reigne for euer and euer.

6. a And he said to me: These words are most faithful & true. And our Lord the God of the spirits of the Prophets, sent his Angel to shew his seruants those things which must be done quickly. 7. And behold I come quickly. Blessed is he that keepeth the words of the prophecie of this booke.

8. And I Iohn which haue heard, and seen these things. And * after I had heard and seen, I fel downe :: to adore before the feet of the Angel which shewed me these things; 9. and he said to me: See thou doe not, for I am thy fellow-seruant, and of thy brethren the Prophets, and of them that keep the words of this booke. Adore God. 10. And he saith to me: Seale not the words of the prophecie of this booke. For the time is neer. 11. " He that hurteth, let him hurt yet: and he that is in filth, let him be filthie yet: and he that is iust, c let him be iustified yet: and let the holy be sanctified yet. 12. Behold I come quickly. And my reward is with me, * to render to euery man :: d according to his workes. 13. I am * Alpha and Omega, the first and the last, the beginning and the end. 14. Blessed are they that wash their stoles: that their power may be in the tree of life, and they may enter by the gates into the citie. 15. Without are dogges and sorcerers, and the vnchast, and murderers, and seruers of Idols, & euery one that loueth and maketh a lie.

16. I IESVS haue sent mine Angel, to testifie to you these things in the Churches. I am the root and stocke of Dauid, the bright and morning starre. 17. And the Spirit & the bride say, Come. And he that heareth, let him say, Come. And * he that thirsteth, let him come: and he that wil, let him take the water of life gratis.

18. For I testifie to euery one hearing the words of the prophecie of

' water of life.

:: Christ is our tree of life; in the Church, by the B. Sacrament; & in heauen, by his visible presence and influence of life euerlasting both to our bodies & soules: of whō Salomon saith, *The tree of life to al that apprehend him.* Prou 3.

a THE CONCLVSION.

:: You see it is al one to adore before the feet of the Angel, & to adore the Angel: though, to adore him, be not expressed as in the 19. chap. *See the annotatiō there v.* 10.

c Man by Gods grace & doing good workes, doth increase his iustice.

:: d Heauen is the reward, hire, & repaiment for good workes, in al the Scriprures, yet the aduersaries wil not see it.

Apo. 21, *Esa.* 60.

Apo. 19, 10.

Ro. 2, 6. *Apo.* 2 1, 6. 1, 8.

Ps. 55, 1.

of this booke, " If any man ſhal adde to theſe things, God ſhal adde vpon him the plagues written in this booke. 19. And if any man ſhal diminiſh of the words of the booke of this prophecie : God ſhal take away his part out of the booke of life, and out of the holy citie, and of theſe things that be written in this booke, 20. ſaith he that giueth teſtimonie of theſe things. Yea I come quickely : Amen." Come Lord IESVS. 21. The grace of our Lord IESVS Chriſt be with you al. Amen.

ANNOTATIONS.

CHAP. XXII.

11. *He that hurteth.*) It is not an exhortation, but a commination or threatning, that how farre ſoeuer the wicked increaſe in naughtines, God hath prouided anſwerable punishment for them.

18. *If any man shal adde.*) The Authour of the commentaries vpon this booke, bearing the name of S. Ambroſe, ſaith thus of this point. *He maketh not this proteſtation againſt the expoſitours of his prophecie, but againſt Heretikes. For the expoſitour doth adde or diminish nothing, but openeth the obſcuritie of the narration, or sheweth the moral or ſpiritual ſenſe. He curſeth therfore Heretikes, that vſed to adde ſome-what of their owne that was falſe, and to take away other things that were contrarie to their hereſies.* So ſaith this ancient Writer. And this was the propertie of them in al Ages, & ſo is it of ours now, as we haue noted through the whole Bible, & as we haue in ſundrie places ſet forth to the ſight of al indifferent Readers, in the new Teſtament: that al the world may ſee that the Apoſtles curſe is fallen vpon them, and may beware of them.

The curſe againſt adding or diminiſhing is againſt Heretikes, not Catholike expoſitours.

20. *Come Lord Ieſus.*) And now o Lord Chriſt, moſt iuſt and merciful, we thy poore creatures that are ſo afflicted for confeſſion and defenſe of the holy, Catholike, and Apoſtolike truth, conteined in this thy ſacred booke, and in the infallible doctrine of thy deare ſpouſe our mother the Church, we crie alſo vnto thy Maieſtie with tenderneſſe of our harts vnſpeakable: COME LORD IESVS QVIKCLY, and iudge betwixt vs and our Aduerſaries, and in the meane time giue patience, comfort, and conſtancie to al that ſuffer for thy name, and truſt in thee. o Lord God our only helper and protectour, tarie not long. AMEN.

A breefe petition vnto IESVS Chriſt, to come quickly, as S. Iohn here ſpeaketh, and to iudge the cauſe of Catholikes & Proteſtants.

THE EXPLICATION OF CERTAINE WORDS IN THIS TRANSLATION, not familiar to the vulgar Reader, which might not conueniently be vttered otherwise.

A

Abstracted, Drawen away.
Acquisitiō, Getting, purchasing.
Aduent, The comming.
Adulterating, Corrupting. See pag. 430. 433.
Agnition, knowledge or acknowledging.
Allegorie, a Mystical speach, more then the bare letter. See the Annot. pag. 461.
Amen, expounded, pag. 221.
Anathema, expounded, pag. 366.
Ancients, expounded, p. 301. and 613.
Archisynagogue, expounded, pag. 91.
Assist, pag. 124. signifieth the Angels standing and attending, alwaies readie to doe their ministerie.
Assumption, Christ's departure out of this world by his death & Ascension.
Azymes, Vnleauened bread.

C

Calumniate, By this word is signified violent oppression by word or deed.
Catechizeth, and, *Catechized*; He catechizeth that teacheth the principles of the Christian faith: and they that heare and learne, are catechized, & are therfore called often in the Annotations, *Catechumens*.
Character, a marke or stamp.
Colonia, expounded, 132.
Commessations, Immoderate bākets, and belly-cheere, with wanton riotousnes.
Concision, expounded, pag. 483.
Condigne, comparable.
Contristate, This word signifieth to make heauie and sad.
Cooperate, signifieth working with others. Likewise *Cooperation*, *Cooperatours*.
Corbana, expounded, pag. 73.

D

Depositum, See the Annot. vpon 1. Tim. 6, v. 20. It may signifie also God's graces giuen vs to keep, 2. Tim. 1. v. 14. Also v. 12. ibid. See the Annot. of this place.
Didrachme, expounded, pag. 45.
Dominical day, Sunday. See Annot. pag. 651. & seq.
Donaries, gnifts offered to God for his Temple, &c.

E

Euacuated from Christ, that is made void and hauing no part with him.
The scandal of the crosse *euacuated*, that is, made void, cleane taken away.
Euangelize, signifieth such preaching of good tidings, as concerneth the Ghospel. *See the Preface.*
Eunuches, gelded men.
Euro-aquilo, A north-east wind.
Exinanited, abased exceedingly.

G

Gratified, made gracious, indued with grace.

Gratis, an vsual word to signifie, for nothing, freely, for Godamercie, without desert.

H

Holocaust, a kind of Sacrifice where *al was burnt* in the honour of God.

Hosts, Sacrifices.

I

Inuocated, called vpon, praied vnto. Hereof we say, *Inuocation of Saints*, and to inuocate.

Issue, good euent.

Iustice, taken in the new Testament, not as it is contrarie to wrong or iniurie, but for that qualitie wherof a man is iust & iustified.

N

Neophyt, expounded, pag. 519.

P

Paraclet, expounded, pag. 233.

Parasceue, the Iewes Sabboth-eue, Good friday, *See the Preface.*

Pasch, Easter, and, the Paschal lamb.

Pentecost, whitsuntide, &, the space of fiftie daies.

Prefinition, A determination before.

Prepuce, expounded, pag. 349.

Prescience, fore-knowledge.

Preuaricatour, transgressour: and *preuarication*, transgression.

Loaues of *Proposition*, so called, because they were proposed and set vpon the table in the Temple, before God.

R

Repropitiate the sinnes, that is, make a reconciliation for them.

Resolution, the separation of the body and the soule, the departing out of this life.

Resuscitate the grace, that is, Raise, quicken, renew and reuiue the grace which otherwise languisheth and decaieth.

S

Sabbatisme, A time of resting and ceasing from labours.

Sacrament, for mysterie.

Sancta Sanctorum, The holies of holies, that is, the inmost & holiest place of the Iewes Temple, as it were the Chauncel,

Seniors, expounded. pag. 613.

Superedified, Builded vpon Christ the principal stone.

T

Tetrarch, Gouernour or Prince of the 4. part of a countrie.

Thrones, an higher Order of Angels.

V

Victims, Sacrifices.

A

TABLE OF CERTAINE

PLACES OF THE NEW TESTAMENT

corruptly tranſlated in fauour of Hereſies of theſe dayes in the English Editions: eſpecially of the yeares 1562. 77. 79. and 80. by otder of the Books, Chapters, and Verſes of the ſame.

Wherein we doe not charge our Aduerſaries for diſagreeing from the authentical Latin text (wherof much is ſaid in the Preface) but for corrupting the Greeke it-ſelfe, which they pretend to tranſlate.

S. Matthew.

CHAP. 1. v. 19. For *a iuſt man*, they tranſlate *a righteous man*: becauſe this word *iuſt* importeth that a man is iuſt indeed & not only ſo reputed.

And ſo generally where *iuſt* or *iuſtice* is ioyned with good workes, they ſay *righteous* and *righteouſnes*: yet being ioyned with faith, they keep the old termes *iuſt* and *iuſtice*.

Chap. 2. v. 6. For *rule* or *gouerne* they tranſlate *feed*, to diminiſh Eccleſiaſtical authoritie, which the Greek word ſignifieth; as alſo the Hebrew, *Mich.* 5. whence this is cited.

Chap. 3. v. 2. and 8. For *doe penance* and *fruit worthie of penance* (which ſignifie painful ſatisfaction for ſinne) they tranſlate *repent* & *repentãce*, or, *amendment of life*.

Chap. 16. v. 18. For *Church* they tranſlate *Congregation*. And that ſo continually euery-where in Tindals Bible, printed againe Anno. 1562. that the word *Church*, is not once there to be found. Which the other Editions correcting in other places, yet in this place it remaineth corrupted, reading ſtil, *vpon this rocke I wil build my congregation*. So loath they are it ſhould appeare how firmely the Church of Chriſt is founded.

Chap. 18. v. 17. the ſame corruption in Tind. Bib. *Tel the congregatiõ*; & *If he wil not heare the congregation*, for, *Tel the Church*, &, *If he wil not heare the Church*.

Chap. 19. v. 11. Our Sauiour ſpeaking

king of continencie ſaith: *Not al take this word*, which they peruert thus: *Al men can not take this word*: againſt free-wil, & vow of chaſtitie.

Chap. 26. v. 26. for *bleſſed* they tranſlate *gaue thankes*: againſt the operation and efficacie of Chriſtes bleſſing.

S. Marke.

CHAP. 10. v. 52. For *thy faith hath made thee ſafe* ſpeaking of corporal ſight giuen to the blind, they trãſlate *thy faith hath ſaued thee*, to make it ſeeme that iuſtification and ſaluation is by only faith.

Chap. 14. v. 22. for *bleſſing* they ſay *giuing thankes*, as *Mat.* 26. v. 26.

S. Luke.

CHAP. 1. v. 6. For *iuſt* and *iuſtifications* they tranſlate, *righteous* and *ordinances*.

V. 28. For *Haile ful of grace*, they tranſlate *Haile thou that art in high fauour*, and *Haile thou that art freely beloued*: though Tindal ſaid, *Haile ful of grace*, the *Aue Marie* being not then baniſhed, as ſince it is.

Chap. 3. v. 8. For *penance*, they ſay *repentance*, as before *Mat.* 3. v. 2. & 8.

Chap. 8. v. 48. For, *thy faith hath made thee ſafe* (to wit from corporal infirmitie) they tranſlate, *thy faith hath ſaued thee*.

V. 50. For *beleeue only and she shal be ſafe*, they ſay *beleeue only and she shal be ſaued*: in fauour of the forſaid hereſie of only faith: neither marking that this ſafetie pertaineth to the bodie, nor that it is attributed to the faith of another, and not of the partie reſtored.

Chap. 18. v. 42. For *thy faith hath made thee whole* or *ſafe*, they ſaie, as in the former places, *thy faith hath ſaued thee*.

Chap. 22. v. 20. Beza (whom the English Proteſtãtes herein defend) cõdemneth the Greek text (which he confeſſeth to be the ſame in al copies) becauſe by it the relatiue, *which*, muſt needes be referred to the Chalice, and ſo proueth the real preſence of Chriſts bloud in the Chalice.

S. Iohn.

CHAP. 1. v. 12. For *he gaue them power to be made the ſonnes of God*, Beza and his followers tranſlate *he gaue them the dignitie* (others ſay *the prerogatiue*) *to be the ſonnes of God*: againſt free-wil.

Chap. 9. v. 22. and 35. For *put out of the Synagogue* they tranſlate *excommunicate*: as though the Catholike Churches excommunication of heretikes, from the ſocietie and participation of the faithful, were like to that exteriour putting out of the Synagogue, of ſuch as confeſſed Chriſt.

Chap. 13. v. 16. For *Apoſtle* they tranſlate *meſſenger*: turning an Eccleſiaſtical word, into the original and prophane ſignification.

Chap. 16. v. 2. For, *caſt out of the Synagogues*, they ſay *excommunicate*.

Actes of the Apoſtles.

CHAP. 1. v. 26. For *he was numbred with the eleuen*, they ſay (by adding of their owne) *he was by a common cõſent counted with the eleuen*: to bring in a neceſſitie of popular election of Eccleſiaſtical perſons.

Chap. 2. v. 27. For *thou wilt not leaue my ſoule in hel*, Beza & his folowers

tranſlate

translate; *thou wilt not leaue my carcas in the graue*: Other Englisſh translating alſo *graue* for *hel*, yet read *ſoul* in the text, but in the margent *life* or *perſon*: as though either Chriſt had been aliue in the graue: or his perſon (being Diuine) had not been, by hypoſtatical vnion, as wel with the ſoul in Limbo, as with the body in the gaue: and, abſtracting frō that vnion, alike euery where.

Chap. 3. v. 21. For *whom heauen muſt receiue* they translate *whom heauen muſt containe*: Beza and Whitakers, *who muſt be contained in heauen*: ſo including Chriſt in haauen, as though he could not alſo be vpon the altar.

Chap. 9. v. 22. For this text: *affirming that this is Chriſt*, by changing and adding they read thus: *prouing by conferring one Scripture with another that this is Chriſt*: in fauour of their opinion that by conferring of Scriptures euerie man may eaſily vnderſtand them.

Chap. 14. v. 22. For *when they had ordained to them Prieſts in euerie Church*, they ſay: *when they had ordained to thē by election Elders in euerie congregation*: changing the words *Prieſts* and *Church* into new termes *Elders* and *Congregation*: and adding to the text *by election*, to make it ſeeme, that Church-men were ordained by election or voices of the people. For ſo Beza forceth this place.

Chap. 15. v. 2. 4. 6. 22. & 23. for *Prieſts* the ſtil ſay *Elders*, the Greek (which they profeſſe to tranſlate) being alwaies *Prieſts*: where the Latin hath *Seniores*, we tranſlate *Ancients*, becauſe it importeth an office or dignitie, and not elders in yeares.

Chap. 16. v. 4. The ſame corruptiō *Elders* for *Prieſts*.

Chap. 17. v. 23. For *ſeeing your Idols* or *ſeeing the things which you* (Atheniens) *doe worship*, they tranſlate *ſeeing your deuotions*; as though deuotion & ſuperſtition were al one.

V. 30. For *doe penance*, they ſay *repent*.

Chap. 19. v. 4. For *in Iohns Baptiſme* they ſay *vnto Iohns Baptiſme*, and then falſely gloſſe it, *to beleeue in Iohns doctrine*.

V. 24. For *Temples of Diana* they tranſlate *ſhrines*: to make *ſhrines* of Saints bodies, and of other holie Relikes, odious.

V. 35. They adde to the text *Image*: againſt holie Images.

Chap. 20. v. 17. *Elders* for *Prieſts*.

V. 28. For *rule the Church of God*, they tranſlate *feede the Church of God*: and in one Bible, *feede the Congregation of God*.

S. Paules Epiſtle to the Romanes.

CHAP. 2. v. 13. For *iuſt* they ſay *righteous*, And v. 26. *ordinances* for *iuſtices*: againſt iuſtification by good workes.

Chap. 3. v. 28. To this text: *for we account a man to be iuſtified by faith without the workes of the law*, Luther added *only*, ſaying *by faith only*, in the Edition of Wittenberge, anno. 1551.

Chap. 5. v. 6. For *weake* they tranſlate *of no ſtrength*: to take away free-wil.

V. 18. To this text: *as by the offence of one vnto al men to condemnation, ſo alſo by the iuſtice of one vnto al men to iuſtification of life*, they adde moſt partially in the former part, *by the offence of one the fault came on al men*: and in the ſecond part, *by the iuſtice of one the benefit abounded towards al men*: making this falſe difference, that we are indeed vniuſt by Adams fault,

comming,

comming vpon al men: but by Chriſtes grace *abounding towards al men* not iuſt indeed, but only ſo reputed.

Cap. 8. v. 18. For *not condigne* or *not comparable*, they tranſlate *not worthie*, againſt merits.

V. 38. They leaue the Greek and tranſlate the Latin, becauſe it ſeemeth to make for them, ſaying: *I am ſure that neither death nor life &c.* Which in the Greek is no more but *I am probably perſwaded, &c.* and that is the vſual ſenſe of this phraſe, both here, and *Rom.* 15. *v.* 14. 2. *Tim.* 1. *v.* 5. and *Heb.* 6. *v.* 9.

V. 39. For *charitie* they ſay *loue*: & ſo generally in al places, where much is ſpoken in commendation of *charitie*.

Chap. 9. v. 16. For this text: *therfore it is not of the willer nor the runner, but of God that sheweth mercie*, they tranſlate: *So lieth it not then in a mans wil or running, but in the mercie of God*, changing *of* into *in*, and *willer* and *runner* into *wil* and *running*: and ſo make the Apoſtle to ſay, that it is not at al in mans wil to conſent or cooperate with Gods grace and mercie.

Chap. 11. v. 4. For *Baal*, they tranſlate *the Image of Baal*.

1. *To the Corinthians.*

CHAP. 1. v. 10. For *ſchiſmes* (which are ſpiritual diuiſions from the vnitie of the Church) as men afeard to be accounted guiltie therof, they tranſlate *diſſentions*: which may be in worldlie things, aſwel as in religion.

Chap. 5, v. 11. For *ſeruers of Idols*, they ſay *worshippers of Images*.

Chap. 9. v. 5. For *woman* they ſay *wife*: to proue that S. Paule was married, wheras it is euident in the 7. chap. of this ſame Epiſtle v. 8. that he was ſingle.

V. 13. For *Altar*, they tranſlate *Temple*, twiſe in the ſame verſe: and againe in the next chapter v. 18. thruſting the word *Altar* out of the Scripture, when they pulled Altars downe in Churches.

Chap. 10 v. 7. For *Idolaters*, they ſay *worshippers of Images*.

V. 16. For *the chalice of benediction, which we bleſſe*, Beza & his followers ſay *the Chalice which with thākes-giuing we prepare*: againſt the efficacie of bleſſing and conſecrating the Chalice.

Chap. 11. v. 2. For *tradition*, they ſay *ordinance, inſtruction, inſtitution*.

Chap. 13. Eight times, for *charitie* they ſay *loue*.

Chap. 15. v. 10. To this text *the grace of God with me*, they adde thus *the grace of God which is with me*. So where the Apoſtle rather ſaid: the grace of God laboured with him, & conſeſequētly he with the grace of God, which proueth free wil; by adding to the text, they would haue it ſeeme, that the Apoſtle did nothing at al, but was moued as a thing without life, or wil.

2. *To the Corinthians.*

CHAP. 2. v. 10. The Apoſtle ſaying that he pardoned *in the perſon of Chriſt* (that is as Vicar or Deputie of Chriſt) they tranſlate *in the face* and *in the ſight of Chriſt*: againſt the authoritie of Prieſts in abſoluing.

Chap. 4. v. 17. For *worketh* they ſay *prepareth*: againſt merit of good workes.

Chap. 5. v. 21. For *we might be made the iuſtice of God in him*, they tranſlate

we by

we by his meanes should be that righteousnes which before God is allowed: in fauour of their imputatiue iustice.

Chap. 6. v. 16. For *Idols* they say *Images*.

Chap. 8. v. 23. For *Apostles* they say *messengers*.

To the Galatians.

CHAP. 5. v. 20 For *Heresie* (as it is in the Greek) they translate *Sectes*: in fauour of themselues, being charged with heresie.

To the Ephesians.

CHAP. 1. v. 6. For *he hath gratified vs*, or *made vs gratious* or *indued vs with grace*, they translate *he hath made vs accepted* or *freely accepted*: against inherent grace.

Chap. 3. v. 12. For *in confidence by the faith of him*, they (adding their false glosse, *in the* text) say: *in the cõfidẽce which is by the faith of him*: attributing al confidence to faith only, & none at al to good workes grounded in faith.

Chap. 5. v. 5. For *seruice of Idols*, they say *worshipping of Images*.

V. 25. and 32. For *Church* they say *congregation*.

Item v. 32. For *this is a great Mysterie* (as in the Greek) or (as in the Latin) *a great Sacrament*, they shunning both names say: Matrimonie *is a great secret*.

To the Philippians.

CHAP. 2. v. 25. For *your Apostle* the English Bezites say *your messenger*.

Chap. 4. v. 3. For *sincere companion* they translate *faithful yoke-fellow*, as though S. Paul had written this to his wife, who indeed had no wife. 1. Cor. 7. v. 8.

To the Colossians.

CHAP. 1. v. 12. For *worthie* they say *meet*: in preiudice of meritorious workes.

V. 23. For *the Ghospel which you* (Colosians) *haue heard, which is preached among al creatures*: they trãslate thus: *the Ghospel which you haue heard how it was preached*: and thus, *the Ghospel whereof you haue heard how it was preached*: that it may be vnderstood of the Ghospel in general, and not as the Apostle exhorteth in this and other places, to remaine in that Ghospel and faith to which they were first conuerted. See the table of controuersies, *Verbo* Faith.

Chap. 2. v. 20. For *why doe you yet decree?* they translate, *why are you burdened with traditions?*

Chap. 3. v. 5. For *seruice of Idols*, they say *worshipping of Images*.

2. *To the Thessalonians.*

CHAP. 1. v. 5. and 6. For *iust* they translate *righteous*.

Chap. 2. v. 15. For *traditions* they say *ordinances, institutions, instructions*, or *preaching*.

Chap. 3. v. 6. The same corruption against Ecclesiastical *traditions*.

1. *To Timothee.*

CHAP. 3. v. 6. For *a Neophyt* (one lately Christned, or planted in christs mystical bodie) they translate *a yong scholer*: as though an old scholer could not be *a Neophyt*, by differring his Baptisme long, or by long delaying his conuersion to God, which he learned to be necessarie long before.

V. 8. For *Deacons* they say *Ministers*: and

and neuertheles v. 12. they keep the word *Deacons*. So they make one word to signifie their two orders, of *Ministers* and *Deacons*.

V. 15. For *Church* they say *Congregation*.

Chap. 4. v. 14. For *grace* they translate *guift*, and for *Priesthood* they say *Eldership*.

Chap. 5. v. 17. and 18. For *Priest* they say *Elders*.

2. To Timothee.

CHAP. 1. v. 6. For *grace* they say *guift* as before 1. *Tim.* 4. lest holie orders should be proued a Sacrament.

Chap. 4. v. 8. For *Iustice* & *Iust* they translate *righteousnes* and *righteous*.

To Titus.

CHAP. 3. v. 8. For *to excel in good works*, they say *to mayntaine good works*, and *to shew forth good works*: against the different degrees of good workes.

V. 10. For *an Heretike* they say *an authour of sects*.

To the Hebrewes.

IN the title they leaue out S. Pauls name (Bible 1579.) notwithstanding it is in euerie Greek copie.

Chap. 2. v. 9. They transpose the words against the merit of Christ himselfe.

Chap. 5. v. 7. For *he was heard for his reuerence*, they translate *he was heard in that he feared*: to maintaine their blasphemous paradox that our Sauiour should haue feared, yea and haue felt the paines of hel vpon the Crosse.

Chap. 6. v. 10. For *vniust* they say *vnrighteous*.

Chap. 10. v. 20. For *dedicated* they say *prepared*: in fauour of their heresie that Christ was not the first that went into heauen, which the word *dedicated* signifieth.

V. 22. For *fulnes of faith* they say *assurance of faith*: in fauour of their imagined assurance of their owne saluation.

V. 29. For *how much more doth he deserue worse punishment?* they say, *how much sorer shal he be punished?* cutting off the word *deserueth*.

Chap. 11. v. 21. For *adored the top of his rodde*, they translate *leaning vpon his staffe he adored God*, adding two words *leaning* and *God* to the text: against adoration of creatures, called Dulia.

Chap. 12. v. 23. For *Church* they say *congregation*: so terming also the Church triumphant.

Chap. 13. v. 4. For *Marriage honourable in al*, they translate *wedlocke is honorable among al men*. Three corruptions in so few words. See the Annotations vpon this place.

V. 16. For *promerited*, they say *we pleased*: against merit.

S. Iames Epistles.

IN the title of this & the other Epistles following, they leaue out the name *Catholike*. In some editions they put *general* for it.

Chap. 1. v. 13. for *God is not a tempter of euils*, they translate, *God is not tempted with euils*.

Chap. 4. v. 6. To this text, *giueth greater grace*, they adde *the Scripture giueth greater grace*.

Chap. 5. v. 14. for *let him bring in the Priests of the Church*, they say *let him bring in the Elders of the congregation*.

1. *Epiſtle of S. Peter.*

CHAP. 1. v. 18. For *your fathers tradition*, they tranſlate *which you haue receyued by tradition of the fathers*: not only keeping the word *tradition*, becauſe the Apoſtle ſpeaketh here of naughtie traditions; but alſo adding vnto it, *receiued by*, which is not in the true text.

V. 25. For *Euangelized*, which in other places they tranſlate *is preached*, here they adde, *by the Ghoſpel is preached*: in fauour of their hereſie, that there is no other word of God, but the written word only.

Chap. 2. v. 13. For *be ſubiect to euerie humane creature for God*, they trãſlate, *ſubmit your ſelues to al manner ordinance of man*: as though it were al one to obey euerie temporal Prince in things lawful, and to obey al manner ordinance of euerie Prince.

In the ſame place. For *to the King as excelling*: in K. Henries time, and K. Edwards they read *to the King as chiefe head*: now they tranſlate *to the King as hauing preeminence*, and *to the King as to the Superiour*.

Chap. 5. v. 1. For *Prieſt* (in the Greek) they ſay *Elder*.

V. 3. For *clergie* they tranſlate *parishes*, and *heretages*: againſt the diſtinction between the Clergie and Laitie.

2. *Epiſtle of S. Peter.*

CHAP. 3. v. 16. they force the text, to maintaine a friuolous euaſion that S. Paules Epiſtles *are not hard*, but the *things in the Epiſtles*, wheras both Greek and Latin text are indifferẽt to both conſtructiõs.

1. *Epiſtle of S. Iohn.*

CHAP. 5. v. 3. For *the commandments are not heauie*, they ſay *the commandements are not greeuous*: wrangling about the word.

V. 21. for *my litle children keep your ſelues from Idols*, they tranſlate, *Babes keep your ſelues from Images*.

Apocalypſe.

CHAP. 2. v. 20. and Chap. 9. v. 20. For *Idols* they ſay *Images*.

Chap. 2. v. 20. and v. 21. and Chap. 16. v. 9. and v. 11. For *doe penance* they tranſlate *repent*.

Chap. 19. v. 8. For *iuſtifications of Saints*, they tranſlate *righteouſnes of Saints*.

Chap. 22. v. 15. For *ſeruers of Idols*, they tranſlate *worshippers of Images*.

The Bleſſed Confeſſour, Bishop Tonſtal, noted no leſſe then two thouſand corruptions in Tindals tranſlation, in the New Teſtament only. Whereby, as by theſe few here cited for examples, the indifferent Reader may ſee, how vntruly the English Bibles are commended to the people, for the pure word of God. Lind. Dub. pag 98.

A TABLE OF THE EPISTLES AND GHOSPELS AFTER THE ROMANE VSE, VPON SVNDAYES, HOLIDAYES, and other Feasts, and ſpecial daies and cauſes through the whole yeare, for ſuch as are deſirous to read them according to this translation. And therfore the Epiſtles taken out of the old Teſtament are omitted til the edition therof.

At what verſe the Epiſtles and Ghoſpels begin is ſet downe in the marginal notes.

Vpon Sundayes and moueable Feaſtes, (which depend vpon Eaſter) with Imber daies, Feries of Lent and Rogations.

THE 1. Sunday in Aduent, Epiſtle, Rom. 1. Ghoſpel Luc 21.
The 2. Sunday, Ep. Rom. 15. Ghoſp Mat. 11.
The 3. Sunday, Ep. Phil. 4. Ghoſp. Io. 1.
Imber { Wenesday, Epiſtle is of the old Teſtamēt, Ghoſp. Luc. 1. / Friday, Ghoſp. Luc. 1. / Saturday, Ep. 2. Theſ. 1. Ghoſ. Luc. 3.
The 4. Sunday, Ep. 1. Cor. 4. Ghoſp. Luc. 3.
Sunday within the Octaue of Chriſtmas. Ep. Gal. 4. Ghoſp. Luc. 2.
The fift Sunday after the Epiphanie, Epiſt. Rom. 12. Ghoſ. Luc. 2.
The 2. Sunday, Ep. Rom. 12. Ghoſ. Io. 2.
The 3. Sunday, Epiſt. Rom. 12. Ghoſ. Mat. 8.
The 4. Sunday, Ep. Rom. 13. Ghoſ. Mat. 8.
The 5. Sunday, Epiſt. Col. 3. Ghoſ. Mat. 13.
The 6. Sunday, Ep. 1. Theſ. 1. Ghoſ. Mat. 13.
The Sunday of Septuageſme, Ep. 1. Cor. 9. Ghoſ. Mat. 10.
The Sunday of Sexageſme, Ep. 2. Cor. 11. Ghoſ. Luc. 8.
The Sunday of Quinquageſme, Epiſt. 1. Cor. 13. Luc. 18.
Vpō Aſhwedneſday, Ghoſ. Mt. 6.
Thurſday after Aſhwedneſday, Ghoſ. Mat. 8.
Friday after Aſhwedneſday, Mat. 5. and 6.
Saturday after Aſhwedneſday Ghoſ. Mar. 6.
The 1. *Sunday* in Lent, Ep. 2. Cor. 9. Ghoſ. Mat. 4.
Munday in the 1. week of Lent, Goſpel. Mat. 25.

Tueſday, Goſpel.Mat.21.
Wedneſday Imber, Ghoſ.Mat.12.
Thurſday, Ghoſ. Mar. 15.
Friday Imber, Ghoſ. Io. 5.
Saturday Imber, Ep.1.Theſ.5. Ghoſ. Mat. 17.
The 2. Sunday in Lent, Ep. 1. Theſ. 4. Mat. 17.
Munday, Ghoſ. Io. 8.
Thueſday, Ghoſ. Mat.23.
Wedneſday, Ghoſ. Mat.2.
Thurſday, Ghoſpel Luc 16.
Friday, Ghoſp. Mat.21.
Saturday, Ghoſp. Luc. 15.
The 3. *Sunday* in Lent, Ep. Eph. 5. Ghoſp. Luc.11.
Munday, Ghoſp. Luc.4.
Thueſday Ghoſ. Mat. 18.
Wedneſday, Ghoſp. Mat.15.
Thurſday, Ghoſp. Luc. 4.
Friday, Ghoſ. Io.4.
Saturday, Ghoſ. Io.8.
The 4. *Sunday* in Lent, Epiſt. Gal. 4. Ghoſ. Io. 6.
Munday, Ghoſ. Io. 2.
Tueſday, Ghoſ. Io. 7.
Wedneſday, Ghoſ. Io. 9.
Thurſday, Ghoſp. Luc. 7.
Friday, Ghoſ. Io. 11.
Saturday, Ghoſp. Io. 8.
PASSION *Sunday*, Epiſt, Heb. 9. Ghoſ. Io. 11.
Munday in Paſſion week, Ghoſp. Io. 7.
Tueſday, Ghoſ. Io. 7.
Wedneſday, Ghoſ. Io. 10.
Thurſday, Ghoſ. Luc. 7.
Friday, Ghoſ. Io. 11.
Saturday, Io. 11.
PALME *Sunday* before the benediction of the Palmes, Ghoſpel Mat. 21.
At Maſſe, Ep. Phil. 2. ghoſ Mat. 26.
Munday in holy week, Ghoſ. Io. 12.
Tueſday, Ghoſ. Mar. 14.
Tenebre wedneſday, Ghoſ. Luc. 22.
Maundie Thurſday, Ep. 1. Cor. Ghoſ. Io. 13.
Good friday, Ghoſ. Io. 18.
Eaſter eue, Ep. Col. 3. Ghoſ. Mat 28.
EASTER day, Ep. 1. Cor. 5. ghoſ. Mar. 16.
Munday in Eaſter week Ep. Act. 10. ghoſ. Luc. 24.
Tueſday, Ep. Act. 13. ghoſ. Luc. 24.
Wedneſday, Ep. Act. 3. ghoſ. Io. 21.
Thurſday, Ep. Act. 8. ghoſ. Io. 10.
Friday, Epiſt. 1. Pet. 3. ghoſ. Mat. 28.
Saturday, Ep. 1. Pet. 2. ghoſ. Io. 20
The firſt Sunday after Eaſter called, *Low Sunday*, Epiſt. 1. Io. 5. ghoſ. Io. 2.
The 2. Sunday, Ep. 1. Pet. 3. ghoſ. Io. 10.
The 3. Sunday, Ep. 1. Pet. 2. ghoſ. Io. 16.
The 4 Sunday, Epiſt. Iac. 2. ghoſ. Io. 16.
The 5. Sunday, Ep. Iac. 1. ghoſ. Io. 16.
The Rogation dayes, Ep. Iac. 5. ghoſ. Luc. 11.
The Aſcenſion Eue, Epiſt. Eph. 4. ghoſ. Io. 17.
ASCENSION day, Epiſt. Act. 1. ghoſ. Mar. 16.
The Sunday within the Octaue of the Aſcention, Ep. 1. Pet. 4. ghoſ. Io. 15.
Whitſun-eue, Ep. Act. 19. ghoſ. Io. 14.
WHITSVNDAY, Ep. Act. 2. Ghoſ. Io. 14.
Munday in Whitſun-week, Ep. Act. 10. ghoſ. Io. 3.
Thueſday, Ep. Act. 8. ghoſ. Io. 24.
Wedneſday Imber, Act. 5. ghoſ. Io 6.
Thurſday, Ep. Act. 8. ghoſ. Luc. 9.
Friday Imber, ghoſ. Luc. 5.
Saturday Imber, Ep. Rom. 5. ghoſ. Luc. 4.
TRINITIE Sunday, Ep. Rom. 11. ghoſ. Mat. 24.

The ſame being the 1. Sunday of the Pentecoſt, Ep. 1. Io. 4. Ghoſ. Luc. 6.

CORPVS CHRISTI day, Ep. 1. Cor. 12. Ghoſ Io. 6.

The 2. Sunday after Pentecoſt, EP. 1. Io. 3. Ghoſ. Luc. 14.

The 3. Sunday, Ep. 1. Pet. 5. Ghoſ. Luc. 15.

The 4. Sunday, Ep. Rom. 8. Ghoſ. Luc. 5.

The 5. Sunday, Ep. 1. Pet. 3. Ghoſ. Mat. 5.

The 6. Sunday, Ep. Rom. 6. Ghoſ. Marc. 8.

The 7. Sunday, Ep Rom. 6. Ghoſ. Mat. 7.

The 8 Sunday, Ep. Rom. 8. Ghoſ. Luc. 16.

The 9. Sunday, Ep 1. Cor. 10. Ghoſ. Luc. 19.

The 10. Sunday, Ep. 1. Cor. 12. Ghoſ. Luc. 18.

The 11. Sunday, Ep. 1. Cor. 15. Ghoſ. Mar. 7.

The 12. Sunday, Ep. 2. Cor. 3. Ghoſ. Luc. 10.

The 13. Sunday, Ep. Gal. 3. Ghoſ. Luc. 17.

The 14. Sunday, Ep. Gal. 5. Ghoſ. Mat 6.

The 15. Sunday, Ep. Gal. 5. and 6. Ghoſ Luc. 7.

The 16. Sunday, Ep. Eph 3. Ghoſ. Luc. 14.

The 17. Sunday, Ep. Eph. 4. Ghoſ. Mat. 22.

IMBER in Septēber.
- Wedneſday, ghoſp. Mar. 9.
- Friday, Ghoſ. Luc. 7.
- Saturday Ep. Heb. 9. Ghoſ. Luc. 13.

The 18. Sunday, Ep. 1. Cor. 1. Ghoſ. Mat. 9.

The 19 Sunday, Epiſt. Eph. 4. Ghoſ. Mat. 22.

The 20. Sunday, Epiſt. Eph. 5. Ghoſ. Io. 4.

The 21. Sunday, Epiſt. Eph. 6. Ghoſ. Mat. 18.

The 22. Sunday, Epiſt. Phil. 1. Ghoſ. Mat. 22.

The 23. Sunday, Ep. Phil. 3. Ghoſ. Mat. 9.

The 24. or laſt Sunday after Pentecoſt. Ep. Col. 1. Ghoſp. Mat. 24.

Vpon Holidaies, or other Feaſtes, and Eues.

S. Andrewes eue, Ghoſ. Io. 1.

S. Andrewes day, Epiſt. Rom. 10. Ghoſ. Mat. 4.

S. Nicolas day, Ep. Heb. 13. Ghoſ. Mat. 25.

S. Ambroſe, Epiſt. 2. Tim. 40. Ghoſ. Mat. 5.

CONCEPTION of our Lady, Ghoſ. Mat. 1.

S. Damaſus, Ep. Heb. 7 Ghoſ. Mat. 24.

S. Lucie, Ep. 1. Cor. 10. Ghoſ. Mat. 13.

S. Thomas the Apoſtles eue, Ghoſ. Io. 15.

S. Thomas day, Epiſt. Eph. 2. Ghoſ. Io. 20.

Chriſtmas eue, Ep. Rom. 1. Ghoſ. Mat. 1.

CHRITTMAS day.
- Firſt Maſſe, Ep. Tit. 2. Ghoſ. Luc. 2.
- Second Maſſe, Ep. Tit. 2. Ghoſ. Luc. 2.
- Third Maſſe, Ep. Heb. 1. Ghoſ. Io. 2.

S. Stephens day, Ep. Act. 1. Ghoſ. Mat. 23.

S. Iohn the Apoſtle, Ghoſ. Io. 21.

Holy Innocents called Childermas day, Apoc. 14. Ghoſ. Mat. 2.

S. Thomas of Canterbury, Ep. Heb. 5. Ghoſ. Io. 0.

S. Sylueſter, Epiſt. 2. Tim. 4, Ghoſ. Luc. 1.

The CIRCVMCISION of our Lord Ep. Tit. 1. Ghoſ. Luc. 1.
The Twelfth eue, Ep. Gal. 4. Ghoſp. Mat. 8.
The EPIPHANIE of our Lord, called Twelft day, Ghoſ, Mat. 2.
The Octaue of the Epiphany, Ghoſ. Io. 2.
S. Hilarie, Ep. 2. Tim. 4. Ghoſ. Mat. 5.
S. Paul the Eremite, Ep. Phil. 3. Ghoſ. Mat. 11.
S. Marcellus, Ep. 2. Cor. 1. Ghoſ. Mt. 16
S. Antonie, Ghoſ. Luc. 12.
Cathedra Petri Romæ, Ep. 1. Pet. 1. Ghoſ. Mat. 16.
Ss. Marius, Martha and Audifax, Ep. Heb. 10. Ghoſ. Mat. 24.
S. Fabian and Sebaſtian, Ep. Heb. 11. Luc. 6.
S. Agnes, Ghoſ. Mat. 25.
S. Vincentius and Anaſtaſius, Ghoſ. Luc 21.
S. Emerentiana, Ghoſ. Mat. 13.
S. Timothee, Ep. 1. Tim. 6. Ghoſpel. Luc. 14.
Conuerſion of S. Paul, Ep. Act. 9. Ghoſ. Mat. 19.
S. Polycarpe, Ep. 1. Io. 3. Ghoſ. Mat. 10.
S. Chryſoſtome, Ep. 2. Tim. 2. Ghoſ. Mat. 5.
S. Agnes ſecundo, Epiſt. 1. Cor. 10. Ghoſ. Mat. 13.
S. Ignatius, Ep. Rom. 8. Ghoſ. Io. 12.
CANDLEMAS day, Ghoſ. Luc. 2.
S. Blaſe, Ep. 2. Cor. 1. Ghoſ. Mat. 16.
S. Agatha, Epiſt. 1. Cor. 1. Ghoſ. Mat. 19.
S. Dorothee, Ghoſ. Mat. 13.
S Romuald, Ghoſ. Mat. 19.
S. Apolonia, Ghoſ. Mat. 25.
S. Valentine, Ghoſp. Mar. 10.
S. Fauſtinus and Iouita, Ep. Heb. 10. Ghoſp. Mat. 24.
S. Simeon, Ep. Iac. 1. Ghoſpel. Luc. 24.
Cathedra Petri Antiochiæ, Epiſt. 1. Pet. 1. Ghoſp. Mat. 16.
S. Matthias eue, Ghoſ. Io. 15.
S. Matth. day, Ep. Act. 1. Ghoſ. Mt. 5.
S. Thomas of Aquine, Ghoſ. Mat. 5.
The 40. Martyrs, Epiſt. Heb. 11. Ghoſ. Luc. 6.
S. Gregorie the Great, Ep. 2. Tim. 4. Ghoſ. Mat. 5.
S. Ioſeph, Ghoſp. Mat. 1.
S. Benedict, Ghoſ. Mat. 19.
ANNVNTIATION of our Lady, Ghoſ. Luc. 1.
S. Francis de Paula, Epiſt. 1. Cor. 4. Ghoſ. Luc. 12.
S. Leo, Ghoſ. Mat. 16.
Ss. Tiburtius, Valerian, and Maximus, Ghoſ. Io. 15.
S. Anicetus, Ghoſ. Io. 16.
Ss. Sother & Caius, Epiſt. Apoc. 19. Ghoſ. Io. 15.
S. George, Ep. 2. Tim. 2. & 3, Ghoſ. Io. 15.
S. Marke, Ghoſ. Luc. 10.
Ss. Cletus & Marcellinus, Ep. 1. Pet. 1. Ghoſ. Io. 15.
S. Vitalis, Ghoſp. Io. 15.
S. Peter Martyr, Ghoſ. Io. 15.
Ss. Philip and Iames, Ghoſ. Io. 15.
S. Athanaſius, Epiſt. 2. Cor. 4. Ghoſ. Mat, 10.
HOLY ROOD day, or Inuention of the Croſſe, Epiſt. Phil. 2. Ghoſ. Io. 3.
S. Monica, Epiſt. 1. Tim. 5. Ghoſp. Luc. 7.
S. Iohn ante Portam Latinam, Ghoſ. Mat. 20.
S. Staniſlaus, Ghoſ. Io. 15.
Apparition of S. Michael, Ep. Apoc. 1. Ghoſ. Mat. 18.
S. Gregorie Nazianzen, Ghoſpel. Mat 5.
S. Gordianus and Epimachus, Epiſt. Apoc. 19. Ghoſ. Io. 15.
Ss. Nereus, Archileius and Pancratius, Ghoſ. Io 16.
S. Boniface, Ghoſp. Io. 15.
S. Potentiana, Epiſt. 1. Cor. Ghoſp. Mat. 25.

S, Vrbanus

S. Vrbanus, Ep. 1. Pet. 1. Ghoſpel Mat. 25.
S. Auguſtin our Apoſtle. Ep. Heb. 13. Ghoſ. Mat. 10.
S. Eleutherius, Ep. Iac. 1. Ghoſ. Luc. 24.
S. Iohn, Pope, Ep. 2. Cor. 1. Ghoſ. Mat. 16.
S. Felix, Ep. Iac. 1. Ghoſ. Luc. 24.
S. Petronilla, Ep. 1. Cor. 7. Ghoſ. Mat. 13.
SS. Mercellinus, Petrus, and Eraſmus, Ep. Rom. 8. Ghoſ. Luc. 21.
SS. Primus and Felicianus, Ghoſ. Mat. 11.
S. Antony of Padua, Ghoſ. Luc. 12.
S. Barnabas, Ep. Act. 11. Ghoſ. 10. 15.
SS. Baſilides, Cyrinus, Nabor and Nazarius, Ep. Heb. 10. Ghoſ. Mat. 24.
S. Baſil, Ep. 2. Tim. 4. Ghoſ. Luc. 14.
SS. Vitus, Modeſtus, and Creſcentia, Ep. Rom. 5. Ghoſ. Luc. 10.
SS. Marcus & Marcellianus, Ghoſ. Luc. 11.
SS. Geruaſius and Protaſius, Ep. 1. Pet. 4. Ghoſ. Luc 6.
S. Siluerius Ep. Iude. Ghoſ. Luc. 14.
S. Paulinus, Ep. 2. Cor. 8. Ghoſ, Luc. 12.
S. Iohn Baptiſt's eue, Ghoſ. Luc. 1.
S. Iohn Baptiſt's day, Ghoſ. Luc. 2.
SS. Iohn and Paul, Ghoſ. Luc. 12.
S. Leo the ſecond, Epiſtle. Heb. 7. Ghoſ. Mat. 25.
SS. Peter and Paul's eue, Ep. Act. 3. Iohn. 21.
S. Peter and Paul's day, Ep. Act. 12. Ghoſ. Mat. 16.
The Commemoration of S. Paul, Ep. Gal. 1. Ghoſ. Mat. 10.
The VISITATION of our Lady, Ghoſ. Luc. 1.
Within the Octaue of S. Peter and S. Paul, Ep. Act. 3. Ghoſ. Mat. 19.
The Octaue of S. Peter and S. Paul, Ghoſ. Mat. 18.
Tranſlation of S. Thomas of Canterbury, Ep. Heb. 5. Ghoſ. Io. 10.
The 7. Brethren, and SS. Ruffina and Secunda, Ghoſ. Mat. 12.
S. Pius, Ep. Iac. 1. Ghoſ. Luc. 24.
S. Nabor and Felix, Ghoſ. Luc. 21.
S. Anacletus, Ep. 2. Cor. 1. Ghoſ. Mat. 16.
S. Bonauenture Ghoſ. Mat. 19.
S. Alexius, Ep. 1. Tim. 6. Ghoſ. Mat. 19.
SS. Symphoroſa with her 7. ſonnes, Ep. Heb. 11. Ghoſ. Luc. 12.
S. Margarete, Ghoſ. Mat. 13.
S. Praxedes, Ep. 1. Cor. 7. Ghoſ. Mat. 13.
S. Mary Magdalene, Ghoſ. Luc. 7.
S. Apollinaris, Ep. 1. Pet. 5. Ghoſ. Luc. 12.
S. Iames eue Ghoſ. Io. 13.
S. Iames day, Ep. 1. Cor. 4. Ghoſ. Mat. 20.
S. Anne, Ghoſ. Mat. 13.
S. Pantaleon, Ep. 2. Tim. 2. and 3. Ghoſ. Io. 15.
S. Nazarius, Celſus, Victor, and Innocentius, Ghoſ. Luc. 21.
S. Martha, Ep. 1. Cor. 10. Ghoſp. Luc. 11.
SS. Abdon and Sennen, Ep. 1. Cor. 6. Ghoſ. Mat. 5.
S. Peter ad vincula, Ep. Act. 12. Ghoſ. Mat. 16.
S. Stephen Pope, Ep. Act. 20. Ghoſ. Mat. 16.
The inuétion of S. Stephen the firſt Mar. Ep. 2. Tim. 4. Ghoſ. Luc. 12.
S. Dominick, Ghoſ. Luc. 12.
Dedicatio S. Mariæ ad Niues, Ghoſ. Luc 11.
The TRANSFIGVRATION of our Lord, Ep. 2. Pet. 1. Ghoſ. Mat. 17.
S. Donatus, Ep. Iac. 1. Ghoſ Mar. 13.
SS. Cyriacus, Largus, and Smaragdus, Ep. 1. Theſ. 2.

S. Laurences eue, Ghoſ. Mat. 16.
S. Laurences day, Ep. 1. Cor. 9. Ghoſ. Io. 12.
Aſſumption eue, Ghoſ. Luc. 11.
ASSVMPSION day, Ghoſ. Luc. 10.
S. Bernard, Ghoſ. Mat. 19.
S. Bartlemewes eue, Ghoſ. Io. 15.
S. Bartlemewes day, Ep. 1. Cor. 12. Ghoſp. Luc. 6.
S. Lewis, Ghoſ. Luc. 19.
S. Zepherinus, Ep. 2. Cor. 1. Ghoſ. Mat. 16.
S. Auguſtin, Ep. 2. Cor. 4. Ghoſ. Mat. 5.
Decolation of S. Iohn Baptiſt, Ghoſ. Mar 6.
Ss. Felix and Adauctus Ghoſ. Luc. 10.
S. Giles, Ghoſ. Mat. 19.
NATIVITY of our Lady, Ghoſ. Mat. 1.
S. Nicolas of Tolentin, Ep. 1. Cor. 4. Ghoſ. Luc. 12.
HOLY ROOD day, or Exaltation of the holy Croſſe, Ep. Phil. 2. Ghoſ. Io. 12.
Ss. Cornelius and Cyprianus, Ghoſ. Luc. 21.
S. Ianuarius and his fellowes, Ghoſ. Luc. 21.
S. Mathewes eue, Ghoſ. Luc. 5.
S. Matthewes day, Ghoſ. Mat. 6.
Ss. Maurice and his fellowes, Ghoſ. Luc. 21.
S. Linus, Ep. 2. Cor. 1. Ghoſ. Mat. 16.
Ss. Cyprian and Iuſtina, Ep. Heb. 10. Ghoſ. Mat. 24.
Ss. Coſmas and Damianus, Ghoſ. Luc. 6.
S. Michael Archangel, Ep. Apoc. 1. Ghoſ. Mat. 18.
S. Hierom, Epiſt. 2. Tim. 4. Ghoſ. Mat. 5.
S. Remigius, Ghoſ. Mat. 25.
S. Francis, Ep. Gal 6 Ghoſ. Mat. 11.
Ss Placidus and his fellowes, Ghoſ. Luc. 21.
S. Marke, Pope, Epiſt. Heb. 7. Ghoſ. Mat. 22.
S. Dionyſius Areopagita, Ep. Act. 17. Ghoſ. Luc. 6.
S. Calixtus, Ep. Heb. 5. Ghoſ. Luc. 24.
S. Luke, Ep. 2. Cor. 8. Ghoſ. Luc. 10.
S. Hilarion, Ghoſ. Mat. 19.
Ss. Chriſanthus and Daria, Ghoſ. Luc. 21.
Ss. Simon and Iudes eue, Ep. 1 Cor. 4. Ghoſ. Io. 15.
Ss. Simon and Iudes day, Ep. Eph. 4. Ghoſp. Io. 15.
Alhallowes eue, Ep. Apoc. 5. Ghoſ. Luc 6.
ALHALLOWES day, Ep. Apoc. 7. Ghoſpel Mat. 5.
Al ſoules day, Ep. 1. Cor. 15. Ghoſ. Iohn. 5.
De icatio Baſilicæ Saluatoris, Ep. Apoc. 21. Ghoſ. Luc. 19.
Ss. Tryphon, Reſpicius, and Nympha, Ep. Rom. 8. Ghoſ. Luc. 12.
S. Martin, Ghoſ. Luc. 11.
S Martin Pope and Martyr, Epiſt. 2. Cor. 1. Ghoſ. Mat. 16.
S. Gregorie Thaumaturgus. Ghoſ. Mar. 11.
Dedicatio Baſilicæ Ss. Petri & Pauli 1. Ep. Apoc. 21 Ghoſ. Luc 19.
S. Pontianus, Ep. Iac. 1. Ghoſ. Luc. 24.
PRESENTATION of our Lady Ghoſ. Mat. 1.
S. Cæcily, Ghoſ. Mat. 25.
S. Clement, Ep. Phil. 3. Ghoſ. Mat. 24.
S. Chryſogonus, Ghoſ. Mar. 10.
S. Catherine, Ghoſ. Mat. 25.
S. Peter of Alexandria, Ep. Iac. 1. Ghoſpel. Luc. 24.
Dedication of euery particular Church, Ep Ap. 21. Ghoſ. Luc 19.
In votiue Maſſes, that is, ſuch as are ſaid according to mens deuotion for diuerſe peculiar cauſes.
Of the B. Trinity, Epiſt. 2. Cor. 13.

ghoſ. Io. 15. and 16.
Of Angels, EP. Apoc. 5. ghoſ. Io. 1.
Of the Apoſtles ss. Peter & S. Paul, Ep. Act. 5. Ghoſp. Mat. 19.
Of the Holy Ghoſt, Epiſt. Act. 8. Ghoſ. Io. 14.
Of the Holy Croſſe, Ep. Phil. 2. Ghoſ. Mat. 20.
Of the Paſſion of our Lord, ghoſ. Io. 19.

OF OVR B. Lady.
- In Aduent, Ghoſpel. Luc. 1.
- From Chriſtmas to Candlemas, Ep. Tit. 3. Ghoſ. Luc. 2.
- From Eaſter to Whitſuntide, Ghoſ. Io. 9.
- The reſt of the yeare, ghoſ. Luc. 11.

For any neceſſity, Ghoſpel. Mar. 11.
For remiſſion of ſinnes, Ghoſpel. Luc. 11.
For chooſing of a Pope, Ep. Heb. 4. & 5. ghoſ. Io. 4.
Againſt ſchiſme, Ep. Eph. 4. ghoſ. Io. 27.
Againſt Pagans, Ghoſp. Luc. 11.
In time of warre, ghoſ. Mat. 24.
For peace, Ghoſ. Io. 20.
In time of mortality, ghoſ. Luc. 4.
For the ſick, Ep. Iac. 5. ghoſ. Mat. 8.
For a marriage, Ep. Eph. 5. ghoſ. Mat. 19.

In Maſſes of the Dead.

Vpon Al ſoules day, Epiſt. 1. Cor. 15. Ghoſ. Io. 5.
The day of death, and the 3. 7. and months day, Ep. 1. Theſ. 4. Ghoſpel. Io. 11.
The Anniuerſarie, Ghoſ. Io. 6.
Ordinarie Maſſes for the dead, Ep. Apoc. 14. Ghoſ. Io. 6.

AN AMPLE AND PARTICVLAR TABLE DIRECTING THE READER TO THE CATHOLIKE TRVTHS HERE deduced out of the holy Scriptures, and impugned by the Aduersaries, especially of our time.

ABSOLVTION of a Priest. The excellencie of this power aboue the power of Angels and Princes. 44. 243. What is to loose and bind. 44.

Abstinence. See *Fasting.*

Adoration of God, *Latria*; and adoration of creatures, *Dulia.* pag. 11. nu. 11. pag. 289. nu. 25. pag. 229. nu. 12. pag. 522. nu. 21. Adoration of the Arke, Crucifix, Images, Relikes, and the like. pag. 582. nu. 21. of Angels, Saints, and holy persons, pag. 659. 685. at large. 679. marg. S. Iohs adoring of the Angel explicated. 685. 686. What is, to adore in spirit and truth, 206. Reuerence to holy persons, euen to the kissing of their feet, 271.

Alleluia. 683. and 684. at large. Not to be translated ibid. The song both of the Church militant and triumphant. ibid. 682. marg. A word of maruelous ioy, and so vsed in the Churches Seruice, euen in the primitiue Church. 684. Sung in our countrie at our first conuersion ibid. Sung in al Christian Nations. ibid. The Protestants had rather say, *Praise ye the Lord.* ibid. In translating six Psalmes they haue left it out nine times. ibidem.

Almes redeeme sinnes, &c. pag. 131. marg. 155. nu. 41. They procure vs patrones in heauen. pag. 169. nu. 9. release of paines after our death. 216. marg. increase grace. 435. mar. Great Almesmen happie. pag. 318. nu. 35. pag. 432. nu. 6. 157. marg. Almes and hospitalitie to Priests and other holy men. 26. 147. marg. 167. 435. 436. 437. 465. 486. 539. 587. to Catholike prisoners 308. marg. 551. m. See *Workes.* The more able, the greater must our almes be. 109. marg. When a man is bound to giue almes. 630. marg.

Altars. pag. 588. nu. 10. Altars sanctified by the Sacrifice of Christs body. pag. 62. Altar why called table sometime: pag. 783. Dedication or consecration of altars with saints Relikes. 661.

Amen amen doubled, what it signifieth. pag. 221. nu. 34. *Amen* not to be translated, ibid. 214. marg. 683. 684.

Angels, Protectours of men. pag. 49. nu. 10. pag. 294. nu. 15. 628. of countries, 652. of Churches, ibidem. The Protestants also hold this against the Puritanes. 628. They help vs pag. 555. mar. 492. They offer vp our prayers 664. v. 4. S. Paules place of the Religiō of Angels explicated. pag. 492. nu. 18. Praying to Angels. ibid. Peace from God and the holy Angels. 651. Nine Orders of Angels. pag. 468. nu. 21. S. Michael patrone of the Church. 670. fighting with the dragon, and therfore so painted. ibid.

Anoiling. See E. *Extreme Vnction*.

Antich. p. 506. 507. 508. 667. 668. 669. at large: why so called. pag. 508. He shal be one singular man 506. nu. 3. pag. 673. He shal come neer the worldes end. 507. nu. 4. His reigne three yeares and a halfe p. 65. nu. 22. 29. 111. marg 667. marg. 669. marg. 689. He shal abolish the Masse. pag. 508. suffer no worship but of himself only. pag. 507. nu. 4. Al framing letters to expresse his name vncertaine. 673. Heretikes his forerunners, specially these of our daies. pa. 506. 508. 671. marg. 672. The apostasie of him & his from the Cath. Church. pag. 506. His persecution of the same 669. marg 669. 670. 687. His attempts to draw from the true faith. 607. Many Antichristes. 506. The Pope can not be Antichrist. pag. 504. marg. pa. 507. 281. mar. 670. marg. 672. 689. The Protestants make S. Leo and S. Gregorie furtherers of Antichrist. pag. 507. They place Antichrist in the See of Rome in S. Paules daies. p. 507. 217. mar. Not to be with the See of Rome, is to be with Antichrist. p. 292. 506. nu. 3.

Apostles, their name, dignitie, authoritie. pag. 140. nu. 13. p. 34. nu. 11. p. 49. nu. 18. p. 443. Their number of Twelue mystical. p. 94. nu. 14. p. 262. marg. Some of them more principal Apostles. pag. 446 The actes of Ss. Peter and Paul in two seueral tables 336. 337. They left their wiues. p. 21. nu. 14. pag. 50. mar. 172. marg. pa 134. nu. 38. So did S. Philip the *Deacon*. 319 mar. See *Priests*. They vowed pouertie 51. nu. 27. p. 436. They made the the *Creed*. 333. Their *Creed* ibid. Their learning, wisedom, constancie, after they receiued the Holy Ghost. 207. m. Their honour and dread among the first Christians. 271. and 272. marg. The Apostles precepts. 303. ma. 396. Apostolical traditions. See, *Tradition*. The stile of Apostolical salutatiō. 346. 347. Heretikes vsurp it to seeme Apostles. ibid, To be saluted only of thē giueth grace, 381. mar. The Popes office is called his Apostleship. pa. 473. The Apostles of diuers countries. 140 nu. 13. Their glorie in Heauē that conuert soules. 425. 481. mar. 198. m. S. Augustin our Apostle. 390. marg.

B

Babylon, what it signifieth. pag. 677. and 669 marg. 679. 680. & seq.

Baptisme healeth the soule. p. 280. nu. 2. taketh away sinne. 322. marg. it iustifieth. pag. 358 marg. 359 nu. 3. and marg. Necessarie to saluatiō except some cases. p. 83. 202. nu. 5. Baptisme of infants necessarie. p. 354. nu. 12. pag. 397. nu 14. The effects therof & of Confirmatiō differ. pag. 283. nu. 17. Exorcismes and other ceremonies of Baptisme. pag 98. nu. 34. pag 285. nu.

38. pag. 611. num. 21. *Ephetha.* 98. *Abrenuntio.* 611. The character thereof. pa. 426. nu. 22. 467. See *Eph.* 4. *v.* 30. Baptiſme receiued of Heretikes and Schiſmatikes. p. 611. nu. 21. Iohns baptiſme inferiour to Chriſts. pa. 8. nu. 11. p. 81. mar. p. 83. nu. 8 p. 202. nu. 32. pag. 131. mar. 196. mar. 261. mar. 314. marg. The Proteſtants make them equal: and why pag. 8. nu. 11. Names giuen in Baptiſme, and what manner of names. pa. 128. nu. 63. Whether Chriſt himſelf baptiſed. 204. mar. Figures of Baptiſme. 209. 221. marg. 204. mar. 611. The ſending of the Holy Ghoſt on Whitſunday, called baptiſme. 261. marg.

Beatitudes eight, pag. 11 marg.

Beza maketh God authour of ſinne. p. 17. 239. controuleth the Euangeliſtes. pa. 128. 132. marg. 181. marg. 144. 283. imagineth according to his fanſie corruptions of the Greeke text. 26. See the preface. He tranſlateth for *Chriſts ſoule in hel, his carcas in the graue.* 267.

Bishops, their ſpiritual power. pag. 49. nu 18. pa. 442. to puniſh Heretikes. ib. Caluin confeſſeth the ſaid power. ib. Their conſiſtories 688. They muſt be obeied. p. 39. nu. 9. pag 370. marg. 549. marg. (See Church.) honoured and feared. 272. marg. their bleſſing. pa. 26. p. 51. p 567. They may deale in worldly affaires, & when p. 139. 540. Superiour to Prieſts and diſtinct in office 150. mar. pag 281. nu. 17. 299. mar. pag. 480. p. 547. though the names of Biſhop and Prieſt were at the firſt indifferently vſed. 317. marg. They only can conſecrate Biſhops, Prieſts, &c. pag. 547. nu 5. p 209. marg. Biſhoping why ſo called. p. 283. Biſhops viſitations. 302. mar. Many worthie Biſhops that can not preach. 532. Special vertues required in a Biſhop. 654.

Bleſſing of creatures effectual and operatiue. p. 77. 211. m. 100. 148. mar. 525. 526. Bleſſing the table. pag. 525. Bleſſing a preeminence of the better perſon. pa. 525. 566. Biſhops and Prieſts bleſſing. ib. & pag. 51. The fathers and mothers bleſſing. pag. 566. nu. 6. Bleſſing with the ſigne of the Croſſe. p. 191. 126. Chriſt bleſſed the children. 103. m. & his Apoſtles. 146. mar.

C.

Caluins blaſphemie againſt the diuinitie of Chriſt p. 197. nu. 1. p. 125 Againſt Chriſts owne merits. p. 482. 708. 556. m. Againſt the ſaints in heauen. p. 168. that God is authour of ſinne p. 35. Concerning Chriſts ſuffering the paines of the damned & that he was abandoned of his Father. 76. 116. mar. Againſt remiſſion of ſinnes. 562. mar. 563.

Caluiniſme tendeth to the abomination of deſolation. 114.

Canonical houres. p. 287. p 268. m. 501. marg. They anſwer to the time of Chriſts Paſſion & agonies. pa. 75. mar. 71. 73. 74. 75. pa. 171. m. See *Praier.*

Catholike. This name diſcerneth true beleeuers frō Heretikes. It is the ſurname of true Chriſtiās. By this name, Heretikes themſelues vnderſtand thē of the Romane faith p. 292. S. Auguſtines high eſtimation of this name. ib. The Proteſtants mocke at this name p. 292. So did the Donatiſtes. ibid. Some leaue it out in the Creed. p. 292. Some in the titles of the Catholik Epiſt. 541. The Catholike Epiſt. why ſo called ibidem, & 339. Catholik termes and ſpeaches. 534.

535. 539. To haue catholike parents is a great blessing 538. Catholike Church, See *Church*. Catholike faith. See *faith*. The Catholike faith is taken from countries for sinne. 654. The Catholike simple mā is sufficiētly learned, 152. 158. 680. Catholike mens obedience to their Pastours. 290. m. to Councels 306. Catholike assēblies to Gods seruice in time of persecution. See *persecution*.

Censures of the Church See *Ecclesiastical Ceremonies* vsed in the Church by Christ's example p. 223 External elements in the Sacraments p. 459. S. Augustines estimation of the Cath. Churches ceremonies, p 460. he is falsely alleaged against thē. ib They are not burdenous, but sweet and to edification, pag 459. They are neither Heathenish nor Iudaical pa. 459. 460. The Apostles borowed some ceremonies of the Iewes law. See *Imposition of hands*.

Charitie the greatest vertue, & more principal in our iustificatiō then faith. 413 See *Iustification*. How faith worketh by charitie. 464.

Chast or *single* life Angelical. pag. 59. more apt for the seruice of God p 130. nu 38. pag. 398 nu. 5. p. 396. nu. 32. See *Priests, Holy Orders, Monastical* life. It is not impossible. p. 51. nu. 11. p. 398. nu. 7. The Protestants complaine they haue not the guift. p. 395 nn. 7. p. 521. 547. Al may that wil p. 51. nu. 1. p. 395. nu. 7. Chastitie of mind also is required. 616. m The Chastitie of Virgins, Widowes, maried folke, differ in merit and dignitie, pag. 34. nu. 8.

CHRIST a Priest as he is man See *Priest*, his descending into Hel See *Hel*. He is the only Mediator. See *Saints*. How he maketh now intercession for vs. 566. mar. Folowing of Christ diuersely. 137 184. m & 149 Christ and Messias and Anointed, al one. 194 m. His maruelous grace in preaching. 133. marg.

The name of Christians p. 291. 292. True Christian libertie. See *Ghospel*.

CHVRCH the Spouse of Christ, her other titles & prerogatiues pag. 522. Christs exceeding loue and benefits toward her. p. 476. The maruelous vnion between them. 411. marg. She was builded of Christs side 245. gathered of al nations pag. 78. Vpholden by his continual protection. 35. 78. m. 683. Catholike or vniuersal, 63. marg. pag. 191 pag. 292. 522. 89. marg. 190. marg. 618. 345. marg 483. marg. The principal creature. pag. 473. What this article signifieth, *I beleeue the Catholike Church*. pag. 522. 205. m It is more blindnes not to see the Church, then not to beleeue in Christ. pa. 432. Heretikes blinder then the Iewes. ib. The vnitie thereof pag. 412 454 nu. 9. pa. 472. 402. nu 17. Christ praied for the vnitie therof. 239. marg. His coate without seame a figure theerof. 243 m. often cōmended. m. 380 m See *Schisme*. The Protestāts at the first auoided the name of Church, and thrust it out of the Bible. pa. 475. 476. m. It can neuer faile nor erre p. 11 nu. 23 p. 64, 78. 173. 216. nu. 68 pag. 235. 237. m. 239. 240. 475. 476 478. 522. 523. 670 689. 27, m. 483. m. The Protestāts blasphemie cōcerning the Churches apostasie and reuolt from God pag. 505. num. 3. Christ without his Church as the head without a body. 408. marg Alwaies visible pag. 322 marg. 267 mar. 68.

270. marg 291. 505. 506. 522. 523. 650. Elias words make nothing to the cõtrarie pag. 372 The ſtate thereof in Antichriſts time. 632. Smal in the beginning & growing, great afterward. pag. 35 nu, 32. pag. 65. nu. 14. pag. 90 nu 27. 31. 32. pag 137. nu. 6. 7. 10 p 191. nu. 46. 157. marg. 160. mar. 267 m. 268. 270. marg 285. ma. 407 marg. Her lawes, cuſtoms, and Gouernours muſt be obeied p. 39. nu 9. p. 48. marg. p. 49. 303. marg. 304. nu 20. 406. nu 2. 16. p 426. nu. 24. p. 435. 501. 512. nu. 14. p. 236. m. She only hath the true ſenſe of Scriptures pag. 431. 386. mar. She iudgeth al, and is iudged of none. p. 386. She iudgeth between canonical Scriptures & not canonical. p. 453 which are Sacraments, which not. 233. She conſiſteth of good & bad. p 8. nu 12. p. 34. marg. 35. 57. marg. 58. 68. 236. num 2. not without wrinkle in this life. p. 475. nu. 35. The ſeuenfold candleſticke in the Apocalypſe. 630. mar. The woman clothed with the ſunne, whom the dragon perſecuteth. 669 marg. The wife of the Lamb. 683. The camp of Saints. 689. The true Church is proued by ſucceſſion pag. 206. 573. 273. marg. Chriſt left many things to be taught by the Church. 515 666. ma. The cuſtom of the Church is a good anſwer againſt al wranglers. 406. Out of the Church no ſaluation. p. 475. 611. p 523. al blindnes & lack of vnderſtanding. 88. marg. no praier auailable. 236. nu. 4. Chriſt Head of the Church in a moſt excellent ſort 468. 111. The B. of Rome the miniſterial Head 468 No temporal Prince can be Head. 44. nu. 19. 59. marg 589. nu. 17. pag. No woman. 251. 419. The Church, that is, the Prelates & cheefe Paſtours of the Church 48. mar. 652. m. To contemne their words, is to contemne Chriſt. 236. mar. The Churches order of diuine Seruice in reading the Scriptures, & that it is according to the primitiue Church. 240. ma. 259. 261. m 345. 649. See the table of Epiſtles and Ghoſpels at the end of the book. Church militant reſembleth the triumphant in heauen. 657. ma & nu 8. 684. The triumphãt Church (called the new citie of Hieruſalem) and the ſtate & glorie therof. 691. 692. marg.

Material Churches. The building of thẽ pa. 143. Dedication of Churches. 250. Coſt in adorning them. p. 71. nu. 8. & 10. p. 907. nu. 11. p. 115. 231. God wil be honoured in thẽ rather then els-where. p. 84. 426. nu. 11. p. 229. m. How he dwelleth not in material Tẽples. 84. 310. m. Not to be profaned. p. 54. m. 107. 200. Our parents, & other neceſſities of poore men are ſometime to be preferred before the adorning of Churches. 97. 85. nu. 25.

Clergie. The name p. 604. their differẽce frõ the Laitie. ib. nu. 3. The mãner & dignitie of their calling p. 298. nu. 4. p. 317. m. Degrees of ſuperioritie amõg themſelues & ouer other p. 53. mar. 54. nu. 28. p. 184. nu. 24. p. 427. 486. 604 Their good life much edifieth. p. 14 nu. 17. their exẽption & priuiledges. p 47. 373. They may not exerciſe holy functions for filthy lucre. 603. marg.

Commandements, poſſible to be kept. 28. 126. nu. 6. p. 152. 233 mar. 635. 631. nu. 22. p. 362. m. 376. mar. Keeping the cõmandements profitable, & neceſſarie to ſaluation 14. nu,

14.nu.20.p.398.nu.19.p.504.50. mar.103.mar.172.ma. marg. They differ from Counſels. 103. marg. 132. marg. By keeping of them man is iuſtified. 126. 362. marg. Commandements of men, what they are, & that they make nothing againſt the Apoſtles and Churches traditions. 22. See *Tradition*.

Heretical lawes and doctrines are commandements of men. 39. nu. 9. pag. 97.

Communion. The Proteſtants *Communion*. pag. 407. 408. 409. 410. They imitate not in the ſame Chriſts inſtitution ibi. pag. 407. much leſſe the Apoſtles traditions. pag. 410. Comming to the Communion againſt our conſcience 398. They cal it vnproperly the Communion. pag. 408. and the ſupper of the Lord. pag. 407. nu. 20. Their communion, bread profane pag. 409. nu. 29. Caluins bread. 206. It is the very table and cuppe of Diuels. p. 414. and is accordingly to be abhorred. ibid.

Communitie of life and goods in the firſt Chriſtians, vſed now of the Religious only. pag 268. not a commandement but a counſel only. ibidem.

Concupiſcence after Baptiſme is of it ſelf no ſinne without conſent. pa. 359. 161. 543. It moueth to ſinne. 692. marg. How the Apoſtle calleth it ſinne. pag. 359. It maketh not al the actions of a iuſt man ſinnes pag. 361. nu. 25.

Confeſſion in particular. pag 8. nu. 6. pag. 81. 247. 314. mar. Secret or auricular confeſſion pag. 338. to a Prieſt. 262. 249. 602. of al mortal ſinnes. 602. before the receiuing of the B. Sacrament. 409. The Engliſh Miniſters heare confeſſions & abſolue, againſt their owne doctrine. p. 248. See *Penance*.

Confeſſing of Chriſt & his religion highly eſteemed. 26. 653. m. See *Faith*. They that dare not confeſſe and profeſſe the Cath-religion, to whom they are like. 230. mar. To deny that thou art a Catholike, is to deny Chriſt. 241.

Confirmation otherwiſe called Biſhoping, pag. 283. It is a Sacrement. pag. 282. The grace and effect thereof. 218. m. 283. nu. 17. pag. 568. marg. The old and new hereſies againſt this Sacrament pa. 283. *Chriſme* or holy oile in confirmation. ibid.

Conſcience. Doing againſt our conſcience pag 75. 100 117. nu 15. Horrour of conſcience for ſheading innocent bloud 75. 117. nu. 15.

Continencie. See *Chaſtitie*. Examples of notable perſons that liued continently from wiues. 547. The cótinencie of married folke for prayer ſake. pag. 396. for the more worthie receiuing of the B. Sacrament. pag. 463. perpetual continencie of man & wife. pag. 396. 397.

Contrition. 437. See *Penance*.

Corporals for the B. Sacrament. p. 76.

Councels Of what perſons they conſiſt. pag. 303. They repreſent the whole Church. ibid. Peter & his Succeſſours preſidents in Councels. pag. 304. Councels of no force without their confirmation. pag. 304. Controuerſies in Religion to be decided by Councels. pag. 303. They haue the aſſiſtance of the Holy Ghoſt. p. 304. 305. 121. nu. 3. 237. nu. 27. pag. 246. 237. 351. marg. of Chriſt. 48. marg. 49. This aſſiſtance taketh not away due examination of matters and diſputation. pag.

126. nu. 2. pag. 305. Al God Christians reſt vpon their determination. pag 306. How the auncient fathers eſteeme of general Coũcels. p. 305. The decrees of Councels are diligently to be put in execution. 302. and 307. marg. Heretikes only blaſpheme them, and wil not be tried by them. pa. 303. nu 1. 305. 306. How later Councels alter the former p. 304. nu 13. 20. Heretical or Schiſmatical ſynodes pag. 49. nu 20. 306.

Counſels Euangelical. Things not commanded as neceſſarie, but couuſeled as the better. pag. 51. nu. 14. 21. pag 268. nu 44. pag. 399. tending to perfection, followed by religious men pag 51. 103. mar. See *Workes of ſupererogation, Religious.*

CROSSE. The honour of the holy Croſſe. pag. 244. 572. Called the ſigne of the Sõne of man p. 67. m. The ſigne of the croſſe in bleſſing pag. 191. 526. In Sacraments, and other halowed creatures. ib. Why in our forehead. 191. 662. m. 465. mar. The Crucifixe or Rood with Marie and Iohn. pag. 244. The vertue of the ſigne of the Croſſe 102. nu. 38. pag. 527. The appearing thereof at the later day, ſhal no leſſe confound the Caluiniſtes then the Iewes, pag. 63. marg.

D.

Daies, diſtinction of daies 379. one day more ſanctified then another. See *Feaſtes* and *Feſtiuities*. The weeke daies called *feriæ*, not by their profane names 189. mar. 652.

Deacons. The election of the 7. Deacons, 275. 276. their office. ibid. See *Orders.*

Deuotion vttered by external ſignes 22. marg. 86. m. 175. 198. nu. 14. p. 582 652. 106. mar. See *Pilgrimage.* God is ſerued and adored in ſpirit, notwithſtanding external deuotion. 347. 206. Deuotion falſely of the Proteſtants called ſuperſtition. 310. marg. 311. Deuotion toward Relikes and holy things, a token of greater faith. 22. mar. 347. Holy womens deuotion 119. 146. Marie Magdalens deuotion, 228. marg. Zachæus deuotion toward Chriſt 173. 175. Deuotion to ſee and to be neere to the B. Sacrament. 175. Kneeling at *Verbum caro factum eſt*, and, *Et homo factus eſt* &c. 195. 198.

Doctours of the church pag. 219. nu. 34. We muſt haue regard to their doctrine pag 686 marg. 688. *S.* Auguſtines eſtimation of the holy Doctours. pag. 588. nu. 7. Their *aureola* or crowne in heauen, pag. 486. nu. 1. pag. 604. The Heretikes contempt of them. 443. See *Heretikes.*

Dulia. See *Adoration.*

E.

Eccleſiaſtical cenſures. pag. 44. 310. nu. 21. See *Excommunication.* Eccleſiaſtical power and iuriſdiction pag 44. 201. 442. 447. marg. See *Biſhop, Clergie.*

Elias yet aliue and ſhal be the precurſour of Chriſts ſecond comming pag 28. 26. 102. 668.

Enoch alſo yet liueth. 580. and ſhal preach in Antichriſts time with Elias. 668.

Eremites why ſo called page. 8. their profeſſion and life ibidem. commended by the example of Elias, *S.* Iohn Baptiſt, and Chriſt

himself. pag. 8. 102. 10. 29. 37. 43. 126. marg. 179. marg. Innumerable Eremites and Monkes in the primitiue Church. pag. 37. See *Monkes* and *Monastical life*.

Excommunication, a spiritual punishment. pag. 394 nu. 5. pag. 428. most terrible pag. 49. 223. nu. 22. pag. 274. 391. 516. When and where to be executed. pag. 442. Excommunicate persons to be auoided. pag. 391. 513. The Heretikes vse a certaine ridiculous excommunication. pag. 223.

Extreme vnction, a Sacrament 460. 601. The preparatiue to this Sacrament. 93. marg.

F.

Faith See *Iustification, workes*.

Faith only doth not iustifie. pag. 19. 23. nu 28. 50. marg. 58. nu. 11. 40. pag. 39. m. 274, nu. 1. 67. pa. 62, 82. marg. 106, marg 118. mar. pag. 119. 126. nu 6. pag. 359. 437. 561. nu. 9. pag. 582. 143. marg. 189. marg. 219. marg. 249. 628. 630. marg. 631. 654 marg. 674. marg. 388. marg. 308. marg. 320. marg 143. 1, 2. nu. 28. pag 236. 348. 350 nu. 26. pag. 412. marg. 438. marg. 471. and 578. marg. 501. marg. 514. marg. S. Augustines whole booke *de fide & operibus*, against *only faith*. 695. Only faith an old heresie. page. 484. num. 18. pag 341. 595. 604. S. Iames calleth such Heretikes, vaine men, and compareth them to diuels. 594. marg. S. Paules doctrine concerning faith and good workes 340 He often ioyneth faith and charitie. 338. marg 551. marg. His wordes of faith, misconstrued by old Heretikes and new. pag. 341. 352. other Scriptures falsely alleaged for faith only. 92. 170. marg. The Protestants *special faith* or vaine securitie of saluation. pag. 365. 400. 401. marg. pag. pag. 355. num. 24. pag. 156. marg. 612. 633. 372. marg. 483. marg. See *Saluation*. The 7. Catholike Epistles written against the heresie of only faith. pag. 340. 341. 590. 595. 621. Why faith is so often named in the case of iustification. 456. See *Iustification*.

In what sense some Fathers say, *Only faith*, pag. 596. How it is said, *Beleeue only*. pag. 92. num. 36. 146. marg. What manner of faith doth iustifie. page. 302. marg. 347. 355. 462. 351. num. 1. 6. pag. 596. num. 24. pag. 351. marg. 956. mar. Faith may be had and lost againe, which the Protestants deny. 144. 372. marg. 515. marg. 557. marg. So may grace and charitie. 653. The Apostles Analogie or prescript Rule of faith. pag. 375. 563. To hold fast the first receiued faith of our Apostles and Fathers. pag. 35. num. 25. pag. 359. 383. num. 17. pag. 446. 450. num. 8. pag. 534. 538. 542. marg. marg. 638. 639. marg. and numero. 5. 10. 419. marg. 443. marg. 449. marg. 556. marg. marg. External profession of euery point and article of faith. pag. 26. num. 32. pag. 100. num. 35. 36. pag. 158. 370. 332. numero 34. *Neuters* or indifferent men, of no faith. pag. 31. 667. One mans faith obtaineth for an other. 21. marg. 137. numero 20. The more deuotion the greater faith. See *Deuotion*.

To beleeue without ſenſible argument or reaſon, is a more bleſſed thing. 246. marg. 345. marg.

Faſtes or *Faſting* An acte of Religiō. pag. 124. marg. 130. Meritorious. pag. 40. 466. A worke of iuſtice. pag. 15. marg. The force thereof. 101. marg. Preſcript daies of faſting. 39. 40. 391. 461. Imber daies. pag. 24. nu. 38. pag. 104. nu 12. pag. 297. Aerius the Heretike. pag. 297. Faſting from certaine kinds of meats. pag. 40. nu. 11. 18. pag. 97. 124. mar. 297. nu. 3. pag. 378. 379. 524. 525. 532. nu. 23. S. Iohn Baptiſt & the Nazarites 124. marg. Scriptures groſly abuſed by the Proteſtants againſt the Churches faſtes. pag. 40. 97. 378. 379. 397. 398. 492. 493. 523. marg. 524. marg. & nu. 3. pag. 525. 576. mar. Heretical faſting. pag. 130. nu. 37. pag 493. 523. The Lent faſt, and the origin thereof. pag. 10. 83. num. 12. It is ſinne not to faſt the lent. pag. 10. It is an Apoſtolical tradition. ib. and 132. marg. It is the imitation of our Sauiours faſting. pag. 10. By keeping thereof true Chriſtians (ſaith S. Aug.) are knowen from infidels. ibid. The Doctours Sermons of Lent faſt ib. Publike faſtes. 17. The Churches faſtes foreſignified by Chriſt himſelf. 22. mar. S. Iohn Baptiſts and his Diſciples faſting. 23.

Feare. Many kindes of feare. 683. The iuſteſt men doe feare. 633. See in F. *ſpecial faith*. & the word *Saluation*. Seruile feare not il, though not ſufficient. 633. 326. marg. feare of hel profitable. 180. marg.

Feaſts or *feſtiual daies*. pag. 7. num. 16. pag. 225. nu. 22. pag. 267. 302. 460. 668. 651. prefigurated by the Iewes Feaſtes. 216. marg. Scriptures groſly abuſed by the Proteſtants againſt the Churches Feſtiuities and Holidaies. pag. 379. 461. 492. *Eaſter*, *Whit-ſuntide*. 267. 318. 422. marg. 460. 651. *Sunday*. 318. 422. marg. 460. 651. 189. marg. called *dies Dominica*, becauſe of our Lordes Reſurrection. 245. marg. 651. 652. Greater grace giuen vpon theſe ſolemne daies. 652.

Free wil, pag. 30. marg. 44. 51. nu. 11. pag. 53. nu. 16. pag. 66. marg. 68. nu. 34. pag. 130. 132. nu. 30. pag. 198. 213. 330. 350. pag. 361. nu. 15. 19. pag. 368. 369. nu. 21. pag. 370. 421. 431. 437. 482. 518. nu. 4. pag. 541. 690. nu. 8. 161. marg. 655 657. marg. 462. marg. 540. marg. Mans free wil worketh with Gods grace 431. 420. marg. 297. mar. 422. 472. marg. marg. 699. God & his grace force no man. pag. 53. nu. 16. pag. 213. nu. 44. 362. marg. Gods grace maketh mans wil more free. 220. marg. 696. mar. Predeſtination, reprobation, concupiſcence, take not away free wil. pag. 332. 361. 368. 369. 397. marg. 366. marg. 462. mar. The Iewes blindnes and reprobation was through their owne free wil. 161. marg. 263. marg. 297. marg. 334. marg. 366. mar. So was their betraying and crucifying of Chriſt, and Iudas treaſon. 230. the refuſing of the Ghoſpel when it is preached, 370. marg.

G.

GOD, not authour of ſinne. pag. 16. 34. marg. 35. 89. 130. nu. 34. pag. 267. nu. 23. pag. 348. 349. nu. 4. pag. 352. 368. 373. 592.

369. marg. 230. 655. 679. mar. 366. marg. 592. mar.
See *Reprobation.* *Free wil.*
The meaning of those places that sound as though God were Authour of sinne. 35 90. 230. mar. 268. 679. mar. 278. mar. 352. 504. mar.
How the death of Christ was by Gods determination. 268. 271. ma.
Ghospel. It is not only the written word. pag. 100. nu. 32. pa. 347. 486. 499. m. See *Tradition.* The preeminence of the new Testament. 432. 565. 568. 520. 573. The true libertie of the Ghospel. 432. 462. 464. 516. nu. 9. pag. 563. 659. nu. 16. pag. 358. & 360. marg. He suffereth for the Ghospel, that suffereth for any Article of the Catholik faith. 100
Grace. See *Free wil.*
God offereth his grace, and man may refuse it. 656. 370. marg. 472 m. 635. m. To consent thereunto is also by grace. ib. 540. mar. The valure of merites proceedeth of Gods grace. See *Merites.* A man may fal from grace once had. 653. Graces or guifts called, *gratis data*, 411. marg.
The Greeke text corrupted. p. 84. See the *Preface.*

H

Hallowing or sanctifying of creatures. p. 526. The force of the same. 527. holy places. pag. 46. 279 617. m See *Pilgrimage, Church.* The holy land. pa. 46. 279. 527. the holy Mount. 617. marg. *holy bread.* pag. 526. *holy water.* p. 526. Holy daies. See *Feastes.* Holy things not to be profaned. See *Sacrilege.*
Heauen, shut vntil, &c. vide pag seq.
Hel. taken sometime for *Limbus Patrum.* p. 269. Christ in soule descēded into Hel. 168. 267 271. m. 610. to deliuer thence the Fathers & iust men of the old Testament. 178. The Caluinists deny this article. 76 610. S. Augustin calleth thē infidels that deny it. 610. 266. marg. Their heretical translation for that purpose. 268. Feare of Hel profitable. 156. marg. 326. marg.
Henoch. See *Enoch.*
Heretikes. Who is an Heretike. p. 550 Markes to know them. pa. 19. 318. 515. 542. 684. Going out of the Cath. Church. p. 304. 572. 573. 524. n. 1. p. 550. 170. m. 627. m. 628. 629. Diuers names of Sects & Sectaries. 291. 598. *Nicolaites* a paterne of thē. 654. Running not sent. 56. 140. nu. 13. p. 225. 397. nu. 2. p. 470. 450. nu. 1. p. 559. nu. 4. 223. mar. 443. marg. Their dissension. p. 30. mar. 61. 87. 306. nu. 37. pag. 484. Preaching otherwise & cōtrarie to the faith receiued. 411. marg. 450. 451. 515. 532. marg. Hypocrisie and sweet words. 65. 140. nu. 26. pag. 332. nu. 7. pag. 444. 542. nu. 6. 9 p. 544. 619. m. 666. 382 m. 443. m. Vanitie in preaching, and vaine glorie. 140. Preaching licentiousnes and libertie. 619 marg. 655. Meretricious and painted eloquence. 532. nu. 17. pag. 490. marg. Teaching new doctrine. 515. marg. New termes and speaches. 534. 535. Vanting great knowledge specially of the Scriptures. 140. 209. 442. nu. 4. pag. 515. 535. Their ignorance. ibid. and pag. 109. nu. 24. pag. marg. Boasting of the spirit. 633. Contempt of Councels & Fathers. pag. 305. 306. 453. 535. num. 20 pag. 575. Corrupting of Scriptures. 431. 433. Denying the books of Scriptures and Doctours. pag. 594. nu. 14. pag. 312 nu. 4. Controuling of the very text of Scripture, and the sacred Writers thereof pag. 127. 184. 284. nu. 27. pag. 131. marg. Their foule shifts and wrangling to auoid

the euidence of Scriptures. 198. 248.621.530.531.563.nu.10.p. 283. Slandring the Church. pag. 214. nu. 53. Hatred of the See of Rome. 387. Acknowledging no iudge of controuersies p.427.453. Despising of Rulers, specially Ecclesiastical 642.& 643.ma.Lacke of faith.234. 447.288.m.Mutabilitie in faith and inconstancie.pa. 426. 542. nu. 13. Voluptuousnes. pag.383.641.mar.Seueral & secret conuenticles. p.65.96.m. 191.170. m. 644. Synodes 49. nu.20.p.395. Their Clergie or Ecclesiastical orders.p.521.How Heresies profit the Church.406.629.Their many faiths 573. many analogies & rules of faith 375. Their doctrine, fables.515.They come to naught, though supported a while by neuer so mightie Princes 274. mar. Their markes agree tothe *Protestants*. 550. They may be forced to the Cath.faith. p. 163. They may be punished by death.p.150.n. 53. nu 6 p.328.m.676.m.To auoid their books,sermons,seruice 94. 550. Not to marrie with thē.436 m.Not to cōmunicate with them 549.m..550.639.The exāples of S. Iohn. S. Polycarpe & other Apostol. men 633.It is to deny.Christ. 26.nu.32.It is damnable 755.Whē & wherein it is tolerable to conuerse with thē.639 Their bookes to be burnt. pa. 316.They are iudged already. 203. Who are easily seduced by them. 663. Women. 542. Women great promotours of heresie. 518. Zeale against Heretikes 451. 639. 653. 655. Archheretikes signified by the starre that fel frō heauen.664.m.Simon Magus the father of them al. pag. 284. nu. 18. Their king, *Abaddon*, that is, destroier, 66. They are resembled to Cain,Balaam,Core. 643. to the Diuel himself. 220. marg. Al,the forerunners of Antichrist. pag.111.112.217.mar.506. 508.672. False-Prophets,false Christes,lying maisters,foretold in the new Testament. 108.marg. 63. & 64. & marg.Many maisters 598Many Antichristes.679. nu. 18. Rauening wolues. 18.318. Theeues not entring by the doore. 223.marg.225.Prophecied of, & liuely described by S. Paul, S. Peter, S. Iude. &c.317. 523.524. 619. 642. 643. 620. locustes. 715. The causes that men fal to heresie. 515.marg.533.

Heauen, shut vntil the Passion of Christ p.9.nu 16.p.571.marg.p.

See *Limbus patrum*.

Differences of rewardes and glorie in heauen.p.34 53. 388. 421. m. 487.nu.1.233.marg.

See *Merits*, *Workes*, *Reward*.

Hospitalitie toward the afflicted for Religion.26 ma.& nu 41.49 ma. See *Almes*. What a heinous fault it is, not to receiue and harbour Catholike Preachers and Priests. 147.marg.

I.

IESVS, in English, *Saviour*. 4. marg.This name is to be adored and reuerenced. 482. It worketh miracles.102.271 marg.The force thereof against Diuels ibi. & 527.Answers to the sophistical arguments vsed by Heretikes against the reuerēce done to this name. 583. By irreuerence thereunto, they prepare the way to Antichrist 672.

Idols in al the Bible,signifie the false Gods of the Pagans. 636. 346 m. The Caluinistes applying the word against sacred Images, are condemned long since by the 2. Councel of Nice 636.

See *Images*. They are ashamed of their translating, *image*, for *idol*. ib. Heresies are the idols of the new Testament. pag. 404.

Images. 312 573. 636. 637. They haue Gods owne warrāt. 572 637. Their difference from idols. 636. 637. How they are adored, 583. 483. Their antiquitie. 23. 637. Their fruit & cōmoditie. 312. 637. Images of the B. Trinitie & of Angels. 312. Image-breakers old cōdēned Heretikes by the 2. Nicene Councel. 636. 637. They are accursed by the same Councel, that apply the places of Scripture that speake of the Pagās Idols, against sacred images. 636. Miracles wrought by the image of Christ p. 23. The abolishing of Christs image, a preparation to set vp the image of Antichrist. 672. The honour of Christs image is the honour of Christ himself. 672.

Imposition of hands (taken of the vse of the old law. Deut 34. and other places) vsed in blessing pag. 51. 103 in healing. pag. 53 91. 93 99. 118. 134. 160. 204. 333. in Cō-firmation pag 218. 282. 314. in giuing holie Orders. pag. 275. 297. 527 528. 537. marg.

Indulgences. See *Pardons*.

Iustification, or, *to be iustified*, what it signifieth. 350. nu 13. The first and second iustification 305. The first iustification, of mere grace without workes. 355. 371. 412. num. 32. 869. 352. marg. Iustification by workes. pag 16. 127. 350. pag. 595. 596. 597. 631. 684. Not by faith only. See *faith*.

What works iustifie not pag. 353 nu 20 28. p 355. 373. 452. marg.

See *the Annotations vpon the Epistle to the Romans, to the 5. chapter inclusiue, and vpon the 11. Heb.* See *also* Workes, and *faith*.

Iustification attributed to hope, charitie, &c 364. 583. nu 35. Charitie the principal vertue in iustification. 463. 516 How the Protestants admit charitie & good workes to iustification. 463. Why it is so often attributed to faith. 357. 582. 456. mar. 557. m. S. Paules meaning when he commendeth faith. 583. The iustice of faith. 370. True inherent iustice, not imputatiue. 14. 126. 127. 350. 279 353. mar. 358. nu. 5. pag. 334. nu. 30 pa. 465 569. marg. 471. m. 472. m. 477. 595. 631. 360. mar. How it is said, *None iust*. 352. How it is said, *Reputed to iustice*. 354. m. Increase of iustice. 692. marg. 359. m. 500. marg. How it is called Gods iustice. 346. m. 353. nu 22. pag. 435. 436. 484. How Christ is our iustice. 384. The Protestants auoid the word. *Iustifications*. 116. nu 6. p. 684. nu. 8. The iustice of Moyses Law, what. 370. marg.

L.

OVR B. LADIE without sinne 94. 3, 8. 629. Her perpetual virginitie. 4. 5. nu. 25. Se vowed virginitie 127. Her life, death, Assumption. pa. 263. Her blessednes 154. marg. Her festiuities. 263. Her excellencie, titles, prerogatiues. 127. 155. 200. 245. 263. 264. 154. margent. Her honour 127. 263. 264. She is our Aduocate, 264. 628 our hope. 264. 498. margent. The meaning of the termes and titles giuen vnto her. 264. God and our Ladie saue vs. 304. The often saying of the *Aue Marie*. 127. 127 The ancient fathers vsed the same. 263 264. Holy Simeon prophecied of her sorowes. 129. She

was alwaies partaker of sorrowes with Christ. ib. 243. marg. ful of deep contemplations. 130. The meaning of Christs speaches vnto her that may seeme heard. 200. nu. 4. & 5. The Protestants keep no Holiday of her. 263. They keep not the day of her death, as they doe of al other cheefe Saints in the new Church of England. ibid. They are not of those generations that she propheciedshould cal her Blessed. 125. marg. They derogate frō her honour. 127. 267.

Laie men must not iudge of their Pastours, of the sense of Scriptures, of questions in religion. pag. 310. They must receiue the Sacraments &c. not at their owne hād, but of their Clergie and Pastours 37. nu. 19. 30. marg.
See *Priests, Clergie.*

Limbus patrum, or Abrahams bosom. 167. m. 168. 267. 583. n. 14. 658. mar. 659. nu. 13. 671. m. A third place. 147. 658. mar. The iust men of the old Testamēt were not in heauen til Christs Ascension. 167. Christ descended into Hel, to deliuer them. 168. See *Hel, Heauen.*

M

Machabees, Canonical Scripture 126. See. pag. 225.

MARIE. See our B. Ladie. L.

Mariage a Sacrament 51. nu. 6 p. 168. nu. 18. p. 200. nu. 2. p. 476. Indissoluble, both partes liuing. 14. 51. 10. 3. m. 105. 167. 200. 360. m. 496. & not lawful after diuorce. ibid. Honoured by Christs presēce. p. 200. Perfect & best without carnal copulation. 4. nu. 16. See *Chastitie, Continencie.* How it is honourable in al. 587. Inferiour to virginitie and widowhood. 4. 494. m. 495. marg. 496. See *Chastitie.* Marriage of Priests and votaries vnlawful. See *Priests, Vow.* Old heresies against Marriage. 524. Catholikes falsely charged with the same. 524. They esteme of marriage more then the Protestants. 476.

Martyrs, true and false. p. 13. p. 413. No true Martyrdom out of the Cathol. Church. p. 413. Martyrdō a most acceptable sacrifice 543. Their reward & glorie. 653. and 663. m. How they crie for reuēge. 662. Their chereful and constant countenance before the persecutours. 375. m. Their cōfort at the very time of death & torments. 309 marg.

MASSE. See *Sacrifice.*
The word *Masse.* 403. The Liturgie or *Masse* of the Apostles. 397. of the Greek Fathers. ibid. It is agreable to Christs institution. 407. 408. 409. to the Apost. tradition. 410. to S. Paul concerning the praiers & petitiōs therin. 517. *Kyrie eleison.* 418. *Gloria in excelsis.* p. 128. inner margēt. *Sānctus* thrise repeated 658. *Hosāna.* 56. *Sursum corda* 418. The canō 240. The *Pater noster* 517. *Agnus Dei.* 196. inner margēt 503. nu. 29. Kissing the Pax. 383 *Domine non sum dignus.* 21. 409. nu. 29. *Communio.* 408. How Antichrist and his ministers shal abolish the Masse. 65. 111. nu. 14. pag. 508.

Mediatour. See *Saints.* How Christ is the only Mediator. 518.

Merite and *Meritorious.* 66. marg. It hath correspondence & relation to *merces*, hire, or reward. 13. 16. 102. marg. 388. 668. m. marg. 495. marg. Both the meaning and word are in the Scriptures. 177. m. & 387. 388. m. 535. m. 655. mar. 503. marg. Whence the merit of workes riseth. 66. marg. 364. 373. 387.

544. 425. Difference of merits. 34. 35. 441. 387. 174. marg. We merit not our first iustification. See *Iustification*. To be worthie, & to merit, is al one. 177. mar. and nu. 35. 655. marg. 489. marg. 503. mar. The time of meriting is in this life only 221. mar. See *workes*. The Protestants auoid the word merit. 589. The Caluinists deny Christs owne merits. 482. 659. marg.

Miracles, necessarie to confirme new doctrine. 25. nu. 1. pa. 236. nu. 24. p. 269. nu. 12 pa. 446. nu. 12. True miracles only in the Catholik Church. 46. nu. 19. 20. p. 111. nu. 22. When Heretikes may worke true miracles. pag. 102. num. 38. Forged or lying miracles. 63. nu. 24. p. 510. nu. 9. p. 671. marg.

Miracles wrought by application of creatures, by the name of IESVS, of the Apostles & other holy men, by Saints & their relikes, S. Peters shadow, S. Paules napking. 101. 95. nu. 13. 222. 208. 234. 269. 275. 281. 295. 316. his chaines 334. By touching Christ & whatsoeuer belonged to him. 86. marg. 97. 99.

Miracles in one place and at one time more then in other. 134. 209. 412. marg. Peculiar to certaine countries. 334. marg. The Protestants as faithles to beleeue such miracles, as the old Pagans. 214. They attribute them to the Diuel as the Heathen did. p. 22. in marg. They pretend Pharisaically Gods honour in derogating from the miracles of Saints. 222. mar. The guift of miracles in the Church for edification. 118. Christs miracles significatiue. 222. mar.

Monkes & *Monastical* life. Whether they should worke with their hands. 511. 512. They were shauen in the primitiue Church: and Nunnes clipped of their haire. 512. See *Eremites, Religious*.

N.

Names, of Christians. 297. of the Authours of sectes. ibid. of the first instituters of seueral Religious Orders. ibidem.

Neuters. 31. 706.

Nouelties of wordes & phrases. 534. not al new that are not in Scriptures. ibid. How they are to be tried nouelties of words. ibid.

Numbers mystical. 87. 650. The Protestants rashnes in condemning numbers of praiers, fastes, Masses &c. Ibid.

O

Original sinne. See *sinne*.

Orders. The three holy Orders bound to chastitie. 520. 521. *Bigami* excluded from holy Orders. 520. 529. 547. Al seuen Orders haue been from the Apostles time. 522. The institution and office of *Deacons*. 276. Holy Orders is a Sacramēt. 527. instituted by Christ at his last supper. 204. 408. giuen by imposition of hands. 297. 299. 527. 537. marg. by a Bishop, not by the peoples voices. 299. It giueth grace. 537. marg. none to be admitted without good examination 528. marg. Praier and fasting at the time of giuing holy Orders. 140. 299. marg. See *Imber daies*.

Othes that are vnlawful must not be kept. pag. 36. marg. 352.

P

Pardons or *indulgences* grounded vpon Christs owne words. 429. 430. vpon his example. 188. 429 vpon his merits, and the mutual satisfaction of one for an

other. pag. 490. practiſed by S. Paul. 428. 429. by the holy Biſhops of the primitiue Church. 429. A pardon is only a remiſſion of temporal puniſhment due for ſinne. 428. 429. 430.
Why pardõs more common now then in old time ibid. To whom this auctoritie of pardoning pertaineth. 43. nu. 19. pag. 428. 429. 435. 490. Al pardons are giuen in the vertue & name of Chriſt 429
Parents The duety toward them. 130. 97. Carnal parents & freinds in what caſes leſſe eſteemed. 148 m. 159. mar 163. mar. duty toward our ſpiritual parents. 551. marg. See *Prieſts*.
Penance is perfect repentance, that is, not only amendement of life, but implying alſo confeſſion, ſorowful contrition, and paineful ſatisfaction pag. 8 29. 151. mar. That the Greeke μετάνοια & μετανοεῖν ſignifie this penance pa. 829. 154. mar. 159 mar. 663. mar. 446. mar. S. Iohn Baptiſt firſt, then Chriſt, & his Apoſtles preached penance. 7. 882. mar. 131. m. 266. mar. 329. mar. S. Iohn Baptiſts penance. 8. 142. mar. Marie Magdalens penance. 142. m. The great penance in the primitiue Church 430 446. mar. The old Canonical diſcipline. ibid. S. Paules chaſtening of his body by penãce 400. Temporal paine remaineth due, when the ſinne is remitted. 686. Satiffaction or workes of penance. pag 8. nu. 8. 131. mar 195. 284. 410. 427. 437. 595. nu. 13. 666. ma. They derogate nothing from Chriſts ſatisfactiõ, but are requiſit becauſe of the ſame. 463. 427. 489. 561. The body chaſtiſed by penance, is a grateful ſacrifice to God. 375.
The Sacrament of *Penance*. handled at large 247. The neceſſitie ther of, as of Baptiſme pag 248. it is *ſecunda tabula poſt naufragium*. 248. The contempt thereof a ſinne againſt the holy Ghoſt. 31. nu. 31. The parts thereof, *Contrition, Confeßion, Satisfaction* 247. What is *Contrition*. 438. 248. mar. Luthers hereſie of Contrition 438 It worketh ſaluation. ib. We are bound to confeſſe. 247. See *Confeßion*. Al ſinnes may be remitted by this Sacrament. 563. 629. It is the old hereſie of the Nouatians to deny that Confeſſion to a Prieſt is neceſſarie, and his Abſolution. 247. 248. See *Abſolution*.
Prieſts. Gods wonderful mercy toward penitent ſinners. 164. marg Penance before Baptiſme. 266. marg.
Perfection double: one in this life, an other in the life to come 484. The ſtate of perfection. See *Monaſtical life. Religious*.
Permiſſion of ſome things that are not allowed or approued. 105. Toleration of the euil. 230.
Perſecution. Catholike mens comfort in perſecution. 25. mar. 140. 148. m. 281. mar. 611. nu. 71. pag. 654. mar. 672 nu. 7. Their ſecret aſſembling in perſecution. 65 Their praiſe in whoſe houſes ſuch Aſſemblies are kept. 293. mar. 309. mar. 381. mar. There ſhal be great perſecution of Catholike men toward the end of the world. 110. and 178. marg. 676. marg Conſtancie in perſecution neceſſarie ib. m. 657 highly commended. 653 m. 661. To looke backe vpon their loſſes, is dangerous. 150. To forſake al rather then the Cathol. faith is neceſſarie. 163 mar. The better men moſt afflicted in this life 663 The Church perſecuted by Heretikes & contra-

tiewiſe 459. mar. Flying in time of perſecution. 294. m. wiſe euaſions to eſcape dangers, by S. Paules example. 323. 308. pag. 327. m. Not to forſake our Paſtours empriſoned. 481. 482. mar. Happie Gailers that ſhew mercie to their Cathol. priſoners 308. mar. The courteſie of heathen officers in this caſe. 324. mar. To conſent by any meanes to the perſecution of ſuch, is a great offence. 344. mar. perſecution an occaſion of much good. 380. marg. The Church increaſed by perſecution. 285. mar.

Peter. Cephas, Rocke, al one. 197. mar. 41. 42. Chriſt by giuing him this name, deſigned him beforehand to be the rocke & foundation of his Church. ib nu. 18 pag. 73. nu. 75 He promiſeth to build his Church vpon him that is, his perſon. 42. 43 at large. He praieth that his faith ſhal not faile. 184. nu. 31 & ſeq. The Church was builded vpon him, & he receiueth the Primacie. 250. 809. nu. 20. pag. 604. Vpon him, not vpō his faith only or confeſſion. 22. & ſeq. Peters manifold dignitie & preemi. nence. 25. 37. 47. 48. nu. 1. pag. 87. 114 115. 137. 140. 146. mar. 184. nu. 31. 209. m. 451. 454. nu. 7. p. 249. m. 294. 398. m. S. Paul ſubmitteth his doctrine to his approbation. 452. The keies giuen to him, & what authoritie is ſignified by them. 44. His authoritie to bind and looſe. 44. He doth practiſe his primacie. 264. 265. 274. 304. 452. 454. nu. 9. p. 604. His ſucceſſours the Biſhops of Rome haue the ſame primacie & authoritie. 42. nu. 17. p. 43 44. 184. 251. 304. 432. 554. By the rock is ſignified not only Peters perſon, but his Chaire and See, the Church of Rome. 42. 43. 44. He breaketh the Churches vnitie, that forſaketh this See or Chaire. 554. 473. Chriſt is the Rocke, foundatiō, & Head of the Church one way, Peter an other way. 42. 468. 470. Peters ſhip ſignifieth the Church. 136. He gouerneth and protecteth the Church continually. 274. 217. The Proteſtants and Puritans diſagree about his preeminēce or primacie. 250. m. They denied it before, and now confeſſe it. 250. mar. They derogate from Peter as much as is poſſible. 455. Beza thinketh the Greeke text of the ſcripture falſified in fauour of Peters primacie. 25. Their fooliſh arguments againſt Peters primacie. 281. 382. m. 454. Their impudent aſſertion that he was neuer at Rome. 383. 604. 454. For this purpoſe only, they deny that Babylō ſignifieth Rome. 604. Their wrāgling about the time of his being there. 615. Their fooliſh and greateſt reaſon againſt his being there. 382. mar. 383. He and S. Paul planted the Church at Rome. 260. 454. 345. m. 382. m. 332. He wrote frō Rome. 604. He was crucified there. 251. A table of *S.* Peters Actes 336.

Pilgrimage pag. 6. 281. m. to the holy land in the primitiue Church. 47. to the holy Sepulchre. 78. to the memories of Saints. 208. The deuotion of Pilgrimes and the manner of their deuotion in holy places. 143. nu. 44. pag. 78. See *Relikes.*

Pope. The ſucceſſion of Popes, is an argument vſed by the Fathers, againſt Heretikes. 473. Popes XXXIII. Martyrs. p. 654 & p. 506. Their roome & dignitie called an Apoſtleſhip. 473. Their ſupremacie. 251. 468. 522. The practiſe thereof by *S.* Leo the Great, & *S.*

Gregorie the Great. 251. How they refuſed the name of vniuerſal Biſhop. 251. The Councel of Chalcedon called the Pope vniuerſal Biſhop. 251. They write themſelues, *Seruos ſeruorum Dei*. 151. He is the miniſterial Head of the Church vnder Chriſt. 468. *S.* Peters Succeſſour. 251. 473. Not to communicate with him, is to be againſt Chriſt or with Antichriſt 31. nu. 30.

See *Antichriſt*. The Pope can not be Antichriſt 65. nu. 22. 20 p. 208. mar. 554. marg. See *Antichriſt*. He may erre perſonally, not iudicially. 185. 228. 238. nu. 13. pag. 351. mar. p. 473. nu. 1. We may not reſpect the Popes perſon, but the priuiledges of his office. 61. 275. The priuiledges & dignities of his office, See *Roman Church* and *Peter*.

Praier. See *Canonical houres*. Long praier not forbidden. pag. 16. nu. 7. To pray alwaies. 171. marg. The Churches collectes breefe. 16. num. 7. Seruice and praier in the Latin tongue, much better then in the vulgar. 415. and 416. at large. *S.* Aug. our Apoſtle brought vs the ſeruice in the Latin tongue. 416. it was alwaies in Latin throughout the weſt Church. 418. Our people at their firſt conuerſion ſang *Alleluia*, not, *praiſe ye the Lord*. 418. *Surſum corda*, *Kyrie eleiſon*. ibidem. See *Maſſe*. The peoples priuat praiers in Latin. 418. It is not neceſſarie that they vnderſtand either publike or priuate praiers. 418. They vnderſtand them not being in the Engliſh tongue, neither are they any thing the more edified. 416. 418. 419. Their intention and deuotion is as great and acceptable in the one, as in the other. 418. 43. nu. 8. pag. 56. They are edified & take profite of the Prieſts functions, though they neither heare nor ſee what he doth. 123. m. They are taught the meaning of ceremonies and ſeruice, and doe know them perfectly in al Cath. countries. 417. 418. Latin praiers are and may be tranſlated. 418. *S.* Paules place falſely alleaged againſt the latin ſeruice or praier explicated at large: and that he ſpeaketh of no ſuch thing, much leſſe againſt it. 416. 417. 418. 419. Another obiection anſwered, & what it is to pray with the lippes only. 39. num. 8. Faith in praier. 592. What is to pray without intermiſſion. 345. mar. 501. m. Our Lords praier or the *Pater noſter*. 15. 153. It is the firſt and laſt in al the Churches praiers, and ſaid moſt often. The *Aue Maria*. See *L. our B. Ladie*. Praier for the dead. 325. 435. 635. The Saducees ſeeme to haue denied it 325. Aerius an old condemned Heretike denied it. Other mens praiers & interceſſions for vs. 137. 381. marg. Praying one for another is of great force. 381. m. 493. m. To pray for our perſecutours. 188. nu 34. Publike praiers more auailable then priuat. pag. 426. The Prieſts praiers more auailable. pag. 561. At the time of praier ſpecially, God ſendeth comfortable viſitations. 287. marg.

Preachers that preach wel, muſt liue accordingly. 96. m. 102. m. 349. m. Catholike preachers in time of perſecution, what is their comfort. 498.

Predeſtination and *reprobation* declared at large. p 368. 369. They conſiſt with free wil. 332. 364. 368. 369. The myſterie of predeſtination and reprobation is humbly to be

to be reuerenced, not curiously searched. 364. 369. nu. 20. 21. 374. No man must by occasiō thereof be reachlesse and desperate in neglecting his saluation. 365. 364. 324. ma. Good workes must concurre with Gods predestination. 617. What and how far we may & should learne herein 364. 373. Heretical and presumptuous books of Predestination 369. 373.

Prieſt. The name in al languages almost the same. 300. heretically changed into *Elder*. ibidem. The word *Senior*, *Auncient*, in the vulgar Latine translation, is alwaies in the Greeke, *Presbyter*, Prieſt. 301. ma. 602. 317. m. His dignitie. 559. They are called Angels. 552. They are coadiutors with, & vnder Christ, & worke in his name. 85. 171. 399. 429. 435. 436. 387. Their authoritie to remit sinnes. 20. 23. 49. nu. 18. p. 85. 137. 147. m. 171. 247. 227. mar. The Protestants carpe at this authoritie, as the Iewes did at Christ for the same. 143. marg. They (& not lay men) are the dispensers of Christs mysteries. 37. nu. 19. 39. m. pag. 99. nu. 6. pag. 289. nu. 40. pag. 419. nu. 34. pag. 435. He that despiseth them, despiseth Christ. 151. marg. The honour of Prieſthood. 62. 83. mar. 324. 528. mar. Preeminences before other. 525. nu. 4. pag. 566. 516. nu. 20. pag. 438 marg Hospitalitie and almes toward them. 147. 148. m. 486. m. See *Almes*, *Hospitalitie*. The Protestants make it an odious & reprochful name. 62. nu. 13. pag. 117. They auoid the word in their English translations of the new Testament. 300. Their perpetual continencie requisit. 127. 520. n. 2. pag. 529. 530. 540. nu. 4. 529. 394. m. 519. m. Marriage of Priests vnlawful. 21. 520. at large. 524. 525. contrarie to the ancient Canons, 521. to the Councel of Nice. 520. None eue lawfully maried after holy orders 21. 520. *Paphuntius* and the *Nicene Councel* concerning this matter. 21. 520. Married men being made Priſts, must no more cōpanie with their wiues: and that according to the exemple of the Apostles 21. 262. marg. 400. num. 5. according to the custom of the primitiue Church. 520. 521. The Church may annexe perpetual chastitie to holy Orders 530. nu. 4. in the mar. The forbidding of such persons to marrie, is no condemnation of Marriage 525. *Iouinians* old heresie could neuer induce any one Prieſt to marrie. 532. *Vigilantius* & his folowers much like to the Protestants in this point. 520. See *Vow*. Prieſts crownes. 604. Prieſts garments. 652 Prieſts some properly so called, some vnproperly. 650. Al Christians are no more Prieſts, then they are also Kings, that is, vnproperly. 607. mar. 650. 659. Their spiritual hostes. 608.

CHRISTS Prieſthood & the excellencie thereof. 559. 560. 566. 567. 568. 117. A Prieſt as he is man, not as he is God. 560. The Caluinists either Arrians or ignorant, in auouching the contrarie ibi. His Prieſthood eternal and how. 117. 567. 568 569. & nu. 3. in marg. He concurreth stil in al prieſtly actions, & is the principal worker. 669. marg. He is not the only Prieſt of the new Testament. 559. 569. Many Prieſts of the new Testament properly & peculiarly so called; and their Prieſthood external, not only spiritual. 559. 566. 567 568. 570.

Princes, how and wherein to be obeied. 59. 109. 176. marg. 376. 377. 608. 609. They may not vsurpe Ecclesiastical functions. 59. 569. nu. 1. pag. 589. They haue no more right of supremacie in spiritual causes, then Heathen Princes. 608. Christ and his Apostles charged with disobedience to Princes. 608. nu. 18. Peter & Iohn disobeied the Magistrates commanding then not to preach in the name of IESVS. 271 marg. So must Catholike Preachers. ibid. In things lawful not to obey them, is a mortal sinne. 376. Heretical tumults & disobedience against their Princes. 26 440. Heresies against rule and superioritie 377. 609. num. 16. & 18. The obediēce of Catholikes in al tēporal causes 377. The deadly sinnes of Princes superiours exēpt not the subiectes from their obedience, as the *Wiclefistes* teach. 609. Princes themselues must obey & be subiect in matters of faith & religiō. 589. Al are vnder Peter & his successours. 250. 251. 328. m. Their election & creatiō farre inferiour to Gods institution of the spiritual Magistrate. 608. The temporal Magistrate is called, *an humane creature*, & why. 608. n. 13. Praying for Kings and Princes, namely in the *Masse*. 516. marg. 517.

Procession on Palme-Sunday. 56.

Prosperitie no signe of the true religion. 13. marg.

Protestants. See *Heretikes*.

Purgatorie. 12. marg. pag. 31. 37 nu. 29. p. 109. nu. 34. p. 187. 388., 389 595. nu 13. p. 610. None not perfectly cleansed, can enter into heauen. 691. ma. Purgatorie fire passeth al the paines of this life. 389. The same is released by the praiers of the liuing. 386. A third place. 147. 676, marg. The Scripture abused against Purgatorie, answered. 676 See *Praier, Sacrifice* for the dead.

R

Reconciliation to the Catholike Church. 14. nu. 24. p. 425. nu. 5. See *Schisme*.

Religion. Men of no religion Neuter Atheistes. 31. Most happie that suffer any losse for religion. 104. m. 105. They that forsake their religiō to saue their landes, are like Esau. 584. marg. See *Persecution*.

Religious life. 511. 512. Their professiō is according to Christs counsel, and the Apostles example. 51. 131. 172. m. 268. nu. 44. to the Saints of the primitiue Church. 268. 321. Vigilantius heresie against such as forsooke al for Christ. 381. m. Diuers Religions of Dominicans, Franciscans &c. are not diuers Sectes 291. 2. 2. diuers rules and imitatiō of diuers holy men, is the imitation of Christ himself. 483. mar. 497. Their liuing in common, Apostolical. 268. Their rising in the night to pray. 72. nu. 41. Their blessing. 51. The cōtemplatiue life preferred before the actiue by our Sauiour himself, in the persons of Marie and Martha. 152. Both alwaies in the Church. ibid. See *Monkes* and *Monastical life*. *Eremites*.

Relikes. The touching of Relikes, their vertue, miracles. 22 m. 23. 92. 120. 309. 281. 295. 316. 334. 527. 572. The touching of Christs Person or whatsoeuer belonged to him. 26. m. The hemme of Christs garment. 22. m. 23. 36. mar. 92. His sepulchre. 78. 572. Mount Thabor & al the holy lād. 46. 527. his holy Crosse. See *Crosse*. S. Peters shadow. 234 num. 12. 273 274. his chaines.

234. S. Paules napkins, or the napkins that had touched his body. 315. 316. His chaines. 61. nu. 12. 334. His blessing and vertue in the ile Malta. 334. His prison and other memories there. 332. marg. The Relikes of S. Iohn Baptist, Elias, Abdias. 37. S. Steuens Relikes. 279. 281. S. Augustin of Relikes. 279. 281. S. Chrysostom. 234. 315. S. Hiero. 78. 120. 572. S. Gregorie 334. nu. 20. The greater vertue of Relikes, the more is the honour of Christ. 234. 315. 222. marg. Saints Relikes of greater force after their death. 315. Eliseus body. 4. *Reg.* 13. Miraculous reseruation of Relikes from putrefaction. 572. Relikes reserued in the old Testament. 572. Vigilantius heresie against Relikes, condemned of old, and refuted by S. Hierom. 120. 315. nu. 12. The deuotion of the old Christians toward Relikes. 37. 334. 572. 245. marg. The deuotion toward Christs body when it was dead. 117. 118. The Pagans abused holy Relikes, as the Protestants doe now. 37. Translation of Relikes. 120. 631. marg. 277.

Reprobation, at large. 367. 368. Sinne is alwaies the cause thereof. ib. 114. mar. It taketh not away free wil. 368. 707. How God raised Pharao. 368. How he is said to indurate. ib. to giue vp into a reprobate sense. 346. mar. 348. nu. 26. p. 278. marg. See *God, Free wil, Predestination.*

Restitution of goods il gotten. 175.

Reward Differences of rewards in heauen 34. 174. marg. See *Heauen.* Respect of reward. 16. nu. 4. pag. 51. nu. 27. pag. 631. mar. 162. mar. 656. marg. *Reward*, what it signifieth. 389. Reward for relieuing Catholike prisoners. 25. m. 26. nu. 21. 538. m. 539. for visiting them in prison. 538. m. for confessing of Christ openly. 26. for al workes of mercie. 162. m. for forsaking and loosing ought, for Gods sake. 105. 172. mar. 181. m.

Rome called Babylon, & why. 604. 614. 679. 680. The Church there, neuer called Babylon. 604. 614. 680. The Protestants sometime wil not haue Babylon to signifie Rome. 614. 680. Their malice in expounding the 7. hilles of Rome when the Angel himself expounndeth it otherwise. 680. The commēdatiō of the Church of Rome, and the faith thereof. 343. 347. The Ghospel transported from Hierusalem thither. 259. 314. mar. The Romane faith and the Catholike faith al one. 347. The priuiledge of that See, not to erre. 61. 62. 185. 137. nu. 3. Gods prouidence towards the same, more then to al other states. 312. 506. That See is the rocke of the Church, and S. Peters chaire, and See Apostolike. 42. 43. 61. It standeth vnmoueable against al Turkes, Tyrants, Heretikes, Schismatikes. 506. Princes and Emperours stand in awe thereof 328. marg. The Ancient Fathers or al Countries sought vnto it for resolution of doubts. 185. So ought al true Preachers. 452. 453. Heretikes only refuse so to doe. 453. They hate this See. 383. They barke about it in vaine. 43. 44. They place Antichrist there in S. Paules time. 507. The great Apostasie which S. Paule speaketh of 2. *Thes.* 2. shal be from this See of Rome. 506. The Romans deuotion in visiting the Churches & Martyrs Relikes in their *Stations* and *Pilgrimages*, is a signe of greater faith. 347.

S.

Sacraments, seuen. 559. 233. See *Confirmation*, *Penance*, *Orders*, *Mariage*, *Extreme vnction*. Few and easie in respect of the Iewes Sacraments. 559. More effectual & beneficial. ibidem. 402. 573. 569. marg. 577. 206. External elemēts in the same not burdenous, not Iudaical, not Heathenish. 559. 206. Christ vsed external elements. 223. what is to adore in spirit. 206. S. Augustin falsely alleaged for two Sacraments only. 559. Grace is giuen in & by the Sacraments. 203. 206. 247. 282. 283. 322. mar. 355. 354. m. 458. 527. 537. m. 549. m. 474. 602. 235. mar. 537. m. They flowed out of Christs side, & thence haue their vertue. 244. Contempt of the Sacraments damnable mar. 289. 286. mar. We may not the lesse esteeme the Sacraments becausе of the ministers of them. pag. 4. nu. 3. pag. 83. nu. 9. The Sacraments first to be called for in sicknes. 86.

The B. SACRAMENT of the altar 213. The great mysterie, and institution thereof by our Sauiour. 71. 72. 113. 115. 181. 183. 405. 407. The Catholikes imitate Christs institution thereof and the Apostles tradition, the Protestāts doe not. 407. 408. 410. The Protestāts haue taken away the B. Sacrament altogether. 408. 214. num. 58. The real presence 71. 72. 115. 183. 184. 213. 214. nu 55. pag. 215. 263. 402. nu. 16. pag. 403. 409. 574. 578. 422. m. The Ghospel so plaine for the real presence, that Beza controuleth it. 184. 181. m. Transubstantiation. 72. 115. 215. nu. 66. pag. 299. mar. Christs miraculous & supernatural dealing with his body many waies, and that it is not to be measured by sense and natural reason. 37. num. 26. pag. 46. nu. 2. pag. 51. nu. 26. p. 119. nu 24. pag. 120. 148. 213. nu. 52. pag. 215. 246. 247. 285. m. 592. Faith necessarie in this Sacrament. 200. The Protestants iudge thereof by sense and reason. 215. They are like the grosse Capharnaites. 215. To aske, how it may be, is a lewish word. 215. Their scossing at it. 35. nu. 55. pag. 76. 95. nu. 3. 116. marg. The real presence is by consecration. 72. 115. 402. not by receiuing, or in the receiuing only. ibidem. and 408. The Heretikes arguments answered. 112. and 229. marg. Adoration of the B. Sacrament. pag. 6. 21. nu. 8 pag. 409. 555. The honour thereof by solemne processions. 56. by costly altars, chalices, ornaments. 71. 115. by cleane corporals. 76. by many other meanes. 409. 106. marg. The Angels are present. 707. nu. 8. It sanctifieth the altar. 62. 279. nu. 33. It is the supersubstantial and daily bread, specially desired in the *Pater noster*. 15. 16. The preeminences thereof aboue Manna. 213. The wonderful effectes therof in the receiuers. 214. 402. 403. In what sense it is called sometime a figure. 72. nu. 26. How it is both a figure and yet the thing it self. 183. 555. How it is called bread after the consecration. 72. 213. Whether S. Paul saying, *the supper of our Lord*, meane the B. *Sacrament*. 407. Receiuing in one kind. 53. and 113. mar. 191. 213. 214. at large. The authoritie of Scriptures and primitiue Church for the same. 214. 276. mar. 317. mar. It is indifferent, in one or both kinds, according to the Churches ordinan-

dinance. 214. 233. The causes why the Church appointed one kind. 214. The whole grace in one kind, and therfore the people not defrauded. 214. The Heretikes arguments answered. ibid. and 114. marg. Priests saying Masse must receiue both kindes. 214. The puritie and preparation required to the worthie receiuing thereof. 210. 232. 409. nu. 27. 28. 29. Confession of euery mortal sinne, necessarie before we receiue. 419. Euil men receiue the true body & bloud, though vnworthily. 409. The danger and punishment of vnworthie receiuing. 409. nu. 27. pag. 411. nu. 30. 31. pag. 405. mar. It is both a *Sacrament* and a *Sacrifice* & why. 71. 165.

The SACRIFICE of the altar. 21. nu. 4. 183. and 403. and 567. 572. 577. 578. 579. at large. 206. n. 23. 298. n. 12. 588. Christ sacrificed his body & bloud at his last supper. 72. nu. 28. 183. 184. The sacrifice of the altar is the self same that was vpon the Crosse. 574. 628. Christ is often offered, & in many places. 578. It is a commemo atiue sacrifice, yet a true sacrifice. 184. It succeeded in the place of al the sacrifices of the old Law. 403. nu. 21. 567. 577. & seq. Christ did not take away al sacrifice by the new Testament, but change them into a better. 567. 573 577. & seq. The external religion of the new Testament is principally in the Sacrifice of the altar. 184. Christs eternal priesthood consisteth in this sacrifice. 567. The Fathers cal it, the vnbloudy sacrifice. 575. they cal it the *Masse*. 403. Why it is called the *Eucharist*. 588. The general redemption vpon the Crosse particularly applied in this sacrifice. 579 The Caluinists argument against this sacrifice, maketh no lesse against the sacrifices of Moyses. 374. 205. nu. 19. Their argument against Christs body often offered and in many places, was answered by the Fathers long agoe. 578. It is offered to God only. 299 in the memorie and honour of Saints. 299. 409. 676. for the liuing and the dead. 410 403. nu. 21. pag. 676. See *Masse*.

Sacriledge. Takig away of holy thigs or profaning them. 274. 201. 85. nu. 25. In what cases holy Iewels and ornaments may be broken & otherwise emploied. 71. nu. 10. p. 85. nu. 25.

Saints know our doings and our harts, and heare our praiers. 59. 165. 167. m. 168. 386. 412. marg. They are as Angels. 177. They may be present with the liuing. 49. 101. m. at their owne tõbes & monumẽts. 661. Praying to Saints & that they pray for vs 342. mar. 167. Angels Protectours of Coũtries 659. 662. 667. 279. m. They are our mediatours & aduocates without any derogatiõ to Christ. 425. 518. 627. 628. 664. m. How Christ is our only Mediatour & only Aduocate. 517. 628. The cõclusion of al praiers is *Per Christum Dominum nostrum*. 238. m. The Protestants argumẽts answered. 370. 558. 562. nu. 9. 517. 528. Vigilãtius their Father & foũder of this heresie refuted by S. Hierom. 662. How S. Hierom saith, that Christ & his Saints are euery where. ibidem. Their memories or commemorations in the sacrifice of the Masse. 299. 410. 675. Canonizing of Saints 7. Their miracles. 31. nu. 24. See *Miracles, Relikes*. The great honour of Saints, & that it is no derogation to Christs ho-

hour 51. nu. 28. pag. 316. nu. 16. pag. 503. marg. 527. 552. 603. 654. marg. 555. 664. marg. 669. marg. marg. They are patrones of men and countries. 670. They are called Sauiours, Redeemers, &c. without derogation to Christ. 517. 527. 603. 278. marg. our hope. 498. marg. God & our Ladie saue vs, & the like speaches 305. 651. To beleeue in Saints. 371. nu. 14. pag. 552.

Saluation. No man sure of his saluation but in hope. 236. 357. 363. nu. 26. pag. 365. 386. 390. 400. 447. 402. 356. mar. See F. Protestants *special faith.*

Satisfaction. See *Penance.* Satisfactorie workes of one for another. 429. 439. 490. Satisfaction enioyned. 131. mar.

Schisme. Prefigured in the Iewes Schismatical temples. 150. 205. 206. 404. in Ieroboams calues & altars. 404. in Core, Dathan, Abiron. 437. 643. contrarie to the vnitie of the Church. 412. 554. nu. 9. pag. 466. 473. detestable and sacrilegious. 473. The beginning of al Schismes. 479. mar. In Schisme no worke auailable to saluation. 14. nu. 24. pag. 162. 236. numer. 4. pag. 413. numer. 1. See *Church.*

Schismatikes, Schismatical seruice & sermons to be auoided. 87. 437. 541. 203. mar. Specially the Communion. 194. 403. 404. See *Heretike* and *Heresie.*

Scandal. 102. marg. 321. 349. marg.

Scripture, Canonical and not Canonical discerned and iudged by the Church. 453. See after the preface, S. Augustines sentences cited at large. The Scripture and Church, Whether is elder and of more authoritie. 453. The Protestants deny many bookes of the Scripture, becaus they are repugnant to their heresies. See *Heretikes.* They many waies corrupt the Scriptures. See *Heretikes.* Priuate Phantastical interpretation of Scriptures. 618. 621. Al Heretikes and the Diuel himself alleage Scriptures, but falsely. p. 5. nu. 25. p. 11. nu. 6. p. 32. 133. m. 146. nu. 20. p. 235. 364. 14. nu. 35. 39. p. 563. 594. 650. nu. 12. pag. 594. nu. 1. 695. nu. 21. pag. 631. 662. Women great tatlers & talkers of Scripture. 518. Not the great talkers & hearers thereof, but the doers are blessed. 649. m. The Scripture is ful of profound senses, 209. 461. hard to vnderstand. 187. marg. 281. marg. 508. nu. 6. p. 563. nu. 4. pag. 621. 622. 610. nu. 19. p. 611. marg. 689. S. Paules epistles hard about iustification by faith, and therfore misconstrued of old and new heretikes. 352. See the 22. Chap. Apoc. 621. The Epistle to the Romanes hard concerning predestination. 365. marg. The difficultie of the Apocalypse. 680. The Protestants count al Scriptures easie for euery man to vnderstand by his priuate spirit, and therfore they reiect the Doctours expositions, & admit nothing but Scripture. 621. Their fooliſh distinction that S. Paules epistles are not hard, but the matter he writeth of. 622. The self-same Scriptures, alleaged by the old heretikes and the Protestants, and answered by the Fathers long agoe. 400. n. 5. p. 525. 685. n. 10. 688. n. 7. 661. 662. The Scripture consisteth in the true sense thereof, which is only in the Catholike Church. 527. nu. 6. p. 618. nu. 20. The bare letter killeth both Iew & Heretike. 432. They search not the Scrip-

Scriptures deeply, but superficially. 120. Who be the litle ones that best vnderstand the Scriptures. 30. nu. 25. p. 152. nu. 21. The ancient Fathers humilitie in reading and expounding the Scriptures. 622. 508. 610. nu. 19. pag. 650. Catholike Doctours only are right haudlers of the Scriptures. 541. The curse for adding and diminishing thereof: & that it pertaineth to heretikes, not to Catholike expositours. 693. The interpretation of Scripture is called prophecie. 374 mar. when the same is according to the rule of faith. ibid. Of the translating and reading the holy Scriptures in the vulgar tongue, of the difficultie of them, & with what humilitie they ought to be read, & of many other points concerning the sacred Scriptures, see the Preface to the Reader. The text corrupted by old heretikes. 633. 635. Scriptures haue not only a literal sense, but also a mystical and allegorical. 7. nu. 15. pag. 461. 557. mar. 564. mar. The Protestants deride the mystical interpretations of the ancient Doctours. 564. mar. The people may not iudge of the sense of Scriptures, or of their Pastours expositions. 310. The comfort and profit of Christian Cathol. men in reading and hearing the Scriptures. 310. 380. marg. 542. What they find in searching the Scriptures. 208. Not only Scriptures, but tradition also. 572. mar. 509. 542. 250. mar 627. mar. 666. mar. The Apostles and Churches precepts 302 mar. See *Tradition*. The Churches order in reading the Scriptures in her diuine Seruice. See CHVRCH.

Sects, taken sometime in good part, but now in the euil. 335. 326. marg.

Simonie, what, and why so called. 284. What a heinous sinne. ibid. nu. 22.

Sinne, Original & actual. 357. nu. 14. 625. nu. 7. Al conceiued and borne in original sinne, Christ excepted, & his B. Mother. 352 No man liueth without sinne. 625 nu. 8. pag. 16. S. Augustin excepteth our B. Ladie. pag. 625. nu. 8. Sinnes mortal & venial. 14. 16. 693. 348. 625. Not God, but the Diuel is authour or sinne. 32. m See *God*. How the Diuel sinned from the beginning. 631. Concupiscence cause of sinne. 626. m. Al sinne proceedeth of three special thigs mentioned by S. Iohn. 626. mar. The law did not cause sinne. 388. 306. m. Mortal sinne excludeth grace and iustice 631. Venial sinnes consist with grace and true iustice. 625. Examples of venial sinnes. 625. How they are taken away without any Sacrament. 232. they may be forgiuen after death. 87. Al remission of sinnes is by the Passion of Christ. 625. Many secundarie meanes and instruments of remission, by which the Passion of Christ is applied. 625. What is meant by, Sinnes couered and not imputed. 355. Sinnes against the Holy Ghost. 31. n. 31. Sinnes crying to heauen. 600. No sinne, but in this life it may be remitted. the contrarie is the heresie of the Caluinists. 636. See *Penance*. They are worse in this point then the Nouatians. 563. What is (in S. Iohns Epistle) a sinne to death. 635. Three degrees of sinnes signified by the three dead that Christ raised to life. 92. Sinne the cause of sicknes & other plagues. 206.

Spirit. To adore and ſerue God in ſpirit. 206. Boaſting of the ſpirit. 633. Not to credit euery ſpirit, & how to trie thē. 502. The Church only hath to diſcerne ſpirits. 633. The teſtimonie of the Spirit in vs. 363.

Supererogation. pag. 50. v. 21. 152. marg. 172. v. 22. 396. v. 25. 400. See *Workes.*

Superioritie and difference of degrees not forbidden. 53. marg. 149. marg.

Superſtition not allowed in the Catholike Church 311. 491. m. The Proteſtants ſalſely cal deuotion, ſuperſtition. 311.

Supremacie of temporal Princes in matters Eccleſiaſtical. See *Princes.*

T.

Tithes due to God & his Prieſts. 565. Giuen by the inferiour to the ſuperiour. ib. Paied in the Law of nature & Moyſes. ibidem. How due to the Prieſts of Chriſts Church. 566.

Tongues. Praiers in an vnknowen tongue. See *Praiers.* The 14. chap. of the firſt to the Corinthians explicated concerning tongues. 416. The Proteſtants vaine boaſting of tongues. 413. marg. The three principal tongues in the title of the Croſſe of Chriſt. 243. marg. The holy Scriptures moſt conueniently preſerued in them. ibid.

Touching a profitable ceremonie pag. 86. 91. v. 41. 92. 103. 135. 138. 147. See *Impoſition of hands* and *Relikes.*

Traditions not written. 509. at large. 575. 431. 563. 602. marg 1.9. 407. 419. 39. 145. 419. m. 643, 541. m. Apoſtolical traditions. 375. 407. 431. 510 511. 563 419. m. Particular traditions of the Apoſtles the Leut. 12. 132. m. the adminiſtration of the B. Sacrament. 407. 410. a commemoration & inuocation of Saints in the Maſſe. ib. praier for the dead ib. and 510. mingling water with wine. ibid. Baptizing of infantes. 509. 510. the Apoſtles Creed 510. See other particular traditions. p. 604. 509. & 510. *Pater noſter* in the Maſſe. 517 keeping of Sunday, Eaſter, Whitſuntide &c. 40. 422. m. How to know Apoſtolical traditions. 510 S. Ignatius booke of the Apoſt. traditions. ib. The Fathers eſtimation of traditions. 510. The Proteſtants hatred of the very name and ſuppreſſing the ſame in the text of holy Scripture. 509. 511. m. They are called, *Depoſitum* 534. deſcending from the Apoſtles by Biſhop and Biſhop vnto the end of the world. 534. The Proteſtants can ſhew no ſuch *Depoſitum* 534. Heretikes conuicted by tradition. 5. 510. Iewiſh & heretical traditions. 40. 97.

Tranſlation of the Bible into Greek, called *Septuaginta* 633. cited of the Euangeliſtes, and authentical in the Greeke Church. ibid. The authentical Latin tranſlation. 582. Beza preferreth it before al the reſt. See *the preface.* Tranſlatours of holy Scripture muſt be exact and ſincere. 200. See *the preface.*

V

Virginitie, better then Marriage, more meritorious & grateful to God, fitter for his ſeruice. 4. 51. 397. 675. m. 321. The contrarie was Iouinians old cōdemned hereſie. 532. Virginitie counſeled

seled, not commanded 51. 396. 395. marg. See *Marriage*. Professed virgins may not marrie See *Vow*. The state of virgins passeth the rest. 671. marg.

Visions recorded in the Scriptures. 285. 287. 288. 331. 446. Visions haue no credit with Heretikes, specially with the Protestants. 288. marg. 446. Some haue been rapt to see the state of the next life. 445. marg.

Extreme vnction. See *Extreme*.

Vow, an acte of soueraigne worship. 152. Neuer true religion without vowes & votaries. ib. The Protestants haue abādoned al vowes and votaries. ib. Vow of monastical and religious life. 153. 274. Vow of virginitie or chastitie, lawful, possible &c. 51. 530. 531. 532. Yong women may vow Religion. 531. Our B. Ladie vowed virginitie. 127. The daughters of Philip the Deacō were vowed virgins. 321. The Apostles vowed pouertie and professed the religious state of perfection. p. 51. nu. 21. 27. Breach of vowes damnable. 274. 395. 396. It is to breake their first faith. 530. It is to goe after Satan. 531. It is the highest kind of Sacriledge. 274. It is worse then aduoutrie. 532. What virgins and vidowes the Apostle alloweth to marrie. 396. 531. Iouinian for persuading Nunnes to marrie, is called of S. Augustin *a monster*: and of S. Hierom, he & his folowers, *Christian Epicures* 532. The Protestants cal Iouinians heresie, Gods word. 532. What vowes are vnlawful, and not to be kept. 325.

Vsurie not to be vsed among Christians. 140. Spiritual vsurie in the better sense. 68. nu. 27.

W

Vidowhood. 529. at large. This state more blessed then the state of Matrimonie. 395. marg. Their continual praier & continencie. 528. mar. The example of holy Anne. 129. 130. S. Ambrose and S. Augustin wrote whole books in commendation of the state of widowhood. 529. The Churches widowes called *Diaconissa*, and their office. 529. They must haue had but one husband. ibid. The Caluinists most absurd exposition of these words, *The husband of one wife*. 530. The Apostle forbiddeth not al yong widowes to vow. 531. See *Continencie*.

The word of God, is not only that which is written in the Scriptures. 499. See *Ghospel*. *Tradition*.

Workes meritorious of life euerlasting. 17. 159. 350. 487. 544. 563. 753. mar. No workes of themselues, without faith and the grace of God, are meritorious. 340. 544. Such are the workes that S. Paul excludeth from iustificatiō. 340. 350. 353. 373. 348. 452. mar. We presume not vpon our owne workes or merits, as of our selues, but as of Gods grace. 868. marg. 544. The Protestants make no difference between Christian mens workes done in grace, and the workes of Iewes and Pagans. 373. They are iniurious to Gods grace, which maketh workes meritorious. 544. The Scriptures which they falsely alleadge, answered. 170. 364. We are iustified by workes also, and not by faith only. 16. 593. 594. and 595. at large. 139. marg. 628. mar. 464. m. 490. m. 533. mar. See *Faith*. Good

workes before faith, though not meritorious, yet are preparatiues to the first iustification. 288. 352. m. That euery man shal be rewarded according to his workes, is a common phrase in Scripture. 44. 346. mar. 350. 387. 506. mar. 594. mar. not according to faith only or lacke of faith. 690. nu. 12. Al good workes rewarded in heauen. 630. mar., 74. nu. 1. pag. 538. 477. marg. 494. marg. 172. marg. Heauen is due for them according to Gods iustice. 544. 563. 530. mar. They giue great confidence before God. 676. mar. Workes may be done in respect of reward. 16. num. 4. pag. 580. mar. pa. 400. The three workes of iustice. 14. 15. 16. Workes of mercie how acceptable to God. 612. 286. mar. 308. mar. See *Almes* Workes of perfection or supererogation. 400. 439. 152. m. See C. *Euangelical Counsels*. Workes satisfactorie. 131. m. See *Faith, Iustification, Merite, Reward*. Heauen prepared for them only that deserue it by good workes. 53. num. 23. pag. 67. mar. Without good workes a man shal be damned. 131. m. 139. mar. 688. marg. The booke of euery mans workes opened in the day of iudgement. 690.

Worldly freinds. 86. 87. 158. marg.

Z

Zeale against Heretikes. See *Heretikes*. in Gods cause. 657. nu. 16. pag. 690. nu 9. Zeale in religion, counted of worldly men, madnes. 86. See *Neuters*. Zeale and feruour to heare and folow Christ. 97. Zeale of sauing soules. 137. 163. and 164. mar. 481. marg. 496. mar. 680. marg. Zeale against sinne. 319. marg. The madde zeale of heretikes. 309. marg.

LAVS DEO.

Faults escaped in the text.

The former word is the fault, the later the correction.

Pag.18.l.18.ther ayne,the rayne.p.20.l.14.floxes,foxes.p. 66. l. 41.strawed, strawedst. p. 86. l. 12. fort hand, forth and. p. 96. l. 18. your, you. p. 97. l.19. tel, to tel. p. 113. l. 26.at, a. p. 130. l. 1. thath, that he. p. 197. l. 1. with, with. p. 204. l. 21. spake, speake. p. 226. l. 28. to goe,goe.p.236.l.27.post verbum *me*, adde 27.p. 270. l.31. salutation,saluation. p.315.l.8. into,in to.p.333.l.6.land,lands.Rom.2,10.Iew,Iew first.1.Cor.1,30.Sanctificatiõ, and sanctification.1.Cor.6,19.owne,owne?1.Cor.15,21.by,for * by.1. Cor. 10, 11. indeed, in deed. Phil.4,8.aimable,amiable.2.Thes.3,8.would,should.1.Tim.5,21.b,be.Heb.6,16.on,an.Ib.v. 20. intred,entred.Heb. 12, 15.the,to the. 2.Pet.1,17.This, This is. 1.Io.1,10.world,word.1. Io.3,17.him, in him.3.Io.v.4.that then,then that.Apoc.1,20.te,the.Apoc.14,13.head,dead.

Other faults.

Pref.¶.To say.or hand led,handled.¶.We therfore,text.text,and to.¶.For example.mar. after al,before al¶.We bind.of,of his.

Pag. 2. l. 9. of al, of.p.37.l.13.primate, priuate p.86.marg.Leu.11.Lu.11.p.88.l.4.heares, hearers.p.95.l.21.Luke,S.Luke p.128.l.6.of,yeares of.p l.35.is,it is p.155.ma.l.ult.the almes, almes.p.215 l.26.swere,were.p.229.marg.l.12 moral, mortal. p 237 l 2.preceedeth,proceedeth p.254.l 45.enterneth,entertayneth.p.258 l.17.wore,were l.seq las,as p.282.l.pen.Opertatus,Optatus.p.283.l.ult.108,ep.108.p.389.mar.l.12 other,others.p.353.mar.Gal.1.Gal.5.p. 386 l.29.eare,care.p.390.l.18.sharpy,sharply p.410.l.19. to, to the.p.429.l.1. that, at p.417. l.43.gaue,giue. In tit.Ep.ad Phil.Philipians,Philippians.p.490.l.30.a,al. p.494. l. antepen. alone,al one p.503.mar.αποσωσία,αποστασία. p. 507.part of the first line is superfluous. Ib. l.44. prefigure,prefigured.p. 517.l.20 for al for.p.522.l.2 & p.524 l.15.iniquity, antiquity. p.535. l.35.Christians,Christmas.p.555.l.21.wh[illegible] wherin.p.563.l.19.place,places.l.30. iniust, vniust.p.577 l.13.Christs,of Christs p[illegible] to,to be,p.614.l.1. seniours,seniour.p. 618.l. 37.Cypriã,S.Cyprian.p.622.l. 3.alone,a[illegible]e.p.638.l.52.Philetius,Philetus. p.662.l.4.mything.p.676.marg.first vision, fift vision. p.684.l.15.it,in it. In the table of Epistles and Ghospel,adde, S. Dominik, Ep. 2. Tim.4.

Cum hoc

hon m to As the lord directed moses to set up the serpent
in the wilderness

Veni

Come holy

Come holy ghost eternall god
Proceeding from above
Both from the father and blessed
the god of power and love

Sic finitur fabula

Josephus writeth that when Balaam
not curse gods people, nor otherwise away them, he tarry
away them to overthrow them to wit, by prostitute unto them
another woman name beautiful and filthy [illegible]

F 181234
STC 2946




THE FOLGER SHAKESPEARE LIBRARY